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## APPARITIONS AT LLANTHONY ABBEY.

BY W. H. HARRISON.

Llanthony Abbey, Wednesday.

On Monday morning, while I was in Cardiff, details were published in the *South Wales Daily News* of the appearance of a spirit more than once to several witnesses in a field near the Monastery of Father Ignatius, Llanthony Abbey. Mr. John Duncan, of the above journal, having informed me that the dwellers at the Monastery were hospitable to strangers who called upon them at their abode in the heart of the Black Mountains, in a district where there is no accommodation for travellers, I resolved to start at once for the spot, and to watch that same evening for the apparition.

Llanthony Abbey is rather more than six miles from the somewhat unfrequented little railway station of Llanvihangel, from which no conveyances can be obtained. I arrived at the station in time to reach the Abbey by walking, before twilight set in, and about a mile from the railway reached the valley of the Honddu. The road winds at a considerable elevation along the western side of the valley; the mountains, which as a rule are non-precipitous, tower on both sides, and far below runs the noisy babbling river. Thick dark pine woods clothe the hills to the left. The scanty herbage covering the red earth of the tops of the mountains on the other side of the valley, was illuminated with the rays of the setting sun.

But Father Ignatius is not to be discovered in his mountain fastnesses by an easy walk of six miles. I asked a man, who was leisurely amusing himself by breaking stones by the roadside, how much farther I had yet to go to reach Llanthony Abbey. "Which of them?" said he. Like the Black Mousquetaire I felt it a surprise to learn there were two. "If you mean the old Abbey," added he, "it's a mile ahead, and only a public-house. If you mean where the monks is, (here he gave an irreverent grin) why, that's four miles further on." This was unpleasant news—night coming on apace, ghost time at hand, a lonely road among the mountains, and the presence of a house or a human being a rarity.



As the shades of evening began to fall, I reached Llanthony Abbey proper, called by the Welsh "Landewi Nant Honddu" or "The Church of David on the Honddu," now a ruin in the Vale of Ewias. It is a Cistercian priory dating from about the latter part of the XII Century, and now the property of the representatives of Walter Savage Landor, whose likeness is displayed in the inn which has been built up in one corner of the ruins. The whole place bears a certain amount of resemblance to Tintern, with the winding river, the decaying arches, and the surrounding hills; but the arches are less delicately beautiful than those of Tintern, and the hills much higher, though at this point less picturesque. There is an inadequate amount of posting accommodation at the inn; engagements in another direction prevented my being driven over to the monastery for love or money. Finding I could reach the monastery shortly after dark, by walking the remaining four miles, I resolved to do it, and after leaving the hamlet near the Abbey I did not pass a single living soul, and only one house, throughout the whole distance. About three miles were thus traversed, under the unpleasant impression that every step taken might possibly be in a wrong direction.

At last a house or two came into view, and a young man conducted me through a narrow lane, uphill, to the neighbourhood of the monastery—then left me. I asked him about the alleged apparition of the Virgin Mary. "I don't believe they've seen anything," said he. "Why not?" was my response, "are the boys and others at the monastery notorious here for untruthfulness?" "No, I don't exactly say that," said the rustic, "but I don't believe in their doctrine; I think it's dead against the Bible." In fact the mental state of this young agriculturist is just that of a London daily newspaper editor; he does not believe in matters of fact seen by individuals whose personal speculations he cannot accept.

Alone, I approached the monastery, which, with the surrounding mountains was lit up by a gibbous moon; all was silent; no sounds of praise or prayer came from its interior. From the printed description I rightly inferred the meadow in which I stood to be that in which the apparition had been seen, so for nearly half-an-hour I kept watch, and saw nothing. I rang the bell of the entrance to the monastery; the clang might have been heard more than a mile off, but no response came,

and inferring that monks might not care to be disturbed in their devotions by the clanging of door bells, I watched the haunted meadow for perhaps another quarter-of-an-hour, then rang the bell once more. A light moved inside the monastery. Presently two boys, acolytes, put their heads out of a window, asking in a whisper—for the men in the monastery here ordinarily speak in a whisper—who I was and what I wanted. Afterwards the boys did some prolonged whispering between themselves, then brought the light of their candle to bear upon me, and made a close inspection. More whispering. Then they told me to push open the door and take a seat. I pushed open the door, and found a cold little passage or hall, with a candle burning on its tiled floor; two inner doors were furnished with minute iron gratings through which visitors might be inspected. I took my seat on a chair, near a table covered with devotional books, and wondered what was to come next.

After long delay, Sister Janet, who probably had been sent for from a distance, put in an appearance from the haunted meadow. She told me that she was an Associate Sister who had taken only the vow of obedience, and who did much of the exterior work of the monastery. She had formerly been mistress at the National School at Hay. In the most obliging way she chatted about the apparition which had been seen by herself, as well as by others, and subsequently we entered the meadow and talked for some time by the side of the bush from which the apparition had come. It was a bush in a tall rough hedge, with a narrow lane deep down on the other side. She said that she had not believed the report of the boys, but supposed it to have been a mistake or a jest. Subsequently she saw the bush gloriously luminous; a Veiled Lady, whom she supposed to be the Blessed Virgin, came from it, and glided some yards towards her, nearly half-way from the hedge, then vanished instantly. The figure was a small one, about four feet high; she saw it for about two minutes. The light from it was so strong that it was reflected from the surface of her boots where they were polished, and she could see the mud upon them by it. Four persons had seen the apparition at the same time. The latter facts tend to show its objective nature, and that it was materialised. Under mesmeric or spiritual influence several persons sometimes see that which another person present cannot see by normal eyesight,



but I do not know that reflection of light from a polished surface can be included in this category.

Sister Janet cheerfully exerted herself in finding lodgings for me at a farm-house, explaining that the "Reverend Father" (Father Ignatius) was away, and under that circumstance the "Brothers" could not break through their rule, and give me the guest's chamber in the monastery. She whiled away the time occupied in our search, by giving very interesting information about the monastery, the principles believed in by Father Ignatius, and her own happiness in doing even the humblest work, connected with the establishment. She believed enthusiastically in the doctrines she professed; beyond this there was no trace of fanaticism; the same may be said of Brother Dunstan, who was both an intelligent man and a gentleman. I entertain no doubt that their statements as to the spiritual phenomena describe matters of fact in a trustworthy way; the same may be said of the testimony of the sturdy handsome little acolyte, a boy from Brighton, who instead of being afraid of the apparition was so excited that he wished to go up to beat the Blessed Virgin with a stick. Will Father Ignatius order him to do penance for this? Perhaps it was an afterthought to identify the Veiled Lady with the Virgin Mary.

I questioned Sister Janet as to her antecedent experiences in relation to the supernatural. Only once or twice had she seen anything abnormal, and those on the occasion of serious events in her family. Once she saw a room brilliantly lighted up, when to others it was dark; the light was of the same kind as that around the apparition she had seen in the meadow. Thus, on a few occasions, she had been clairvoyant. Many observers of spontaneous apparitions have described this light, and veiled figures, when there was evidence that the latter were not particularly sacred individuals.

Remarkable events have recently taken place inside the monastery, and are described more in detail further on. The silver "Monstrance" appeared outside the door of the very thick iron Tabernacle in which it ought to have been contained; Brother Dunstan watched it for half-an-hour, and believed it to be an optical illusion due to his bad health; but later on the same day, Sister Janet saw the same thing, and when she mentioned it to Brother Dunstan (through the grating) he pricked up his ears. Yesterday I attended

service in the monastery. From the position allotted to those out of Holy Orders, the interior of the Church, including the Shrine and iron Tabernacle, can be seen through a grating of small dimensions and broad bars. There was no appearance of the Monstrance on that occasion.

At present there are two monks in the monastery. One other, and Father Ignatius, the Abbot, are for a time doing work in the outside world. Some few others have attempted to be monks, but the discipline to prove whether they come there from worldly motives or pure love of Jesus is so close, that if insincere they soon are found out and rejected, and usually before they have progressed beyond the rank of "Postulates."

So far as I could understand the matter, Father Ignatius thinks it good for the Protestant religion that a certain limited number of men who feel it to be their vocation should separate themselves entirely from the world, and from pure love of Jesus pass their whole lives in prayer and adoration. The prayers of such men are believed to benefit and to raise all Christian people more or less. Father Ignatius is broad in his views; he looks upon Christians of all denominations as his brethren. "What about Mr. Bradlaugh?" said I. "Oh, prayers have several times been offered up here for him," said Sister Janet. "But how about the Devil?" said I, wishing to learn the breadth of the love of Father Ignatius. "I never heard that question asked before," said Sister Janet! "but I don't think Father Ignatius would pray for the Devil." Poor Devil! He frightens so many into the Church that a few crumbs of hope might be flung to him out of gratitude. A more serious question, had I thought of it, would have been as to the future of the billions of departed Buddhists who have acted up to principles as pure as those described in Mr. Edwin Arnold's *Light of Asia*.

The monastery does not appear to be popular in the neighbourhood. The working people around are mostly Welsh Baptists, heavy, and stolid, completely under the control of their local preachers. The dwellers in the neighbourhood are not shut out altogether from the services in the monastery. A very few attend on Sundays, at the outside of the grating facing the Shrine. The fair little Mary Anne, who carries butter and eggs to the monastery, seems to have occult powers of somewhat increasing the rustic attendance on those Sundays when she is present. This



curious coincidence has been several times noticed, and presents to Father Ignatius for solution a curious problem in psychology.

Father Ignatius never shows his face at the inn at Llanthony Abbey proper; probably he wishes the inn were elsewhere. My bedroom in it last night, was in one of the ancient towers still standing.

Altogether I left the monastery yesterday imbued with the respect one must always feel for those who sacrifice all that the world holds dear, for the sake of that which they believe to be true, and who carry out their principles to the uttermost. No wonder that easy-going Churches of all denominations have an antipathy to such a severe example.

On my way yesterday afternoon from the monastery to Llanthony Abbey, I met Father Ignatius driving in the opposite direction. Special prayers had been offered during the day that he might see the apparition that night—prayers which I am afraid have not yet been granted, since concentration of mind upon a desired result is well known to be, by the action of some unexplained mesmeric law, an impediment to the materialisation of spirits. The apparition is far more likely to be seen when least thought about. Father Ignatius expressed his regret at my connection with modern Spiritualism, the phenomena of which he believes to be diabolical, although he has spirits in his meadow, and is now waiting to see them himself. He kindly invited me to return to the monastery, which I regretted to be unable to do.

I left Llanthony monastery deeply impressed with the kindness and sincerity of its inmates, and satisfied as to the trustworthiness of the descriptions of the apparition. I am in doubt whether the apparition was materialised, or whether seen by the synchronous clairvoyance of several individuals in spiritual rapport with each other from having long held religious services together. However that may have been, the moving power is outside themselves, and the place is favoured with some other-world manifestations of a somewhat similar order to those witnessed at Knock and Lourdes. The general sameness of these narratives, in the fact of the apparitions being first seen by children, and of healing powers being afterwards developed in the localities, deserves study. No doubt, events will flow on in the usual course. If the appearances at the monastery continue, votaries will flock there, and a town spring up; at the same time, a certain section of the public will

soundly abuse and slander the good people who have honestly borne witness to that which they know to be true. A first specimen of this line of action is to be seen in an anonymous letter from Brecon in to-day's *South Wales Daily News*.

I append details relating to the apparitions:—

THE NARRATIVE OF FATHER IGNATIUS.

The following letters have been addressed to the *Hereford Times*:—

JESUS ✠ ONLY

PAX.

Sir,—It is with feelings of wonder and hesitancy that I venture to send to the columns of the *Hereford Times* the following narration of facts which have recently taken place at Llanthony Abbey, near Abergavenny.

This monastery was founded 10 years ago, in order to afford to the Church of England a house where men might consecrate their lives altogether to God in prayer, praise, and labour. Two very important ideas and intentions have attached themselves to this monastery.

First to offer continual reparation to our Lord Jesus Christ for the insults he has received in our church and country since the Reformation, in the Holy Sacrament, from men who declare that it is *not* His body, whereas He Himself declares “*This is my body.*” It is desired in this monastery, when our numbers are sufficient, to have perpetual adoration offered to our Lord night and day before the shrine here. At present the adoration lasts from 5 a.m. till 10 p.m.

Another chief intention here is to make reparation to the mother of our Lord Jesus for the neglect and dislike which have been heaped upon her in this country for 300 years. God Himself has “*magnified*” her. God Himself chose her out of all His creatures to be the mother of His Son, Jesus Christ: hence no honour that we can give her can be sufficiently great to express the awful love and veneration with which the human race, and especially the redeemed children of God, must regard her. We have for this purpose an altar erected in her honour, and frequent services of praise and reverence to her celebrated there. All the feasts enjoined by the Church of England in her honour are solemnly observed. These two special intentions of the monastery are specially referred to here, in order to give the reader some preparatory thoughts before stating the following extraordinary facts. It was on Monday, August 30th, 1880, that the events to be recorded took place. During the time

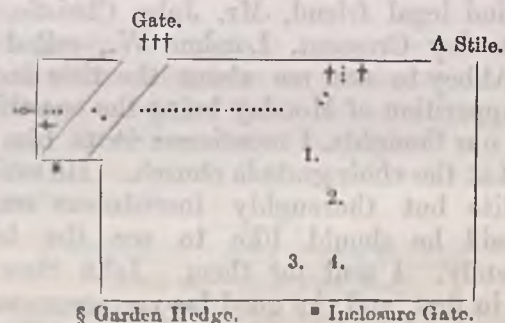


of adoration before the blessed Sacrament, one person kneels in silent devotion for an hour before the shrine; at the end of this hour's watch another person takes his place. On Monday, August 30th, the senior brother, as usual at nine a.m. succeeded another brother at the watch desk, before the shrine of the Holy Sacrament. The blessed Sacrament is enclosed in a very strong iron tabernacle, with an immensely strong, thick door of polished brass, emblazoned with jewels; crimson velvet curtains fringed with gold and looped up at the sides with gold cords and tassels, leaving the door partially exposed to the view. The brother in question had been at his watch nearly half-an-hour, when all at once, on looking up, he saw distinctly the silver monstrance appear outside the thick doors of the tabernacle. The "monstrance" is the vessel in which the Host is held at Benediction, the centre being of glass, through which the Host is seen. The brother was much surprised, and quite concluded that it was an optical delusion. However, he looked and looked again, and there for a whole half-hour he saw quite distinctly the "monstrance" in front of the tabernacle.

At ten o'clock an associate member of the order, a schoolmistress from Hay, took the watch in the outer church outside the grate of the monks' choir. At eleven, one of the inmates of the monastery took his place at the watch desk, within the choir, and the person outside left the church. She went straight to the door of the monastery and begged to see the senior brother at once. On his going to the grate, at the porch door, the schoolmistress in question asked him in considerable excitement and astonishment, "What is the matter? Why is the blessed Sacrament outside the tabernacle? I have had such a wonderful watch." The brother to use his own words, "pricked up his ears" at the good sister's questions, for *now* he saw at once his vision of the blessed Sacrament could have been no delusion, but a reality. He then told her what he had seen and how astonished he had been. So the matter rests, it is entirely inexplicable, for the tabernacle doors had *not* been opened, and the key was put away in my cell.

Neither of these persons is of an imaginative turn of mind, and the associate sister is nearly 50 years of age. It was the evening of the same day. Four of our boys were playing in the Abbot's Meadow at recreation time, after vespers. This meadow is to the north of the monastery, and just under the window of my cell. The sun had set—it was just after eight

—light enough to see any object distinctly, though the evening gloaming had fairly set in. The ages of the boys are as follow:—Daniel Maguire, son of a neighbouring farmer, 15½ years; John Evelyn Stewart, of Sheffield, 12½ years; Thos. Foord, of Brighton, 11 years; Joseph Chalkley, of London, 8 years. A few minutes after eight, Chalkley came running into the monastery seeking for me. In the community room he came up to me in great excitement, "Dear Father, dear Father, we've just seen such a beautiful spirit in the Abbot's Meadow." I replied, "Oh, nonsense," and went on with what I was about, thinking nothing more of it. When the rest came in, full of what had appeared to them, John Stewart affirmed that as he was playing, he suddenly saw the figure of a woman advancing towards him from the road in the meadow that led to the enclosure gates. The figure was dressed in a white alb, only the sleeves were wider than alb sleeves. The hands were both raised, and from head to feet a dazzling white light, oval shape, was shining round the body. The figure and the light glided slowly towards him, only it moved thus. I give you the lines of the apparition's path through the meadow. The numbers show where the boys Stewart (No. 1), Foord (No. 2), Maguire (No. 3), and Chalkley (No. 4) were. The dots represent the path the apparition took:—



Stewart saw it before he got to the road. He called to Foord to look. Foord was very frightened, and caught up a large stick, and said if it came near him he would strike it. Then Maguire, hearing the cries of the other two boys, was attracted to look. The meadow is a very large one, and Maguire was a long distance off, but he saw the figure and the light enter the hedge and remain standing in it. Chalkley only saw the figure when it was in the hedge, and the light made the hedge seem all ablaze. The single † is where the figure first appeared. The two †† where it disappeared. Stewart stood close to the hedge, saw the figure vanish, but the bush



continued all in a dazzling glow for some moments after the figure had disappeared. The boys rushed round to the gate (†††) to look for the figure in the road, but nothing was to be seen. The hedge is very thick and strong, and its great density would require great strength to effect a passage; and then the marks of the violence needed would be manifest. It could not be climbed over by any possibility. It is quite nine feet high. The boys could talk of nothing but the beautiful spirit they had seen. I forgot to mention that a long white veil hung over the back of the figure from the head. I asked John Stewart if he was prepared to go before the blessed Sacrament and on the crucifix swear to the statement he had made. He replied, "Yes, dear Father, to every part of it." I said, "Remember, there is not a person in Abergavenny, or any of the towns around here, who would believe you; they would say you were a young liar and deserved a good thrashing."

I myself and some others, accompanied by the four boys, examined the hedge thoroughly. I said to the boys at the hedge, "It is utterly impossible for anyone to pass through that hedge, and there is not the least sign of anyone having attempted to push through it." They all persisted in reasserting all they had said before. On Friday last, September 3rd, our kind legal friend, Mr. John Christie, of 18, Stanley Crescent, London, W., called at the Abbey to see me about the title deeds. The apparition of Monday being the one thing in all our thoughts, I mentioned it to him as he sat at the choir grate in church. He smiled a polite but thoroughly incredulous smile. He said he should like to see the boys separately. I sent for them. John Stewart came in first, and the good lawyer commenced an examination of the boy. Stewart unflinchingly gave precisely the same details as he had done before. Mr. Christie said, "What do *you* believe it was that you saw?" Stewart replied, "I believe it was the blessed Virgin Mary, sir," "What makes you think so?" "It was like I have seen her represented in pictures." He said to me afterwards that the apparition was like the picture of our Lord walking on the sea, only the figure was a woman, and a white veil hung from her head. Foord was examined next, then Maguire. They all stuck to their first statements. Mr. Christie then said he should like to examine the hedge, and he went to do so, accompanied by the boys and some other

persons who desired to see it. Mr. Christie said to me afterwards, "It is very extraordinary, but I feel satisfied the boys believe what they are saying."

In conclusion, let me add that on Friday night, September 3rd, a brother who was suffering from weakness and heaviness, with great pain, wished to go to the bush where the apparition had been, for relief. He and another monk went down. They knelt there for some little time and recited part of the rosary. All at once, as if by sudden inspiration, the brother broke off a piece of a large dock leaf in the bush and put it on his forehead, saying, "If the blessed Virgin has touched this leaf it must do me good." The moment the leaf touched his head the pain went, and the feeling of weakness also. He turned to the other monk and said, "The pain is gone." They both made a thanksgiving together, and then departed to their cells. In the night (which is not to be wondered at, and is no marvel) the brother who had been so relieved, and kept the leaf on his pillow under his head, saw *in a dream* the apparition of the Virgin, just as the boys had described it.

These are extraordinary, but absolute facts. They challenge inquiry, and the boys are still on the spot and free to be catechised respecting their amazing statements. That the two apparitions occurred the same day, Monday, August 30th, seems most marvellous, as though God intended one to corroborate the other. The sceptic may and will scoff, but his scoffing will not explain or diminish the truth or supernatural character of these absolute and incontrovertible facts. "Seeing is believing" (pace Bp. Pearson), and therefore no amount of contradiction, ridicule, or unbelief can alter the fact that Monday, August 30th, 1880, between the hours of 9 and 11 a.m., the silver monstrance with the Host in it appeared through thick brazen doors supernaturally to two persons for the space of one hour and a half; that in the evening of the same day *the blessed Virgin Mary appeared in dazzling glory to four boys, and did what no earthly being could do before their eyes.*

IGNATIUS, O.S.B.

Slapton Priory, Kingsbridge, Devon,  
September 6th, 1880.

#### ADDITIONAL TESTIMONY.

Sir,—Our Right Reverend Superior, the Rev. Father Ignatius, has received letters from the Abbey by the last post which entirely corroborate the very remarkable statements



sent to you yesterday, and the Rev. Father wishes me to give you extracts from these letters. The Senior Brother writes:—

“I must say what every one of us saw on Saturday evening, September 4th, there is not a doubt left on my mind but that it is the Blessed Virgin, as the figure only appeared when we sang the ‘Ave,’ and as we ended it, ‘Blessed is the fruit of thy womb, Jesus,’ another figure appeared with hands held out towards our Ladye, and as they met they vanished. It was close on ten o’clock and the grass was wringing wet in other places but quite dry and warm where we knelt, and all about the hedge.”

I will add that this brother did not see any of the apparitions I wrote about before, which took place on Monday, August 30th.

From another brother’s letter the following extract:—

“On the Saturday night we were all of us in the meadow singing the ‘Ave Maria’ and saying prayers; the grass seemed quite dry, and I was very anxious to see the wonderful vision, and we all saw it exactly as the boys described, and in the same spot. The night was very dark, and, strange to say, it always appeared when we sang the ‘Ave.’ There were two figures twice seen by Brother Dunstan and me. The figures met, one of them holding out his hands to the other; they were surrounded with wonderful light, and sometimes the meadow was quite bright with it. Brother Dunstan was quite nervous.”

From the boy’s letter, who first saw the apparition on the Monday, John Stewart, I quote:—

“My dear Father in Jesus,—I hope you arrived safely at the priory; and I am happy to say that we are sure it is the Blessed Virgin that appeared to us. On Saturday evening we said the Rosary at the hedge, and then we were playing, when Dan and I suddenly looked towards the hedge, and there was a bright beautiful light on the spot where I pointed out to you. It kept on flashing and disappearing, and I told Sister Janet (the schoolmistress from Hay), and she saw it, and then Brother Dunstan, and then Brother George. The two brothers saw our Lord’s figure and the Blessed Virgin’s and I saw our Ladye and our Lord, but not as Brother Dunstan saw them—I saw our Lord as he was on the cross, with His arms stretched out, and our Blessed Lady seemed as if she was coming towards Him. I also saw a light come down from the clouds, like the sunbeams coming through a window, and it

rested exactly on the spot I pointed out to you. I also saw a large star in the hedge which was so bright and beautiful, and spread light all round the top part of the meadow. Brother George and I are the only ones that saw a star which seemed to fall to the ground. Brother Dunstan kept on singing ‘Aves’ with us, and each time we sang an ‘Ave’ we saw either the figure of our Blessed Lady or some strange mysterious light, but when Brother George began to sing hymns we did not see anything. I will tell you all about it.”

The following extract is from Daniel Maguire’s letter, 16 years of age, son of a neighbouring farmer:—

JESUS ✠ ONLY.

PAX.

“Llanthony Abbey, Sept. 6th, 1880.

“My dear Father in Jesus,—I hope you are very well. Dear Father, we were playing in the meadow (Saturday evening), and I saw a light appear in the hedge. Johnnie was close by me. I took Johnnie by the hand, and he saw it. Then Sister Janet saw it, and then the two brothers came out, and they saw figures, and so did I, and Johnnie too. We had said the Rosary after Vespers. I had a headache. We were kneeling down and I saw brightness over my head, and I felt something touch my head, and the headache left me at once. I will tell you more about it when you come back.”

At present we wish to make no comments, but leave the bare facts in possession of your readers.

THE SUPERIOR’S SECRETARY

AT SLAPTON PRIORY, DEVON.

September 8th, 1880.

#### A STRANGE DREAM FULFILLED.

*From the “New York Sun.”*

I have intimate acquaintance with a lady in one of the counties of Kansas who is of Scotch descent, well bred, intelligent and truthful. Within a part of her family relationship she exhibits at intervals an exceptional mental endowment, either subjection to impressions on the brain from great distances, or the pervasion of space with her sense and sensibility, or clairvoyance, or spirit mediumship. Which is it?

The periods at which this condition is active coincide with misfortunes to distant members of her family. Her sisters are endowed as she is. Throughout their lives they have had immediate intelligence of disaster in the family by dreams, subsequently confirmed in every instance by letters and telegrams. These



dreams are visions of things seen, not messages by word or sound. They are pictures of events as if seen with the eyes in the daytime.

My Kansas friend has a dream, bare in outline, severe in simplicity, with not a word of speech, rap, or motion of pantomime in it, with no ghostly shade in the chamber. She wakes up with a full knowledge of a misfortune that has happened to a blood relative. Her vision intelligence covers only relations by blood. Relatives by marriage may die, be wounded, or violently killed, and the sisters will know nothing of it. And this clairvoyance or mediumship does not extend to the male line in the family. It is restricted to the females. Now for a dream which Mrs.—— describes:—

“My brother Dan had disease of the lungs. It was aggravated by exposure and hard service in the army of the Potomac. Rendered unfit for duty, he threw up his commission in the Pennsylvania Bucktails and went to Cuba. At that time I was living in Terre Haute, Ind. My husband was absent in the army of the Cumberland. A lady friend lived in the house with me. Dan was my favourite brother. At short intervals he wrote to me. One day I received a letter from him in which he said he was strong, that the disease of his lungs seemed to have passed away, and that he intended to take the next steamer for New York, and then go into the Leathercracker region of Pennsylvania and settle his business affairs. The settlement made, he intended to return to Cuba and engage in business. He urged me to meet him at Altoona, and be with him during his short stay in this country. An impending battle in the southwest, where my husband was stationed, made me undecided about going. I hesitated, not quite knowing whether to meet my brother as he requested, or remain at home until after the battle and until I had heard from my husband. I went to bed at 10 p.m., and dropped to sleep at once.

“At 10.30 I was awakened by a short, vivid dream of warning. Alarmed, I roused my friend and said: ‘I have my warning. Something is the matter with Dan.’ My friend laughed at me. I soon recovered from my nervousness, and again dropped to sleep. Instantly it seemed the scene was changed. I was on the cars travelling east. Opposite me sat a white-haired man who had a covered basket on his knees. There was a hole in the cover of the basket. The aged man occasionally peered into the hole. I was curious about

the contents of this basket, and was pleased when I discovered there were fish in it. The train stopped for dinner. Getting out I met a lady I knew, and we had dinner together. I have forgotten the name of this station, but I remember that there was a misspelled sign over an adjoining restaurant. The incidents of the dream were those of a journey from Terre Haute to Altoona. I was happy, pleased with the changing scenery, and thoroughly enjoyed the trip. I looked forward to meeting my brother at Altoona, and in the dream I never doubted that I would meet him.

“Soon after my western train ran into the depot at Altoona, the eastern train came thundering in. I stood by a post on the platform watching the passengers get off the train, expecting to see my brother. I began to doubt his being on the train, when an expressman passed me, wheeling a great box on a truck. I looked through this box as though it were clear glass. In the box was a coffin, and lying in the coffin was my brother. One glance showed me that he was dressed in heavy grey Scotch twill. From a buttonhole of his coat hung a black ribbon. On his feet were shoes that had perforated toes. Never having seen shoes of this style, they attracted my attention. The buttons on the coat and vest were very peculiar, and forced themselves on my notice. The expressman wheeled the box past me, and it was put on the express car for Hollidaysburg. I got on the Hollidaysburg train also.

“The intense vividness of the dream awoke me. I sat up in bed crying. My friend arose, lighted the gas, and talked to me. With tears streaming down my face, I insisted that Dan was dead. The hands of the mantel clock indicated 11 p.m. Knowing that something was wrong, I resolved to go home on the day my brother had requested. Again I slept, this time a heavy, unrefreshing sleep that lasted until morning. At the breakfast table I told my dream. Good-humored ridicule from my friends had a beneficial effect on me, and after two days I was almost persuaded that I was attaching too much importance to a dream.

“The day of my departure came. I entered the car in the Terre Haute station. I seated myself and looked about me. In an opposite seat sat a white-haired man. I recognised him at once as the man I had seen in my dream. He had a fish-basket on his knees. The faces of the passengers were familiar to me. At the dinner-station I met



the lady I had seen in my dream, and we had dinner together. Arriving at Altoona, I stood watching the eastern train come into the depot. I was sure my brother's body would be put off the train. As I stood watching the passengers hurry into the dining room, the expressman I had seen in my dream, said to me: 'Please give way, madam.' I turned to look at him, and on a truck lay a large box that was addressed to my father, who said: 'Dan is dead. He died at sea five days ago from heart disease.' In answer to my question as to the time of day he died, I was informed that it was 5 p.m. The difference in time of the east and the west, showed me that Dan had been dead some four hours before I saw him. Silently I stood in the house by the side of the box when it was opened. The lid of the coffin was removed, and there lay Dan, dressed exactly as I had seen him in my dream.

"I have no explanation to make of the dream. I simply tell you the fact of my having seen an apparition of events that were to occur, an apparition of inanimate objects, of dozens of strangers, and of my dead brother's body."

Knowing the truthfulness of the lady, I believe her strange story.

#### THE GRAVE GIVING UP ITS DEAD.

*From the "Chicago Times."*

Whether the spirits of the dead have ever returned to earth and made themselves known, spiritually or physically, there are those who are as willing to testify that they have seen the rehabilitated forms of departed friends as to the every-day facts of their normal existence. At the same time there seem to be very few people who will believe reports of this kind, mainly because they cannot be authenticated. Irreligious people explain away such alleged experiences by noting that they belong to the excessively religious, whose minds have become warped by dwelling on the supernatural, and any alleged recognition of the form of a departed friend is nothing more or less than a freak of the imagination. Scientists simply laugh at such things as impossible, and decline to argue the question. If other instances of the alleged manifestation of spirits in bodily form have been reported from great distances, *The Times* is able to present the facts of a gentleman's experience in this city which can be readily verified by the scientifically doubtful, if there is any such disposition.

The gentleman referred to is the Rev.

Mark H. Forscutt. There is no reason to doubt that Mr. Forscutt told the reporter, who saw him but yesterday, the unqualified truth; and what he said was indirectly substantiated by circumstances which he did not direct and over which he had no control. Mr. Forscutt is a man of intelligence, is clear-headed, and is as certain that he was not deceived by any fantasy of the brain as any man is that he knows his best friend when he meets him in bodily form.

*The Times* recently contained an account of the death from sewer-gas poisoning of Frank Culver, at No. 606, West Jackson Street, and also stated that his babe was sick from the same cause, and was not expected to recover. Mr. Culver died on Tuesday, July 27. The child died a week from the following Friday, or on August 6. The Rev. Mr. Forscutt was called to conduct the funeral services of the father, and afterward of the child. It was at the funeral of the latter that he made the statement that Frank, as Mr. Culver was familiarly called by him, had reappeared to him since his death and said that he wanted his child to come to him. Mr. Forscutt spoke of the interview between himself and Mr. Culver as real; and to get the details of the conference between them, the visit to him was made yesterday by the representative of *The Times*.

Mr. Forscutt was found in his study at No. 619, West Lake Street. He had the appearance of a man who is guided by plain common sense, and answered the questions put to him in as matter-of-fact a way as could be desired. He said that he was sitting in his study just one week after the death of Mr. Culver, quietly reading. His thoughts were on a subject entirely foreign to anything pertaining to Mr. Culver, when he was suddenly impelled to look up. Mr. Culver stood before him not more than six feet distant, and as natural as he had seen him dozens of times in the study. It did not occur to him that Mr. Culver was dead, and that his body had been buried. As soon as he looked up, Mr. Culver said in his familiar tones: "I want Pearl. I want her to come with me." Mr. Forscutt says that he asked: "Do you think it would be better for her to go than to stay here? Have you any knowledge of future evils which might befall her on earth?" "No, I have not," Mr. Culver replied, "but I want her with me. I went to her to-day and called her, and she lifted up her hands and cried for 'papa.' I know she wants to come."



Mr. Forscutt says he replied to the effect that it was a question which should predominate—fatherly or motherly affection, but he would advise that the matter be submitted to the Lord, and say, “Thy will be done.” He would go to the mother and encourage her to submit to the affliction if it should seem best for Pearl to die.

In a moment the apparition was gone, and it was not for some minutes afterward that Mr. Forscutt was able to realise that Frank was dead, and that it was his disembodied spirit with which he had been talking.

Pearl, Mr. Culver’s little girl, had been sick a few days previous to this, but it was not yet believed by any one that she must die. The attending physician had said nothing to indicate that she would not recover. As Mr. Forscutt realised what had taken place in the interview between himself and the father, he became convinced that the child’s death was assured. He put on his hat and went immediately to the house of Mrs. Culver to prepare her for the worst. He called her aside, and said that he feared that Pearl must go. Immediately the mother said: “I am afraid so, too, for Pearl threw up her hands this morning as she lay in bed, opened her eyes, and called ‘Papa, papa, papa.’ I believe she saw him, as she seemed unusually pleased.”

Mr. Forscutt then told her that Frank had paid him a visit and said that he had called Pearl, and that she replied to him precisely as she described.

The reporter called at the house of Mrs. Culver, and learned that the circumstances were as Mr. Forscutt had repeated them. Furthermore, it was learned that the child had not called for its papa before or after the time mentioned, except when she saw his face in the coffin before the burial. It was also learned that the child and father were unusually fond of one another. Pearl was only 14 months old, but was unusually precocious, and the father had often spoken of the pride he should take in giving her superior training. This seems, in the mind of Mr. Forscutt, to account for his solicitude after his death.

During the day of the occurrence narrated, the child seemed much better, apparently happy over the recognition of her father. On that night and the succeeding days she began to grow worse, and died on Friday.

Mr. Forscutt is pastor of a congregation which worships under the appellation of

Latter Day Saints in the Crystal Block, at 619, West Lake Street. He believes in accordance with his denomination that spirits are permitted by God to assume mortal shape and reveal themselves to their friends, but says this is the first experience of his in receiving one who has departed this life. Mr. Culver had come to be quite intimate with him before his death, and on that ground he accounts for his appearing before him. Mr. Forscutt maintains that he never had a more real experience in his life, and laughs at the idea that it could have been imaginary.—*Chicago Times.*

#### SPIRITUAL TRUTH DEDUCED FROM PROVED FACTS.

Eliminate the physical phenomena and what have we left but a rational form of religious thought and theories in regard to life beyond the grave? What a certain correspondent calls “Spiritualism,” might as well be characterised as “Primitive Christianity” or “Broad Gauge Unitarianism.” It is just what I was taught by my parents long before the raps in Hydesville were heard.

We have no right to claim the rationalistic views of life, death and resurrection, as Spiritualism, except in so far as they have been brought home to us through the phenomena—certified to by the “proof palpable” which (to those of us who are not inspired mediums) have been our only teachers—the only evidence to us that these conceptions we hold so dear are truths, demonstrable and demonstrated. What should we do or be without all the knowledge that has come to us through sight, and touch and hearing? Can we even form a conception of our state of vacuity, intellectually and morally, had all these avenues leading from the material to the spiritual been ever closed?

Of course if we stop at facts, whether in daily life or in Spiritualism, we shall be miserable Gradgrinds; but no man or woman with a naturally active mind, a mind capable of thinking on things that are unseen, can do this. Even those Spiritualists I have known who are least intellectual, who delight most childishly in the “proofs palpable,” have been lifted into something which to them seems a philosophy by this means. They are not very wise, because uncultivated and not capable of thinking clearly or deeply on any subject; but such thought as they have, has been roused into activity by the startling and impressive phenomena which naturally seem to them the very gates of the spiritual world. They are so too; and if some, for lack of strength or light linger



at this threshold, instead of pressing forward and learning all that men like . . . have learned through study of the phenomena or through more direct spirit teaching, is not this difference inevitable?

Can any revelation, short of a miraculous illumination of a human mind, make philosophers of people who have never learned how to think? What would the condition of the minds of these men and women be if they had never had the life of the spirit made manifest to them through the senses, and been forced to see that life beyond the grave was human life still and not the inconceivable and (to most) undesirable condition represented by the dogmas of the churches? Have they not been forced by their interest in the phenomena, to dwell in thought on something above the daily toil for bread or the frivolous amusements which would otherwise have occupied their spare hours? How I do long to say strongly and clearly what I feel and think on this subject!

Have we not still all to learn in regard to these same despised phenomena? It is by developing them under rational conditions, by careful effort and patient study—varying and modifying them so as to make them a real and most worthy study (worthy of the wisest!) that we can alone attain to a true knowledge, and escape from the danger of wild and deluding theories some have fallen into.

How have we attained to any knowledge of things in the heavens above or in the earth beneath except by close observation of facts and drawing wise and cautious deductions therefrom? What else but just such study separates the most highly cultured man from the ignorant savage?—*Religio-Philosophical Journal*.

#### ARREST OF MR. J. W. FLETCHER.

Mr. Fletcher, the American medium, has been arrested in Boston on the charge of having induced an English young lady to make over to him a large amount of property. He has already disgorged more than twenty thousand dollars. Dr. Kennedy has bailed him. His prosecution began by the action of a Spiritualist. Some months ago he was convicted of wilful untruth and exposed in these pages, since which time we have ignored his public doings as much as possible. The news of his arrest arrived at the moment of going to press; further details will be published next week.

THE publication of several matters of interest is postponed till next week, owing to the absence of the editor from London.

#### MORE APPARITIONS IN IRELAND.

Yet another series of apparitions is reported. An account is given in the *Freemason's Journal* of alleged apparitions at Knockmore, within five miles of Ballina. The most wonderful apparitions are said to have taken place. An old woman named Molowney, says she saw visions on three different occasions. "According," says the writer, "to the testimony of hundreds—the only name given, however, being that of the old woman, Molowney—on Sunday last, after the Communion, a statue of the Virgin Mary, bearing a child in her arms, appeared against the front wall of the altar, where it remained for some minutes." Later in the day, on another part of the chapel, over one of the "stations," a figure of the Virgin appeared, and raised her hand several times as if blessing the people; but the most wonderful manifestations are said to have occurred on Tuesday evening, the first vespers of the Feast of the Nativity of the Virgin. While the priest was reciting the rosary, a man appeared palpably and visibly on the altar. The apparition is believed to have been that of the Saviour himself. He is described as of beautiful appearance, having a profusion of curled hair over his forehead. "It is said he went round the officiating clergyman, looking intently at him and bowing towards him. Accompanying this apparition were figures of Saint John and Saint Joseph. The Virgin appeared several times, and generally accompanied by angels." The writer says that he spoke to the parish priest, the Rev. John Conway, who replied that he had no personal experience of the visions, but that indeed very strong statements had been made. On one occasion of the writer's visit to the chapel, which was at night, a hand appeared against the altar, at least so "a respectable man told him," and occasionally a dim halo of light passed round the chapel, and was followed by the shadows of "two persons, which were brought out in strange distinctness" upon the wall, and which passed with a peculiar movement from the south wall till they stood close by the altar, from the steps of which the priest was watching them intently, while at the same time he beseeched the people not to become unduly excited, but to pray and to thank God for this special manifestation.—*The Echo*.

MISS SAMUELS, of Cardiff, is a good trance medium. We will give some details next week about Spiritualism in Cardiff.



# THE ENGLISH TRANSLATION OF PROFESSOR ZÖLLNER'S EXPERIMENTS.

## LIST OF ENGRAVINGS.

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

PLATE I:—Experiments with an Endless String.

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

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

PLATE IV:—Result of the Experiment.

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

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

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 Zöllner's Polemic—Items relating to the English Translation.

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