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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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SPIRITUALISM AND THE “SHAKERS.”

The Shaker community in America had in their midst some of the phenomena of modern Spiritualism, before the advent of the manifestations through the Fox sisters, with whom Spiritualism proper took its rise. A Shaker, Mr. David Richmond, is said to have been the first who brought knowledge of the new facts to England, and he did much to spread a knowledge of the new truth in Yorkshire. He informs us that the Shakers had officially as well as individually investigated the phenomena of Spiritualism proper, before he, Mr. Richmond, paid his first visits in America to the Fox sisters; to pay those visits he had to evade the Shaker rules. Two mediums, Mr. Henry Gordon and Mr. Horace Cooley, were among the first to submit to investigation by the Shakers, at New Lebanon and other places, and they drew excellent audiences in the meeting rooms of the community. Before that, they had visited Mr. Richmond privately, at Enfield, in Connecticut. Spiritualism afterwards had a run through the Shaker community; many of the brethren became mediums. But after a short time the phenomena of Spiritualism were prohibited, the elders recommending that their brothers and sisters should return to their own order for communion and guidance, and such is their position towards Spiritualism at the present day. At the outset, they made several attempts to absorb Spiritualism and Spiritualists, but without success.

THE NATURE OF SEEING MEDIUMSHIP.

In an article in the *Spiritualist* of Jan. 7th, we read the following:—“With seeing mediums* there appears to be but one controlling spirit: the spirit mesmerises them, and what the spirit thinks the medium sees. Hence many extraordinary visions.”

There has appeared lately, in Holland, a new spiritual serial, called *Le Journal Spirite*. In this journal, also, we find a definition of “Seeing Mediumship.” It says:—“This phenomenon occurs when the medium has the faculty of causing his spiritual body (*perisprit*) to

* This was a misprint for “With some seeing mediums.”—Ed.

radiate; the spirit appears there (in the radiation) and its image is reflected on the internal sight of the medium, where he perceives it in the same way as in the ordinary sight images brought on the retina of the eye, are conveyed to the brain, which thus becomes conscious of it."

The *Revue Spirite* of November, commenting on the above explanation, says:—"However it may be, we cannot doubt the depth and originality of this explanation, very admissible on the whole."

It may be well to mark the difference between the above two explanations of seeing mediumship.

In the first the medium is simply mesmerised, and what his mesmeriser thinks, the medium sees, or rather vividly fancies he sees, for there is nothing real in the matter. No actual seeing at all. Nevertheless, from this thought of the mesmeriser, many extraordinary visions arise. And the subject wakes from his mesmeric sleep, and probably remembers nothing about what has occurred, like most other mesmerised persons.

In the second case, the medium is represented as actually seeing, through a perception outside the ordinary channels of sensation, through a perception which has been called a sixth sense; and he thus sees just what the spirit makes itself up to look like. Like a good actor, the spirit may shew itself by means of this extra perception, this sixth sense, so to speak, of the medium, as it is naturally, first comedian, it may be, or *jeune premier* in plain clothes; heavy father, or what not; or it may come in high tragic vein, like Hamlet's father, "in complete steel," or "in his habit as he lived;" or the spirit may show itself made up as a devil with horns and hoofs; and as the spirit shows itself so the medium *actually sees*. (We believe that many spirits can assume any form they please, even that of animals). Hence, as in the former case, many extraordinary visions occur. But these last, unlike the first, are set forth as real vision, real seeing, no fancy, no delusion, no deception, but as the outcome of a sixth sense. And the seer, who has been probably wide awake all the while, and not mesmerised like the other, in any way, remembers perfectly well, unlike the mesmerised person, what he has seen by internal sight, just as well as he remembers what his eyes see externally. Moreover the seer claims that he has only thus demonstrated the faculty of old-fashioned long-acknowledged second sight, which is distinct from eyesight,

but which he never for a moment questions the reality of. All he has done, if our Dutch cotemporary is correct, has been, consciously or unconsciously, to use his especial faculty of radiating his spiritual body; and, with that object, has probably shut his eyes, in order to see spirits in fluidic life internally; with the same intention as contrariwise, he would open his eyes to see normally and externally his brother spirits in the flesh.

That great and intelligent traveller, Captain Burton, a man who will not flinch from telling the truth because it is unpopular, wrote to the *Times* a letter which disturbed the equanimity of that susceptible organ greatly, some time back. In his letter Captain Burton said: "An experience of twenty years has convinced me that perception is possible without the ordinary channels of sensation." In a leader of the *Times* of the date November 14th, 1876, Captain Burton was answered, and that journal seemed to imagine it had flung its last shaft of scorn, when in reply to the above assertion of Captain Burton, it cynically but in all unconscious sapience, remarked: "Captain Burton deserves a reward of merit for discovering for us the sixth sense of perception, which is neither seeing, hearing, smelling, touching, nor tasting, but something superior to all five." That is just what Captain Burton does deserve, but I am sure the *Times* will be the last to give it to him. And, really, the *Times* in its scornful exaltment also a second time spoke above its knowledge; for this is just what the sixth sense is, it *is* superior to all the five senses, because it is less gross; it is psychical and they are only corporeal; but both categories I believe are equally perceived and real. "Tell us" said the *Times*, apostrophising Captain Burton, "how investigators could, for themselves, 'perceive' this mysterious entity without recourse to the ordinary channels of sensation." I fear that even Captain Burton would have been forced to answer thus: You must first get the power of a perception before you can make use of it; and if you do not possess it, or understand about it, you must, in order to obtain a conception of it, be treated as you would treat blind men when you try to explain to them the beautiful mystery, to them, of ocular demonstration. And you must take us on trust, just as you expect blind men to take you on trust when you explain to them honestly and to the best of your ability that which you see. And what would you think of the blind man who should answer you, as you, in that article, answered Captain Burton, and

said, as you did to him, "This, of course, is mere fancy, and if indulged in, develops itself into hysteria, and finally, as Dr. Forbes Winslow can tell you, into confirmed insanity?" Why you would think the blind man very ungrateful and very impertinent. But I will, in pity, spare you that last impeachment, and will only call you ignorant, because this perception spoken of by Captain Burton, is not a perception that can be said to be indulged in; it is like the wind, it cometh when and where it listeth; and, moreover, can no more appropriately be said to be a thing to be indulged in than our natural sight; both have to put the term indulgence aside and to see that which they come across. Both eyesight and psychical perception are a gift of God, only one is more common than the other. As to Dr. Winslow, Spiritualists know well, as they have read in the *Lancet*, that he is not the least to be relied on in spiritual statistics. I need hardly say that this psychical perception is equally applicable to clairaudience as it is to clairvoyance or second sight. Spiritualists are most fortunate in having this "perception without the ordinary channels of sensation" beautifully though incompletely illustrated, to those who do not possess it, by those mediums through whom the phenomena of the direct voice, and the very evident evanescent materialisations that appear over the table, with which we are now favoured, occur. These same mediums, through whom these wonderful physical phenomena appear, are probably also clairaudient and clairvoyant; and none can so well tell as they can of the analogy between these physical and psychical manifestations of the same order. They, too, can tell us that the psychical manifestations of seeing and hearing, are not only the more beautiful and satisfactory, but, in their estimation, the more noble and ethereal, though both the psychical and the physical are equally real. Moreover, both these physical and psychical manifestations usually *now* occur when the medium has his senses about him; and, in both cases, they ordinarily are retained in his memory, which is not the case when he happens to be in a mesmeric slumber. It seems to me evident that if seeing mediumship is merely a state of mesmerisation, by which what the spirit thinks the medium sees, then, this definition must be equally applicable to all materialisations seen by the naked eye; and consequently, what some hardy sceptics have affirmed must be true, viz., that all persons at a *séance* are mesmerised, and only fancy they see what they allege they do see. Of this

there is no doubt—both the materialised spirits seen by the eye, those, for instance, most to be depended on, which are lighted up for a second over the table, when we know the medium is sitting in his place, these last, and those seen only by the internal eye proceed from the same source, and one is but the more materially concentrated presentment of the other, for both are matter, or they could not be seen either way; for, as Sir Walter Scott shows, spirit never has been seen. It is only a case of the internal sight being more penetrating than the external, that is all. We all know that the atmosphere is matter, but we do not see it on a clear day, though we know it is there. And yet we do see it, and only too plainly when full of floating particles of fog. So it is of the soul, and it depends upon how much or how little it is "clothed upon," as to whether it is seen or not seen bodily. It is all a question of quantity, and concentration of matter, or its reverse.

There are few Spiritualists who do not believe that spirit photographs have been sometimes taken; but how few, in broad daylight, see the spirit that is taken? The fact is the collodion fully sensitised by the nitrate of silver becomes more sensitive to the object before it than the eye; but still the soul of the spirit must be sufficiently materialised to be projected on the sensitised plate. And if a spiritual body is seen by a clairvoyant and not by the eye, it must be because his internal sight is more sensitive than the retina of the eye; and yet the spiritual body must be matter, or it could not be seen even by the clairvoyant.

The following extract from an article by Mr. J. A. Campbell, in your issue of December 10th, is entirely germane to the question before us, and is, besides, the language of experience, experience which I cannot but think every one gifted with second sight must unhesitatingly endorse. Though written so lately it will quite bear repeating even now. Mr. Campbell says: "Quite true, Sir Walter, spirit can never be seen by outside eyes, in this world, or any other; it is 'obvious to our organs' in this stage through the medium of the material body; in the next stage probably through the medium of the ethereal body. But the material body is probably the mere incrustation of the ethereal body, an incrustation so slight in the case of certain individuals, that the seeing functions of the ethereal body are exercised even here, rendering the inhabitants of the ethereal world as palpable to them

as the inhabitants of the material world are to others.”

AN OLD SPIRITUALIST.

AN ATTEMPT TO REDUCE A SECTION OF
SPIRITUAL PHENOMENA TO LAW.

From “*The Harbinger of Light*,” Melbourne.

“A review of ‘Spirits before our Eyes,’ by William H. Harrison, two volumes. Volume one. London, 1879.”—Every science, according to a great authority, has two stages in its life. In the first, facts are collected; and then, by examination, by comparison, by analysis, the facts are grouped in their order, and the laws governing them are developed. At the present time Spiritualism is in the position that Botany held at the advent of Linnæus. This distinguished man came into the succession of facts accumulated during the previous centuries, and forming a huge and chaotic mass; his task was to classify them, and though his arrangement was imperfect and artificial, yet it formed the foundation upon which the discoveries of fifty years later arose. A similar task is now occupying some of the foremost minds amongst Spiritualists, and in the present work we welcome a most important contribution to it. Mr. Harrison is a man of education and talent, whose life for the last eleven years has been entirely devoted to Spiritualism. He has been more than favourably known as the editor of the London *Spiritualist*, a journal that quickly attained a foremost literary position, and has always kept it; while his “Rifts in the Veil” and “Spirit People” have well supported his reputation. Briefly, we may say, that Mr. Harrison is a gentleman of brilliant talents, of great opportunities, and of thorough sincerity.

Mr. Harrison draws an important distinction between two classes of apparitional appearances. In one kind the phenomenon is visible only to one spectator; it has no substantial nature, and is only seen by the impression upon the spiritual organs of the observer. In the second, the form is materialised, and consequently can be seen by any one and without special preparation. By a clever generalisation, Mr. Harrison notices that in the first class of cases the appearance is usually complex, and accompanied by spiritual scenery; while, in the second, the spirit appears simply in the ordinary surroundings of the place, and can often exercise physical power amongst them. These classes are fully and carefully worked out in a series of most interesting instances, some of them new, and all of them placed before the reader in a manner reflecting credit

on the literary skill of the author. Australia has not been behindhand with examples, two of which, seemingly well authenticated, are furnished by Mr. John Carson. As the first is brief, we copy it.

“Mr. John Carson, of Brunswick House, Clapham Common, London, writes to me, Jan. 23rd, 1879:—A few years ago, Mr. James Sutherland, when in my employ in Melbourne as clerk, came into the shop from the back yard; he was so much agitated that he was asked if anything was the matter with him. He replied, ‘Yes, I have just seen Loutitt’s wraith.’ The following morning the report reached Melbourne from Geelong, forty miles distant, that a holiday party pleasuring on the Bay had upset their boat; Mr. Loutitt, a bank clerk, was drowned.”

A most singular class of occurrences, and one throwing much light on some branches of the subject, is that of the appearance of the spirit-body while the physical body is yet alive. These have attracted but little attention until recently, and they are fully dealt with in the present volume. Prince Wittgenstein, the Countess Von Vay, the Russian Privy Councillor Aksakof, and other distinguished persons, have given much attention to this subject, and contribute some remarkable cases, chiefly of persons whose spirits are said to have been “evoked,” that is, called by the powerful exercise of the investigator’s will while their body was plunged in slumber; while other instances are narrated in which there seems to have been a projection by the operator of his own form to a distance. But, of course, there is much difficulty in positively interpreting those phenomena, the greater or less interference in them of absolutely disembodied spirits being the point upon which everything turns.

Mesmerism is another subject which must be taken into consideration in any philosophical endeavour to work out the laws which underlie spiritual manifestations, and Mr. Harrison has availed himself of it in several instances. A very curious case is given, in which a powerful mesmerist finding an excellent “subject” before him at a public lecture, brought her into a state of clairvoyance, and when she saw her friends—being to her thought amongst them—he ordered her, and enforced it with all the weight of his will, that she should touch one of them. It is asserted that the person indicated was touched, and thrown with her companions into a state of alarm thereby. Evidence to this effect is

given; but more curious still, because the case was expected, and therefore more accurately observed, was a repetition of the experiment by Mr. Harrison himself, the subject being the well-known Mrs. Makdougall Gregory, the widow of the late Professor Gregory, of Edinburgh, and the result being, though not so marked as in the previous instance, yet clear and distinct.

The present volume contains the pith of many preceding works, the examples given are well selected, and well arranged; and though it is not intended as a primer of Spiritualism, we venture to say that few people who take it up will quickly lay it down again. It is really a first attempt at bringing the facts of Spiritualism into a scientific order; and, although doubtless it is an imperfect attempt, yet in its foreshadowing of laws it is of the highest interest. It is written with real power, well, and lucidly, and we foretell for it wide circulation and considerable influence.

A second volume, relating more especially to appearances of the completely disengaged spirit is to appear some months later; and we trust will contain an index, for this would still further add to the value of a work which promises to become one of the classics of Spiritualism.

THE CAREER OF MR. EPES SARGENT.

Epes Sargent was perhaps as close and thorough a student in literature as this country has produced. He had lived through several generations of men of letters; had been associated with those the most eminent in all of them; and he was an indefatigable worker to the day of his last illness. He began his literary life as a laborer with Hawthorne and Hillard in the preparation of the work which was published under the name of S. G. Goodrich; he was engaged with Willis and Morris upon the *New York Mirror*; he was co-editor with Park Benjamin and Wm. M. Evarts, of the *New World*; he published *Sargent's Magazine*, with Mrs. Anna Cora Mowatt as an assistant; he made the *Boston Transcript* the most distinctively literary daily we have ever had here. He was the trusted friend of Irving, and one of Willis's most intimate companions. During all this time he did a very large amount of literary work, including poems, stories, essays and criticisms. He was the first American dramatic author whose productions commanded attention. He wrote plays for Forrest and for Ellen Tree, which, if they have become shelved as acting pieces, yet

had a literary value that few productions of the kind in American authorship have since equalled. As a poet he will long be remembered. He was the author of a good novel, both as a dramatic work and as a character study; and still later he produced an elaborate story in verse, with the title "The Woman Who Dared." He wrote on politics in early life, and at that time attracted the attention of Henry Clay, whose biographer he became. When the war of the Rebellion broke out, his attention was directed anew to public affairs. He then prepared and delivered speeches at war meetings and at Republican gatherings which exhibited remarkable power. Though naturally of a conservative mind, he was one of the earliest men to urge the emancipation of the slaves. These addresses attracted the attention of Francis W. Newman, of England, who from that time became his correspondent, writing him letters up to a very recent period. About fifteen years ago Mr. Sargent became interested in Spiritualism. He gave much thought and study to it. It had a more careful consideration at his hands than at those of any of his contemporaries. The fruits of this are seen in his recently published work, "The Scientific Basis of Spiritualism." A still later work, and that which will have posthumous publication, is his "Encyclopedia of British and American Poetry," which he commenced some years ago, at the request of one of the firm of Harper Brothers, since deceased, and which will prove to be the most thorough and conscientiously prepared work of the kind yet issued.

Only those who knew Mr. Sargent intimately can appreciate his remarkable literary industry. He could not bear to be a moment idle. He was always opening new fields in which to labor. Work which would be irksome to most men of his talent he engaged in with enthusiasm. One of these instances was in his preparation of Sargent's *Series of Readers* and Sargent's *Speakers*. He did all the drudgery on those books personally, and he never spared himself an iota of effort. They brought him, perhaps, more money than his more strictly intellectual work. In this latter, also, he was constantly engaged. He wrote with great ease and facility. His mind was stored with earlier literature as was that of very few men. He was conservative in his tastes in this respect. Wordsworth was his favorite poet, and his model as a man of genius. He did not take kindly to the later phrase of our home literature. In fields of

thought, though he read much and meditated more, he was never drawn to the Transcendentalist school. He spoke lightly of this in its New England manifestation. When Herbert Spencer came, however, he received him gladly. Mr. Sargent was entirely in sympathy with the metaphysics of the later German thinkers. In American literature, he did not find any advance on Irving, and in men of the lighter school he held that those who are popular in our day had not equalled Willis. There was one exception he made, however. He had an ardent admiration of Dr. Holmes. We have heard him say, with much emphasis, that as a brilliant and versatile *litterateur*, this country had produced no man the equal of the author of "The Autocrat of the Breakfast-Table."

Personally, Mr. Sargent was one of the most genial and companionable of men. He was amiable and courteous, and, barring his lack of sympathy with what has been called the Mutual Admiration set of New England writers, he seldom criticised adversely his contemporaries. Ill health, and his increasing interest in Spiritualism, had somewhat separated him from those who knew him earlier; but there were others who often met him, and found him a warm-hearted friend to the last. He will be much missed and mourned by these. In person he was short of stature. The sufferings of disease had seriously affected his personal appearance. In early life his countenance was a singularly handsome one. His personal beauty was often a subject of remark at that time, especially in the eyes and brow, and the hair that curled over the latter, which were the ideal poet's features.—*Boston Saturday Evening Gazette*.

THE DEMISE OF MR. JOHN TYERMAN.

Our readers, says the *Harbinger of Light*, (Melbourne), will regret to hear of the sudden departure of the above energetic apostle of Spiritualism, who passed to the higher life, from Sydney, on Saturday last.

Mr. Tyerman was lecturing in Melbourne during the early part of November, but finding his health giving way, and fearing a serious illness, he determined to return home, and left for Sydney on the 12th ult. He wrote from Sydney on the 20th, stating he was better, and no anxiety was felt on his account. The reception of the telegram conveying the news of his decease naturally created a sensation amongst those who were made cognizant of it, and sincere regret was

manifest by many who knew him. The first public announcement of the event was made in the Lyceum on Sunday morning by Mr. Terry, who after briefly reviewing his career as a public man, paid a tribute to his energy and industry in the advance of Freethought and Spiritualism during the last decade.

Mr. Tyerman, who was an ordained minister of the Wesleyan Church, in New Zealand, came to Victoria about eleven years since, bringing introductions to the then Bishop of Melbourne (Dr. Perry) who placed him, on probation, in charge of the Church of England, Kangaroo Flat. Between this and the period appointed for his induction, several of his congregation became interested in Spiritualism, and some being convinced, seceded from the Church. Mr. Tyerman, not wishing to condemn it without examination, determined to investigate for himself; the result being that instead of discovering its error, he became seriously impressed with its truth. His proceedings being reported to the Dean, he was catechised by that dignitary, and his answers not being deemed satisfactory, was suspended. He appealed to the public at Sandhurst, the Theatre being crowded to hear his justification, and shortly afterwards visited Melbourne, giving his first address there in November 1871.

In the early part of the following year he was engaged by the Victorian Association of Spiritualists and lectured for them at the Masonic Turn Verein at St. George's Hall, till the close of that year; during the same period he had a public discussion extending over three years with Mr. David Blair, ably maintaining his position and vindicating the truths of Spiritualism to the entire satisfaction of that body. In the following year he founded the Spiritualist and Freethought Propagandist Association and was elected the first president; in November of the same year he started a weekly paper, entitled the *Progressive Spiritualist and Freethought Advocate*; it was carried on with spirit for about nine months, when it collapsed for want of funds. In the following year he visited Sydney and lectured there, and was subsequently engaged as the permanent lecturer of the Spiritualists and Freethinkers of that city, where he continued to lecture in the principal theatre for a period of two years, excepting the time employed in a visit to Brisbane where he delivered a short but successful course of lectures. In 1877, hard mental work began to tell upon his brain, and he was compelled to abandon the platform, the

medical men of that city telling him he would not be able to resume it. He came to Melbourne, and placed himself under the treatment of the writer, who told him that with the aid of mesmerism his brain power would be restored. Mr. Singleton undertook his treatment in this direction; the result being that in three months he was able to resume his ministrations. It had been the object of his ambition to make a tour of the world, and in 1878, circumstances favouring its accomplishment, he left for America, staying a month to lecture at Auckland on the way.

He lectured successfully at San Francisco and Boston, and was highly eulogised as a public speaker at the latter city, his principal lecture (on Immortality) being reported in full by the *Banner of Light*, and subsequently published in pamphlet form. He afterwards lectured in London and the provinces, created a most favourable impression, and returned to Sydney in 1879 to find his platform filled by Mr. Charles Bright. There not being room for two permanent lecturers in that city, Mr. Tyerman paid a visit to Adelaide, and broke ground there. Subsequently he visited Dundee, and lectured for the Freethinkers of that city, and prior to the burning of the Victoria Theatre at Sidney, gave a successful course of lectures there. Overtures had recently been made to him to visit Queensland, and it was his intention to have made a tour from Brisbane to Townsville and Charters Towers, which his untimely departure will frustrate.

Mr. Tyerman was a rational, energetic, and consistent worker in the fields of free religious thought and Spiritualism; and in addition to his platform labours, wrote a number of books and pamphlets, some of which have run through several editions, his last publication being a noble vindication of Freethought. He leaves a wife and several children who, through the naturally precarious circumstances of his work and income, are unprovided for. We trust, therefore, that some effort will be made by those who appreciate his work to help those he has left behind, and thereby pay a tribute both graceful and practical to his memory.

WHO IS JOHN KING?

Your correspondent X, in *The Spiritualist* of January 21st, says: "The first appearance of John King was in America, at Mr. Koon's. I am not sure whether he announced himself through the Davenport's, but some years ago he appeared at one of Mr. Williams' séances, and then gave out that he had, when on earth,

been Henry Morgan, the celebrated buccaneer of the American seas. This pirate, whose history may be found in the *Lives of the Buccaneers*, lived about 300 years ago. A friend of mine found that Mr. Williams had read this book of *Lives*, and, without questioning the genuineness of the voice which gave the name, was led to believe that the spirit or influence assumes a name and character which is found in the medium's mind."

Your correspondent X is right, I believe, in saying that John King's first appearance was in America, at Mr. Koon's. He may also rest assured that John King also announced himself through the Davenport's. No one can tell him that better than Mr. Robert Cooper, who, I am glad to hear has returned to his native land. This is fully illustrated in Mr. Cooper's *Spiritual Experiences, including Seven Months with the Brothers Davenport*, published by Heywood, 335, Strand, 1867, a book which, if exhausted, is well worth reprinting for modern reading.

Your correspondent X, is however wrong in surmising that Mr. Williams' mind first originated the belief that John King was a pirate 300 hundred years ago, with the name of Henry Morgan. Mr. Williams only commenced his public mediumship in 1870 or 1871; and in 1867, Mr. Marshall, who was at that time John King's medium, told me as I sat next to him at a *séance*, that John King had been a pirate. And I find in page 187 of Mr. Cooper's book before alluded to as published in 1867, John King spoken of as "The male spirit, Henry Morgan," by the late Baron Holmfield. After what I have said, some of my readers will be interested in some short extracts from a letter of a young medium inserted in the *Spiritual Magazine* of November, 1867. He says: "I said to myself, 'I will write again and will have no more of it,' but I was doomed to disappointment. . . . Matters now got worse; the whole house seemed in a state of confusion, chairs and tables moved, footsteps were heard in the room, noises were heard as if small peas were shot about; and, feeling something striking me, I have looked, but could not see anything. . . . Single knocks have always followed me; but *for the first time, about a fortnight ago*, I received a regular volley of them all round the room, at my feet, and on the ceiling; but the remarkable thing was that they were all raps of three knocks. A few days preceding this *I began to address and censure myself*, and than began praying; the prayer was not orthodox, yet I

could not restrain myself. I, a Protestant, was actually praying *as if I were dead*, or for the dead." The above honest, interesting, sensible and touching letter is signed "Charles Williams.

Then X informs us that "Katie King at first was said to be John King's daughter." There again he is in error. Katie King "at first" was said to be John King's wife. It was later that a "daughter" turned up, with the Holmeses and others. In Mr. Cooper's *Seven Months with the Davenports*, before alluded to, we read, at page 147: "Kate was asked whether she and John ever quarrelled; to which she replied 'O yes, we are married you know.'" And again we find on page 187: "Henry Morgan and the female spirit Kate, represented as his wife, entered into repeated and regular conversation."

I have already dealt with the mistaken assumption of X that John King's alleged identity with the pirate, Henry Morgan, originated through Mr. Williams having read the *Lives of the Buccaneers*. X will find further evidence that such was not the case, probably, by perusing Mr. Coleman's *Passing Events* in the *Spiritual Magazine* of 1867 and 1868; several numbers of which, I regret to say, passed away from me through loaning. Or, perhaps, he will find that evidence in Mr. Cooper's *Seven Months with the Davenports*.

It only now remains for X, in order to support his theory that the mind of the medium must have originated the idea that John King was a pirate, for him to assume that Mr. Koon must have read the *Lives of the Buccaneers* and have thus identified John King with that adventurous mariner, Henry Morgan.

Further, to support the theory that knowledge comes through the medium's mind, X will also have to show that the Koon family was a learned family, and that they originated the name of the spirit who visited them, calling him "John," because, as X says, "John implies spirit, or a spiritual teacher." Though why they should call him a *teacher* and yet have to look to their own intelligence in order to give their teacher a name, seems paradoxical. The Koons would also have had to know that: "For the appellation 'King' there is plenty of reason: Malak in Hebrew meaning both king and messenger or angel." My opinion is that spirits are generally more shrewd than their mediums, although the different spirits that manifest through the same medium demonstrate a wide range of intellectual capacity often of very diverse characters. But are

spirits, as a rule, more truthful, honest, and desirous to act above board than their mediums? That certainly admits of a doubt.

That mediums have been found to be, occasionally, awfully false there can be no question; but, still, chicanery in mediums could probably be always checked by their "controls," if the latter did not sympathise in the chicanery, and play into their hands.

As regards John King, I have personally always found him faithful and true, not least, I believe, in his assertion formerly that he came here acknowledging himself an ancient pirate, with much sin upon his shoulders; and with the hope that, by working early and late in uncongenial employment, it would be greatly to his profit as a spirit. That he has already reaped some fruition for his inexhaustible labours is my earnest hope, as it is also my belief.

SCRUTATOR.

THE PROSECUTION OF AN AMERICAN MEDIUM BY A SPIRITUALIST.

The following report is from *The Times* of last Saturday:—

At Bow-street Police-court, yesterday, before Mr. Flowers, Mrs. Susan Willis Fletcher surrendered for further examination on the charge of being concerned with John William Fletcher, her husband, in obtaining a quantity of property by false pretences, with intent to defraud Mrs. Heurtly Hart-Davies.

Mr. St. John Wontner prosecuted on behalf of the Public Prosecutor; Mr. S. B. Abrahams, of Marlborough-street watched the case in the interests of Mrs. Hart-Davies; and Mr. Edward Dillon Lewis, of Old Broad-street, appeared for the defence; Mr. C. O. Humphries and Mr. Basil Greenfield, solicitors, watched the case on the part of persons interested in the case.

The examination of Mrs. Hart-Davies was continued by Mr. Wontner. She said that one of Fletcher's spirits was known as Winona. He also had a guide who was a doctor. The defendant had a spirit guide known as Dowdrop. The witness had attended one or two *séances* in Gordon-street, where these spirit had appeared. She did not attend any *séance* in Vernon-place. Before she went to live at Vernon-place she knew the Fletchers had formerly lived there. They recommended her to the place. She received a Christmas card from Mrs. Fletcher, signed "Winona." The verses on it were printed, and "Winona" was signed on the back of the card. A letter was dictated to the witness by the defendant while in a trance. It was addressed to the witness's brother, who was in Buenos Ayres, and forwarded to him by her. It wound up with the words, "God bless you, from Mums in the spirit world." "Mums" was a term of affection used by the witness in reference to her mother. When they went to America she was aware the defendant took some of her property with her. The object of the visit was to attend the Lake Pleasant camp meeting. Towards the middle of August the witness asked Mr. Fletcher for her jewellery and property, and he said he could not think of such a thing until he had consulted the spirits. Prior to this the witness had been intro-

duced to Dr Mack, a magnetic doctor. When Mr. Fletcher said he must consult the spirits she repeated her demand, but he still refused to comply with it. The defendant said "You have asked for your jewels back I warn you if you take them back there will be speedy and certain death before you," alluding, as the witness understood, to the magnetism she believed to be in the jewels. The witness replied that she cared not to live; it was indifferent to her. At that time a family had invited her to visit them at Saratoga, and she profited by that occasion to leave the Fletchers. Finding she could not get her jewels, she consulted Dr. Mack and gave him a power of attorney to act for her. Afterwards she was shown a quantity of the jewels that she had intrusted to the Fletchers. With the view of recovering the remainder of her property in America, she employed a firm of detectives, who did recover a large portion of the property. In the result the defendant was taken into custody and afterwards her husband was arrested. Ultimately the witness and Dr. Mack were charged with obtaining her own property by false pretences. She did not appear before the Court, but she understood such proceedings had been taken against her. She had returned to London to recover the remainder of her property. Dr. Mack also came to London. She at once consulted Mr. Abrahams upon the steps to be taken, and with him and Dr. Mack went to 22, Gordon-street. There they saw two ladies named Maltby, the ladies who came on the first occasion with bouquets of flowers. She found that her boxes had all been opened and she had to have them repacked. There was a box of lace intrusted to the Fletchers, which could not be found.

A list was here put in showing the articles of jewellery returned and those not yet returned.

Mr. Wontner then proceeded to examine the witness with regard to the letters she had received from the Fletchers. Mr. Wontner said that there was a very large number of letters, from which he proposed to read extracts, and he thought it would save time to give Mr. Lewis a copy of the letters, so that he could cross-examine upon them on the next occasion.

In reply to Mr. Lewis, the Witness said the letter No. 1 was in the handwriting of Mrs. Fletcher. It was dated "Sunday evening, June 30th." It referred to a meeting to be held at the Steinway-hall, at which the witness's "dear Mamma" was to be present. The defendant also wrote that she dreamed of a necklace of purple stones which always indicated in dreams or reality "binding and true love." On August 5th the defendant wrote, "Mamma came to me this afternoon and bade me write a word of comfort to 'my darling.'" On August 9th, witness received a letter from Mr. Fletcher, who said that Mrs. Fletcher would be more than pleased to keep any of the things for the witness, or to store any boxes, as there was plenty of room, and the property would receive the best possible care. The letter dated August 20th was from "Bertie," the defendant, and began, "My gracious little Queen,—Your most delicately-sent present is now in my hands, and, dear little sister, from the bottom of my grateful heart I thank you. Dear Mamma, sweet life I find in every folding of the filmy lace, while its fine white, delicate, and artistic whole, finds a fitting rival in your own dear soul's life. Darling, beloved sister, I am very grateful to our dear father for sending me such a royal sister and gracious friend. I feel inclined to bless him every moment for this precious treasure, darling little blue-eyed love. You are the carrier-pigeon of the dear angels, and your mouth is ever feathered with glad messages of joy. . . . The room is all ready for any boxes which you may wish

to send, and if you wish to bring anything to-morrow to be kept for you, everything is quite prepared."

Mr. Wontner read extracts from about 80 letters, one of which, from Mr. Fletcher, was as follows:—

"Dearest Sister,—I meant to have called to-night, but the Countess of Caithness kept me until 7 o'clock, and then it was too late for any other meeting. We had a cup of tea. I saw Mamma come in and smile. She looked so lovely in a long robe of silky whiteness, and brought a bunch of heartsease, kissed them, and said, 'These are for my sweet pet, Juliette.' I send the spirit of them in this. I never saw her look so resplendently beautiful, and she moved across the room with the grace of a true queen. I shall hope to see her again soon. Good night, sweet sister mine.

From Brother."

Another letter contained the following words:—"Only one letter from my darling sister; but we are not alarmed. Mums tells us dear Julie cannot make the spirits force the mails through the snow." (Laughter.)

Mr. Flowers.—It would be very useful just now if they could. (Loud Laughter.)

Another letter told the witness that they (the Fletchers) had been to the Albert Hall to hear *Judas Maccabeus*. The Duke of Edinburgh and party were in the next box, and they saw "Mamma's spirit" standing in the shadow of the curtain. They placed a chair and called her into their box.

The complainant's examination in chief having been concluded, the court adjourned till to-day, at 2 o'clock.

ITEMS FROM THE CORRESPONDENCE.

At the Friday's sitting, Mr. Wontner read extracts from many of about seventy letters written by Mr. or Mrs. Fletcher to Mrs. Hart-Davies, who was in Tours, France, much of the time that they resided at 22, Gordon-square. The extracts were mostly of a religious and spiritualistic character. Among them was the following from Mrs. Fletcher:—

Nov. 7.—Darling Sister Julie,—Oh Julie darling, why does not money grow? If it did I would soon gather a £50 note and send my boy to Tours for a week, for mamma assures me it would help our baby Juliet almost as much as it would our boy, but we must wait and hope for the good to come to us all. This night mamma's box was opened at Albert Hall and consecrated before the concert opened. What do you think the dear little mamma said? "How I wish the name of Fletcher was on the door instead of Heurtley." Was not that kind? I thought so, and thanked her for myself and kissed her for you. Dear Willie is most dreadfully excited about the officers in the house, fearing that some of them may steal his baby heart away. Dear modest child; he does not know how twined round his life are the tendrils of Julie's heart, or he would not think that. I know that no other will ever share his place in our Juliet's heart, and some time he will know so too.

Mrs. Hart-Davies next received a letter from the husband, Mr. J. W. Fletcher, with the postmark November 14th, 1879. The following extract from it was read by Mr. Wontner:—

"I never associate an impure thought with my dear little one, and when I take her in my arms she is to me my own sweet child and all your heart-ache and

pain have been wholly uncalled for. I would like you to feel you had a place all your own, that you could call your own, and when I said "Trespass on Forbidden Ground," I meant for the *world* to know, and for you to feel that you were my sister. You are quite wrong in your interpretations, and my sorrow is very great that you should have been so pained. I shall not say any more about it, dear one; no one has *dared* to breathe a word against my Julie; if he or she did they would know me no more."

In the triangular correspondence they usually called each other "Sister Bertie," "Brother Willie," and "Sister Julie." Several extracts from the correspondence were published in the latest Sunday edition of *Lloyd's News*. That journal says:—

In one of these letters the expression occurred, "a box of linen arrived here to-night. It had an influence about it I recognised"—Mr. Wontner asked if it was witness's own linen.—Witness: No, it was some servant's linen (laughter).

The Observer of last Sunday has a leading article on the legal aspects of the Fletcher case.

CROSS-EXAMINATION OF THE PROSECUTOR.

The following report is from the special edition of the *Evening Standard* of last Saturday:—

At Bow-street Police-court to-day, before Mr. Flowers, Susan Willis Fletcher, aged 32, of 22, Gordon-street, surrendered to her bail to further answer the charge of being concerned with her husband, John W. Fletcher, in unlawfully obtaining in the month of September 1879, a quantity of jewellery and other property by means of false pretences with intent to defraud Mrs. Juliet Ann Theodora Heurtley Hart-Davies.

Mr. St. John Wontner appeared to prosecute on behalf of the Public Prosecutor; Mr. S. B. Abrahams watched the case on behalf of Mrs. Hart-Davies; Mr. E. D. Lewis appeared for the defence; and Mr. Humphries and Mr. Basil Greenfield attended on behalf of parties interested.

The Court was very crowded again by many leading spiritualists and the public.

Mr. Wontner asked that the witnesses on both sides should be out of court.

Mr. Lewis asked if the editor of the *Spiritualist*, Mr. Harrison, might be asked to leave the court, as he should call him as a hostile witness.

Mrs. Hart-Davies was then recalled for cross-examination by Mr. Lewis, in answer to whom she said—"I remember the evidence I gave on the first occasion. I do not adhere to what I then said, because it has been modified by what I have said since the Crown took up the prosecution. I adhere to what I said when I was examined by Mr. Wontner, both as to the facts to which I deposed, and the opinions I expressed.

What is it you desire to modify?—Only two or three extraneous remarks which happened to come into the evidence given on the first occasion. I have nothing to modify since I was examined by Mr. Wontner. The witness was pressed as to what she wished to modify, and she said, "I did not understand Mr. Lewis when I said I wished to modify my evidence. I wished my evidence to remain as it is."

Mr. Flowers said the Witness was a little confused as to the evidence and the first information.

By Mr. Lewis.—I am now going to refer to your evidence on the 21st of December, when you were first examined by Mr. Wontner. Did you say "I believe through Mr. Fletcher I have found my dear mother again, and so I believe to this day." Did you say that?

Witness.—Yes, and that represents my present belief very much modified. The state of my belief on the 21st is the state of my belief now.

Do you at the present moment believe that you had, through Mr. Fletcher, found your mother again?—Found her, yes.

Do you mean in the sense that you were able to communicate with her?—No, I used the word "found" in the sense that I had learned for the first time from Mr. Fletcher of the actual presence of the dead always about us.

Do you mean that in the sense of being able to communicate with them?—Partly in that sense.

And in what other sense?—That under certain conditions they may have the power of communicating with us. I was unacquainted with spiritualism till I met Mr. Fletcher.

Do you conscientiously believe what you have just said with regard to the spirits of departed persons having the power of communicating with mortals?—Under certain circumstances.

And coming down to an individual instance—do you believe that the spirit of your departed mother has the power of communicating with you?—It is my belief that she may.

Is it your belief that she has?—Yes, very much modified.

What do you mean by much modified?—Because since the first communication of my mother I have learned to consult my common sense. I did so when my eyes were opened on my way to America.

Mr. Lewis.—Has your common sense increased since the 21st of last month.

Witness.—I hope it has, as I wish to learn.

What is your age?—Thirty-eight.

Do you think you have hitherto been deficient in common-sense?—I hope not.

I want to know the state of your belief on these matters; is it the same as it was on the 21st of December?—It is in the same state as it was then.

Did you on the 21st of Dec. say, "I spoke to my mother who was present?"—I do not know to what date you allude.

Did you believe your mother had been present at a *séance*?—To the best of my belief, my mother had been present.

Did you use these words:—"I spoke of my mother and the veneration I had for her, and the great happiness those messages gave me?"—Yes, I used those words.

What is the difference between a trance and clairvoyance?—There is a difference between the two. In a trance you are unconscious, whilst in a state of clairvoyance you have second sight without being unconscious.

Do you believe in clairvoyance?—Yes.

Did you believe Mr. Fletcher's information was derived from clairvoyance?—So I believed then.

Do you believe that?—Very much modified.

What made you modify your views?—My common sense.

Who has taught you that phrase?—My common sense, Mr. Lewis (laughter).

On the 21st December you believed absolutely?—I believe the same as when I was examined on the 21st December. I tried to make the case as mild as I could.

And have you determined now not to make it as

mild as possible?—That depends upon the cross-examination (laughter).

Mr. Lewis.—Such suggestions will not intimidate me from my duty.

Cross-examination continued.—The letters which have been produced are all I can find. There may have been others. I was surprised that so many had been preserved. I could not say positively whether the letter of June 30th, 1879, was the first I received from Mr. and Mrs. Fletcher, but to the best of my belief it is. I have produced all the letters I could find. I could not say whether or not I received any letters between June 30th and July 24th.

Did you not receive something like 200 letters during the whole period of the correspondence from Mr. and Mrs. Fletcher?—Certainly not. I should say between 70 and 80 was almost the maximum number. One or two may have been destroyed. To the best of my belief I did not receive any letters between the 24th July and the 5th August.

Was there a time when the letters were more than usually frequent?—I cannot say; I am not aware of any such period.

Many of the letters are in reply to letters written by you?—Possibly.

On the occasion when you were in America and visited Mrs. Fletcher, did you remove any letters?—I swear I did not remove one.

Mr. Lewis here handed up several letters, and asked Witness if they were in her handwriting?

Witness.—Yes.

The letters were not read, but were simply initialed by Mr. Flowers. There were about 30 of these, which Witness said were in her handwriting, and a large number of sketches were also put in and sworn to as the work of the Witness.

After some further evidence, the case was adjourned until Friday next.

Correspondence.

[Great freedom is given to correspondents who sometimes express opinions 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.]

YOGI PRACTICE.

Sir,—Some, at least, of your readers are much indebted to your correspondent, "J. K.," for his excellent article in your issue of the 24th December, on this subject, and his efforts to strip it of the mysticism by which it has been surrounded. Until this has been done, and the subject brought forward in the rational manner he has, it is not likely to attract much attention.

It has been well said that: "Mystery is the antagonist of truth. It is a fog of human invention that obscures it and represents it in distortion. Truth never envelopes *itself* in mystery; and the mystery in which it is at any time enveloped, is the work of its antagonist and never of itself."

When mystery is cleared away we shall then have some chance of standing on solid ground, but not before.

In your correspondent's otherwise lucid and straightforward article, the latter part of his closing paragraph is not quite clear to Spiritualists. He says—speaking of the automatic repetition of words in the Yogi practice—"it is merely waste of time and energy and will never lead beyond the spirit-world, the half-way house, which should be carefully avoided by all who would strive to become adepts of the divine and true Kabbala."

Perhaps J. K. would kindly favour us with an explanation why the *spirit-world*, the *half-way house*, should be avoided?
S.

LIFE WITHOUT FOOD FOR SEVEN MONTHS.

The medical faculty of Germany have been much interested lately in a case of long standing trance on the part of a girl of thirteen years of age. The facts are, for once, undisputed; and no possible suspicion of trick or collusion can arise. The patient lay for twenty-eight weeks apparently in a state of profound sleep at the Hospital of St. John's at Kederweisel, near Butzbach. During that time she never once woke, nor received nourishment of any kind. She was visited by upwards of six hundred medical men from different parts of Germany during the duration of her trance, and some French and English physicians are also said to have seen her. Great interest was taken by the faculty in question whether the girl would retain sufficient strength to recover on awaking from her long sleep, or whether she would rapidly sink. This problem is now set at rest. The girl awoke some three weeks since, and has now quite recovered, although still remaining in the hospital under medical supervision. The case still continues to attract attention, and to give rise to discussions in medical circles in Germany. However small the waste of substance during so profound and tranquil a sleep, the work of the lungs and heart must have demanded, it would have been thought some sort of support. The fire of a furnace can be banked up for some time; but sooner or later, unless fuel is supplied, it will burn itself out. How a human being, even in the most torpid state, can exist for twenty-eight weeks without any nourishment whatever is a question which may well puzzle even the most scientific of minds.—*Evening Standard*, Jan. 25th.

Mrs. MARY MARSHALL wishes letters for her to be addressed to 15, Southampton Row, London.

THE new books we have in the press, are *A Glance at the Passion Play*, by Capt. R. F. Burton; *A Philosophy of Immortality*, by the Hon. Roden Noel; and *Mother Shipton Investigated*, a critical essay on the literature and prophecies of Mother Shipton. The two books first mentioned contain more or less about Spiritualism.

Answers to Correspondents.

A full reply to the resolution of the Council *re* Mr. Harrison, was sent to their organ last Tuesday, therefore in ample time for Saturday's issue. In the event of its being suppressed or mutilated, copies may be had gratis tomorrow (Saturday) at 33, Museum Street, on application and on enclosing stamp to cover postage. It was sent as a registered letter.

Mrs. M.—St. Petersburg: You ask why the second volume of *Spirits Before our Eyes* is not out. Because, at a time arranged for writing it, and when all was otherwise peaceable, an attack was made on the author, forcing him to move one of his offices. There are *dilettante* people who give a little spare time to Spiritualism, during which they attack almost every self-sacrificing worker, and fire shots in the interior of the Spiritualist camp.

THE ENGLISH TRANSLATION OF PROFESSOR ZÖLLNER'S EXPERIMENTS.

LIST OF ENGRAVINGS.

FRONTISPIECE:—The room at Leipzig 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.

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

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CHAPTER III:—Permanent Impressions obtained of Temporarily Materialised Hands and Feet—A proposed Chemical Experiment—Slade's Abnormal Vision—Physical Impressions in a Closed Space—Enclosed Space of Three Dimensions, open to Four-dimensional Beings—The Muscular Power of a Spirit Hand—A Test with Flour—Experiments with a Polariscope—Flight of Objects through the Air—A Clue to Research.

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APPENDIX C:—Admissions by John Nevil Maskelyne and other Professional Conjurors—Houdin—Jacobs.

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

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