

envelope *in exactly the same manner*. What a strange coincidence! This shows that this is a stock trick of theirs and is performed for most subjects. *The mode of operation is exactly the same in each case*. This fact alone shows that it is a trick.

It will be noted that one letter was signed, "per E. D. G." The recipient does not know any one whom these initials would indicate. Had the mediums' notes of information been more complete, or had they accidentally hit upon other initials, this might have been cited as a most convincing test.

I will not take up further space with my explanations; but I simply assure my readers that if any of them will take their own canvas with them, and *never let it out of their hands or sight*, they will get no picture.

OMAHA, NEB.

DAVID P. ABBOTT.

"A PUZZLING CASE."

To the Editor of The Open Court:

I am glad that your correspondent, R. W. M., was satisfied with Mr. Abbott's reply to "A Puzzling Case." It was highly satisfactory to me also; for like the man of good judgment and good sense that he is he declined to give an opinion upon something which, personally, he knew nothing about. Undoubtedly he believes that could he have witnessed the same performance, he could have detected trickery in it. But if he could not it would by no means follow that no trickery was practiced. True, I could detect none, and I am far from being the novice in such investigations that R. W. M. seems to suppose. My experience began, like his, in 1851-2, at a time when Broadway, New York, was flooded with three-cornered signs, each bearing the legend of "Spiritual Manifestations, Admission 25 cents." After two or three visits I was able to rap the raps and tip the tables with the best of them—especially when the sitters' questions were put with the rising inflection until the right one was indicated by a downward inflection of the voice. As thus: Was it one year? (no), three years? (no), four years! (yes). But when the sitting was over I always claimed it to be a humbug and showed how it was done.

O. O. BURGESS.

A SPIRITUALIST'S VIEW.

To the Editor of The Open Court:

I have been reading with interest in your magazine Mr. Abbott's "Half Hours with Mediums." These papers are excellent and needed to put people on their guard against imposture and will no doubt be welcomed by all true spiritualists.

What Mr. Abbott has elsewhere said upon the subject of spiritualistic phenomena I do not know. But in these articles he discusses the subject only upon one plane, that of magic and jugglery. And to conclude from these expositions that the sound of no footfall on the other side of the border has ever reached us would be a great mistake.

The experiences that justify the paramount claim of spiritualism are widespread and multiform. Spirit manifestation is not wholly foreign to the Old Testament, and something very like it holds an important place in the New. Many a family to-day has its border-land secret to reveal confidentially. What my parishoners told me of these mysterious occurrences in

their own homes led me to study spiritualism. I will briefly state some of my experience.

I was standing in the hall of a large building in Chicago with a medium, an absolute stranger to me. He remarked: "You somewhere either over a store or a bank officiated at the funeral of a little black-eyed girl." I had done so a few months before, over a bank in a village in Colorado. The medium claimed to be clairvoyant and to see the little girl holding a wreath of flowers for me.

A medium in Denver described to me very minutely a deceased lady relative of mine whom I had only seen twice and in her childhood and girlhood. The description included peculiarities of form and face, color of hair, eyes, and of the clothing she had worn. I knew nothing whatever of these details, but learned afterward that the description was very correct. I am completely colorblind, having never perceived any color whatever.

In their home on an aristocratic avenue in Boston, I was in conversation with a first-class physician and his wife who was a medium. They jointly informed me that they had had many materializations in their own home, that they frequently occurred unsought, and became such a nuisance that they had to be discouraged.

In Cherokee, Iowa, a gentleman and his wife informed me that after their daughter died, they could get no comfort from minister nor professional medium, that they then set apart a room in their own house in which to receive communications, that their circle was composed of only members of their own family and a few intimate friends, and that they were abundantly blessed with varied manifestations, including the frequent materialization of their daughter.

My consciousness and whole being has been filled almost to suffocation with the unmistakable presence of a dear friend some months deceased, who had promised me to return if possible.

On a still summer morning, in an upper room, in my own house, on the paper curtain of the window near me, I have heard a series of loud raps repeated as if for recognition. I was sole occupant of the house, and had been for nearly forty-eight hours.

These are facts. And I feel it my duty to give them publicity.

SOUTH LINCOLN, MASS.

S. R. H. BIGGS.

A PAGAN NUN.

As Christianity has its nuns so the pagans had their virgin priestesses whose sanctity was both greatly admired and highly respected by the people of all classes. Among the Homeric hymns is preserved a touching prayer of such a nun of pagan antiquity, and we translate these lines as follows:

"Chaste goddess, hear me that invoke thine ear,
 O thou who nourishest the growing year!
 Grant that thy maid her troth to no one plight
 And scorn all love, yet always take delight
 In converse with the thoughtful grayhaired sage
 Who past his prime has sobered down by age."