

[SIXPENCE.]

# REPORT OF THE Ballarat Psychological Association;

REFERRING TO A SERIES OF SEANCES HELD WITH

MR. JESSE SHEPARD,

THE CELEBRATED MUSICAL AND PHYSICAL MEDIUM.

By R. LORIMER,

Hon. Secretary of the Ballarat Psychological Association.

## INTRODUCTION.

THE PSYCHOLOGICAL ASSOCIATION at Ballarat was formed on the 22nd May, 1878, for the purpose of examining, investigating, and reporting upon psychical phenomena of an objective character, which would, if possible, help forward the proof of soul by facts, as opposed to dogmatic assertions of abstract metaphysicians, who attempt by argument to convince the materialistic world lying around them of the same thing.

Dogmatic assertion alone has satisfied the minds of thousands of excellent people, who have contented themselves with the idea that soul being *something* which cannot be determined by scientific evidence, is open to the domain of metaphysics alone; and that clergymen are, *par excellence*, the particular class who can fully grasp the subject.

Psychology, on the other hand, is a science which deals with abnormal facts, and, if it is a true science, it will prove by indubitable evidence that soul has an existence, which can be proved as clearly as the existence of magnetism, or any other established science.

Are the phenomena which meet the psychologist, and are appreciable to the senses, of such a character as to warrant the deduction that soul is, and that the individual you, or I, which establishes personality, has an existence after the dissolution of our material frames?

It would seem that psychologists have not gross materialism alone to battle against, but professed expounders of the Word of God have taken up arms against them, to assist their materialistic brethren with words of eloquent warmth, worthy of a better and nobler cause. In this unholy alliance we have thus to meet the two extreme opponents of perfectly diverse causes, who combine their forces for the one object only—to deter all whom they can influence to avoid investigating the subject, equally repugnant to both.



It was observed by the *Scientific American*, some four years ago, in writing on this subject:—"If true, it will become the one grand event of the world's history; it will give an imperishable lustre of glory to the nineteenth century. Its discoverer will have no rival in renown, and his name will be written high above any other. . . . If the pretensions of Spiritualism have a rational foundation, no more important work has been offered to men of science than their verification."

Seeing then that a newspaper of such extremely moderate opinions as the *Scientific American* can refer to the subject in such laudatory terms, it is scarcely surprising that associations for the investigation of it should be formed in almost every city and town throughout the civilized globe.

The Association at Ballarat meets twice weekly to examine and investigate the phenomena which take place amongst its own members, and has decided to embrace the opportunity of investigating psychical phenomena of every kind, whenever such occur of sufficient importance to justify attention, or which court investigation.

Since its formation, many valuable facts have been added to swell the immense bulk of accumulated evidence already gathered together on this most absorbingly interesting subject—facts gathered from within our own members, and also through the remarkable mediumship of Dr. Slade and Mr. Jesse Shepard.

It is with regard to the mediumship of the latter gentleman that the following pages are devoted, and to the wonderful nature of the phenomena which occurred in his presence.

As secretary of the Psychological Association, I have only to deal with facts, without arriving at or jumping to a conclusion, either by the evidence before us, or by a *posteriori* argument.

There is much, however, in the following pages to interest the psychologist, and which will, no doubt, be read by many like a tale of wild romance; whilst others will regard the whole with the contemptuous sneer of affected superior knowledge, drunk in from their birth with their mother's milk, and ground into them in the school of materialism, pure and simple, or that of the dogmatic school of materialistic theology.

Theologians have long attempted to crush psychology by the strength of metaphysical assertions, derived, they say, "from the inspired Word of God;" nothing daunted, however, by the absolute authority they pretend to wield, this Association, like all kindred ones, has determined to search for truths of a psychical nature wherever they may be found, under the firm conviction that **ALL TRUTH IS ABSOLUTE**, and therefore divine.

50 Doveton Street, Ballarat,  
March, 1879.

## REPORT.

On Saturday evening, January 4th, 1879, Mr. Shepard, the celebrated musical and physical medium, arrived at Ballarat, from Melbourne. He was met at the railway station by several gentlemen, who accompanied him to Lester's Hotel, Sturt Street. Arrangements were hastily made the same evening that Mr. Shepard should give a séance on the following evening, Sunday, 5th January, in the private house of a gentleman in the city, where there was a good piano. At eight o'clock the company (who were hurriedly gathered together) met at the place appointed. There were present Mr. Béchervaise (president of the Psychological Association), and fifteen ladies and gentlemen, well-known residents in the city, some of whom fill leading positions. They were all strangers to Mr. Shepard, who, after inspection, seated each according to his interior impressions, on chairs ranged round the piano in horseshoe fashion. Each sitter held his neighbour by the hand; those at the ends held with both hands, so as to make the chain full and complete. Mr. Shepard said that the battery was a tolerably powerful one.

The gas being turned off, by request a hymn was sung, in which all joined; after which Mr. Shepard began to describe each person's psychological gifts, beginning at his left-hand side, and continued from one to another, until the sixteen persons who formed the party had their gifts described.

During this portion of the séance, in describing each individual sitter's gifts, each gift described and mentioned had a confirmation given by knocks on the guitar, or table, which were both placed in the centre of the horseshoe bend formed by the sitters. Names of spirits in attendance upon several of the sitters were correctly given and their appearances described. The tests afforded during this portion of the séance were remarkably good, and could not have been the result of guess-work, as personal knowledge of the company by Mr. Shepard was impossible. Some of those who had their psychological powers described were mediums of some years' standing, and were most pleasantly surprised to find that their gifts were recognised, and other gifts which lay latent in them were pointed out, and advice given as to their development.

The psychological gifts having been described, Mr. Shepard announced that the musical and phenomenal portion of the séance would then be given. The sitters were requested to sing, and during the singing an accompaniment was played on the piano; the guitar at the same time floated round and above the heads of



the company, and the speaking-trumpet floated and touched the various sitters, sometimes at one side, sometimes at the other.

Here, in this case, simultaneously the piano was played upon, the guitar and speaking-trumpet floated, and voices spoke to various sitters, whilst Mr. Shepard himself was engaged in conversation. It will, therefore, be seen that Mr. Shepard could not do all this himself by trickery without confederacy, and as each one's hands were held by the next sitter, and the door securely fastened, trickery and confederacy were out of the question.

Immediately after this Mr. Shepard was controlled to play and to sing an aria, which was accomplished in a clear soprano voice. His manipulation of the piano was something very remarkable; the variations were beautiful, new to the company, and perfectly novel in their character.

This over, another hymn was sung, and more phenomena took place, with singing, accompanied by the piano, the guitar and speaking-trumpet floating about, here, there, and all round the circle.

Whilst an accompaniment was being played on the piano, the guitar played a sweet Turkish air as it rested on a lady's head; two voices—first and second soprano—sang directly in front and back of another lady's head. The lady remarked, "How wonderfully like my sister's voice; I wonder if it is her's." (This was said in a tone of voice which could not have been overheard by Mr. Shepard.) She was immediately patted on the hand, as if in confirmation of her idea.

Every now and then during the sitting, the ladies and gentlemen present were patted on the hands, head, shoulder, or knees; and the more lively the hymns sung, the better and stronger became the phenomena.

Assyrian airs were played on the piano by Mr. Shepard, of quaint beauty, simple but stirring, in which the sounds and imitations of numerous instruments were given to perfection. One very beautiful piece was played inside the piano on the strings—soft, harp-like music. Whilst it was being played Mr. Shepard was busy in conversation.

I never previously heard more beautiful tones from any piano, or in fact anything at all resembling the music, either in style or otherwise, the imitation of the harp being simply perfection.

More phenomena followed during the singing of the next hymn, and spirit-voices spoke to almost every individual sitter. One voice persistently endeavoured to be heard, and the name "George Wilson" was repeated again and again, sometimes "Geordie Wilson," by way of change. One name in particular was given, which no one knew save myself. I was not thinking of the name, and was somewhat startled by its being given. This could not have been mind-reading, neither could it have been given by Mr. Shepard, through confederacy, or prior knowledge, as no one knew the name save myself. With regard to the

name of George Wilson, it has been familiar to the ears of the members of the Psychological Association for some time. He was in earth-life a clergyman of the Presbyterian Church, and passed away whilst in charge of a congregation not far from Manchester, England.

Mr. Shepard then announced that a duet would be sung by Lablache and Catalini, and an accompaniment would be played under the influence of Meyerbeer, with new variations. At once the pianoforte introduction began with the exquisite touch of a master of the instrument; then swelled out the clear soprano notes of a magnificent voice, soft and flute-like, yet clear as a bell on a summer's eve. The sound had scarcely died away, when the rich, full, mellow bass voice took up the part allotted for it, with a power and vigour which would have commanded the rapt attention of lovers of classical music anywhere. The bass voice reached to low D in the bass clef, whilst the soprano reached to C alt. It was remarked by those present that the soprano voice was quite equal to any of the high-class professional songstresses we have ever had at Ballarat, and the bass voice was magnificent; although full, powerful, and rich, it was free from harsh or strained notes; all were easy and natural.

Conversation and singing by the company followed, which gave an opportunity for a fresh display of physical power somewhat similar in character to what I have previously described.

Mr. Shepard announced that part of the Egyptians had arrived, who would play the "Grand Egyptian March." The "controls," the company was informed, were very ancient, and the music would represent the march and approach of two hostile armies, the storming of the walls of a city, and a thunderstorm. This was without doubt the *chef-d'oeuvre* of the evening; the music was majestic and grand, just what might be expected from a proud barbaric race, bent on deeds of glory, going forth to conquer or to die. One could hear the notes of the flute, the drum, cymbals, and three-stringed violin, also some brass instruments, with now and then the loud clang of the gong, with its hoarse, discordant din, the roar of battle and clash of arms meeting in deadly conflict; whilst the battle was raging, came the distant sound of thunder, which became nearer and clearer, until the war of elements drowned by their deafening roar the strife of mortals engaged in the work of death and destruction, led on and inspired by the music of their day and nation. Even after the music ceased, one could hear the thunder-peal dying away in the distance, fainter and fainter, with now and then a slightly louder roll, until all was hushed and still.

Whilst this magnificent piece of music was being played, the guitar floated round the circle, rested for a time on one of the sitters, and finally hooked itself on to my finger; the tambourine jumped and rattled on the table in a most lively style, and on the table beside it there was the sound of feet dancing in time to the

music. As the music died away, the table was thrown over on to the president of the association; and the tambourine laid on a gentleman's head, the speaking-trumpet at the same time resting on a lady's lap.

Light was called for, and revealed the confusion as I have described it. The phenomenal portion of the séance was now brought to a close.

More excellent or more independent physical phenomena I have but seldom witnessed. Whilst the "Grand Egyptian March" was being played, besides the above phenomena, the pianoforte, one of Collard and Collard's, was raised from the floor a height of about twelve inches, and came down with a crash; the sounds of feet were heard on the floor, tramping like the march of a small army. To have produced the phenomena by trickery would have required the aid of many confederates, several concealed wires, and numerous tubes opening out in almost every part of the room.

On the following evening, Monday, January 5th, I called on Mr. Shepard, at Lester's Hotel. We strolled outside, waiting for another person who was expected. At ten o'clock the gentleman arrived, and we all adjourned to Mr. Shepard's bedroom. I seated myself on the bed, Mr. Shepard and the other gentleman seating themselves on chairs, when general conversation ensued. We had only sat a short time when raps were distinctly heard on the skirting-boards. Mr. Shepard called attention to them, which was, however, unnecessary, as I was listening to them from the first. The moon, which was almost at the full, was sending a full flood of light into the room so that I could see to read whilst seated on the bed, some distance from the window. To get further phenomena, the green blind was drawn to obscure the light somewhat; we cleared the dressing-table, and drew it to the side of the bed where I was seated; the others took their seats, one on each side of the table. We laid our hands on the top of it, and knocks then came on to the table, loud and clear, whilst Mr. Shepard passed under control of the Egyptian spirit, Hermes, who gave a fine lengthy address upon mediumship, and the advantages of Ballarat as a place for cultivating spiritual gifts. "Materializations," he said, "would soon be cultivated at Ballarat, and grow so as to attract the attention of all the colonies."

The phenomena of knocks and raising the table, suspending it without visible support, our hands simply resting lightly on its surface, took place. Spirit-hands materialized and touched all of us. Whilst our own hands were in full view, the spirit-hands appeared; they were soft, small, and velvet-like, quick in their motions, and felt such as spirits' hands alone can feel—the touch is indescribable.

Amongst the spirits named who were present, my late sister-in-law's name, and my late mother-in-law's name, were given, besides others; but the two I have mentioned could not have been the result of guessing, the names being uncommon, and



unknown to either of the other two sitters. The former called me by name, and delivered a short message of a personal kind. Just before we went home, the table was raised high above our heads and turned feet uppermost, and a spirit-form, only partly materialized, sat in the middle of it. At the head of the bed, beside me, an attempt at materialization was made by a spirit, the magnetism began to collect and formed a cloud, but it seemed impossible to condense it sufficiently. I was a little amused at the positive refusal of the magnetism to adhere close by enough for the purpose intended.

Mr. Shepard told us that he had just then been informed that "they could not produce materializations without a cabinet to collect the magnetism." Time had passed rapidly with us; the City Hall clock gave out the hour of half-past twelve; bidding Mr. Shepard good morning, we started homewards.

From a psychological point of view, the evening was a most interesting one, as it established one more clear and demonstrative proof that "soul" exists after the death or decay of the material body, and can become manifest to the senses; which fact appeals directly to reason, without calling to aid the imagination. The old school, founded by Pyrrho, has not yet been fully closed, as our theological and materialistic brethren of the modern school of sceptics have still an inclination to believe that "man can never ascertain the true among phenomena." One of these modern followers of the distinguished philosopher made the assertion lately from the pulpit, that "all the phenomena of spiritualism can be accounted for by the three D's—viz., Delusion, Disease, and the Devil." The absurdity and untruthfulness of this gentleman's statement render it an act of kindness to bide his name from the ridicule which such an allegation worthily deserves.

On the following Thursday evening, Mr. Shepard held another séance, at his own rooms, No. 10 Doveton Street north, to a select circle of investigators, where the phenomena were similar in most respects to what had taken place on the previous Sunday evening; several names were given, and descriptions (of the so-called dead people) made, to the friends still in the body, were acknowledged as being correct. One fact was particularly worthy of notice. When phenomena of a physical character were being obtruded upon our attention by their demonstrative character, Mr. Shepard was under magnetic control, his quiet, steady, regular breathing, could be distinctly heard to the attentive listener.

At this séance the various knocks which have become familiar to the members of the Psychological Association, were particularly marked. Dr. Brodie's loud thumping on the floor, producing at the same time a strong vibration of the boards of the room, answered numerous questions in the manner the members of the above association have become accustomed to. These were the same sounds which so much alarmed Dr. Slade during his kindly visit to one of our meetings.

Whilst arrangements were pending for the formation of a developing class, Mr. Shepard gave a semi-public concert, at his rooms, which was attended by as many as could find sitting accommodation. There were about eighty ladies and gentlemen present, who comprised a select and critical audience. I expected to hear a great deal of adverse criticism, but was agreeably disappointed. On every side, where I least expected, I heard expressions of approval. The music of the "Egyptian March" caused a great deal of amusing discussion. Some first-class pianists insisted that he must have secret means of manipulating the keys. Others were quite sure he used hands, elbows, feet and all to produce the effects, and had besides some secret instrument for manipulating the strings, only known to himself. Some few who went to the concert were disappointed because a phenomenal séance was not given at the same time, and one of these aired his grievance through the *Courier*. As a concert it was a success, and must have proved to some at least that phenomenal music is, under certain conditions of organism, remarkable for its originality and beauty.

The developing class was well attended, and was followed by the remarkable results which will be more fully explained in the remaining course of this narrative. The first developing class was arranged for a course of five sittings. The first evening was devoted to magnetising each of the members; the second to magnetising and development in mediumistic writing; the third to magnetising, writing, and phenomena; the fourth to magnetising and phenomena; the fifth evening similar to the fourth.

The first circumstance worthy of record was the development of a gentleman as a writing medium; next, that of another gentleman, from a biological condition, which might have proved most injurious to his health had not steps been taken to overcome it.

On the fourth evening of this class a spirit who purported to be Miss Una Viking,\* a person once well known on the block in Collins Street, sent a long communication through Mr. Shepard to Mr. —, directing the latter-named gentleman to go to Melbourne and see her parents about the subject regarding which she was so anxious to express herself. This spirit spoke many times to Mr. —, and could frequently be heard by all the company. There was so much of a family and personal character in connection with the messages given that they cannot be inserted, in a public report, therefore the matters must rest with the members of this class and those immediately interested. This is much to be regretted, as the tests given were of an interesting character, and might have occupied several pages of this pamphlet.

It might perhaps be here mentioned that one night during Mr. Shepard's visit to Ballarat he spent an evening at a gentleman's house, at which there were five persons present, and amongst other curious phenomena which occurred, was the tuning of the

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\* This a fictitious name; the real one cannot be given.



piano—a Broadwood's grand square. The strings were struck and tightened without visible hands, and produced exactly similar sounds to those which are made by a piano-tuner. Spirits were also seen by Mr. Shepard, and described by him. The value of the diamond as a crystal for developing clairvoyance, was proved by Mr. Shepard using a gentleman's diamond ring for the purpose. He described and named several spirits through its use. The spirits named and described were known to those present, which gave them an excellent test of this beautiful gift.

The next following developing class arranged for a course of three sittings. It was attended by sixteen ladies and gentlemen.

The second evening was devoted to phenomena and music, in order, if possible, to develop musical media from amongst the pupils. Immediately we had taken our seats, we all joined hands, and the lights were turned off. To establish harmony, we began by singing a hymn. Whilst it was being sung, I was completely covered over by some fabric which was suddenly thrown over me. The lady sitting next to me said, "What's that you have had thrown upon you?" I told her I did not know. She said, "Can we keep it? will it remain with us? do you think it is real? and will it not melt away?" I told her, "It is real, whatever it may be, and when we get light we will see what it is." After the hymn was sung, I began to feel my covering very carefully; and found that it was something like glazed calico. I mentioned this to the company. Mr. Shepard remarked, "I will almost wager that it is Mr. J——'s materializing curtain from the next room." We sang again, and whilst doing so, some kind of fruit was hurled at me. I felt carefully on the apron, which the glazed calico formed, and found two peaches, which I handed to the lady who sat next to me. She was greatly delighted with the fruit. Mr. Shepard told us that he had a bag of peaches in the next room, and it was just probable they were some of the same. The medium shortly after took his seat at the piano and began to play a few choice *morceaux* from various operas. Whilst his hands were busy manipulating the keys of the instrument, the guitar floated over our heads, and played at the same time; the speaking-trumpet floated about, touching the sitters; and every now and then the gruff voice of "John King" would shout out some dry witticism, which threw the company into roars of laughter.

One of Mr. Shepard's pupils became controlled by a Welsh singer, and sang a Welsh air. Mr. Shepard announced the arrival of a full Chinese band, who through him played some magnificent Chinese airs on the piano. A more perfect imitation of a Chinese band I never heard; every instrument so much admired and played by that nation, was so perfectly imitated that the illusion was complete. We were afterwards treated to some Assyrian music, extremely beautiful, which called the mind back to past historic times, when

"The Assyrian came down like a wolf on the fold;  
His cohorts were gleaming in purple and gold."

At the close of the sitting, when the light was once more restored, we found that it was the curtain above referred to which had been brought into the room, and the peaches as well. It is certain they were in the adjoining room when the sitting commenced, and were not brought in to us by Mr. Shepard or any of the company.

On the following Sunday morning, as Mr. Shepard was taking a quiet walk, he called in at Mr. ———'s. During the course of conversation, Mr. ——— spoke of the remarkable incident recorded by Col. Olcott, in his book, entitled, "People from Another World," of Madame Blavatsky having a huckle put in her lap, which she recognised as having formerly belonged to her father, who was buried with the selfsame huckle on five thousand miles away from where she was then sitting at a séance with the Eddy family at their farm at Chitenden.

Mr. Shepard said he experienced on several occasions a somewhat similar phenomenon. Immediately after this he said, "Something is touching me on the back." The conversation was resumed, but he almost immediately spoke of being touched again. About this time he accompanied Mr. ——— from the drawing-room into the dining-room, on entering which he mentioned that he was again touched, and began to tremble. The trembling was with some difficulty allayed. Mr. and Mrs. ——— gave him a seat at the dinner-table. On lifting his table-napkin from the table, to his utter amazement, and to the very great astonishment of Mr. and Mrs. ———, a gold medal was discovered, black with age, and slightly green through the copper alloy oxidizing on its surface. Mr. Shepard became deathly white, and trembled violently; the whole forces of his system seemed to be utilized for the production of this most singular phenomenon. Mr. ——— removed the medal to another part of the table, and his hand felt as if it had received an electric shock, and a strong breeze came from it as if an air-blast was passing over it.

Up to this time no one knew what was on the medal, not having examined it. Mr. Shepard asked for a pencil and some paper, as his hand was seized to write, when the following communication was received:—

"As I ruled armies, so I rule spirits; and my sphere on earth has not been visibly changed in that of spirit, except with this difference, that I now see the light where I before walked in darkness. More later.—NAPOLÉON BONAAPARTE.

"I may just add that Helen, Sappho, and Miss ——— belong to the *repart* which I have established under my influence."

Immediately after this, Mr. ——— said, "Let me examine the medal," when to the still greater amazement of those present, it was found to be a medal or decoration of Napoleon I. On the one side was the profile of Napoleon, and round the margin, "Napoléon Supérieur;" on the reverse, round the margin, "Campagnes de 1792 à 1816, and in the centre, "A ses compagnons de gloire sa dernière pensée, St. Helène, 5 Mai, 1821." It was then



said that "the medal was a talisman, such as of old they gave to the twelve tribes and the apostles, the power of which shall not be limited." I carefully examined the medal, and found that it was of most exquisite workmanship; the edges were formed of laurel leaves, beautifully worked in most artistic fashion; on the top of it a crown, also beautifully modelled, and attached to the crown a ring, for suspending the decoration.

When talking over the particulars regarding the bringing of this medal, Mr. Shepard was present. I remarked that "it could not have been struck by Napoleon whilst in life, as it bore the date of his death." Mr. Shepard asked for a pencil and some paper, and received a communication to the effect that it was taken from the grave of a faithful follower, through whom the *rapport* had been obtained. Several other remarks were made regarding the *modus operandi* employed in bringing it, but they have not much interest from a psychological point of view; further, perhaps, than the statement that there were three distinct *rapports* before reaching Ballarat; one at St. Helena, next at the Cape of Good Hope, another at Melbourne, and the last at Ballarat.

At the same visit to Mr. —'s, a few beautiful odes were written under influence, and were said to be "some of the lost odes of Sappho." They are most beautiful, strictly classical, and perfectly in accordance with the grand odes of the great poetess of former years, when Greece was the foremost nation in the world for art, literature, philosophy, and commerce.

A number of ladies and gentlemen who were anxious for a series of materializing sittings, had a cabinet built for the purpose, and had it erected at Mr. Shepard's rooms, No. 10 Doveton Street north. The series were arranged for three evenings only. The first evening hands showed very plainly at the aperture, and lights and luminous clouds. Several members of the circle were called to the aperture, and had messages from friends who have "passed over" delivered to them. After a short time sitting, "John King's" voice informed the company that "next evening spirit-hands would write messages in presence of the whole company, and would come out of the cabinet and appear before the company in full form."

After the sitting for materialization was over for the evening, the lights were put out, and bright spirit-lights showed over the cabinet. "John King" kept the company amused by his apt remarks and blunt speeches. Kate — made a few remarks to Mr. —, which were of a private nature. The guitar, which was lying under the piano when the lights were put out, came floating over our heads, playing simple airs, and was then carried inside the cabinet beside the medium.

The second sitting was given on Friday evening, January 31st, 1879, and was deeply interesting. The cabinet-door opened, and a spirit who called herself "Minerva" appeared before the whole company. Her figure was clearly seen, but not the face. Part of

the body seemed transparent, as if it had been composed of a thick mist or vapourous cloud. After remaining for a few minutes outside, the figure glided back into the cabinet. A spirit-hand then appeared at the aperture and wrote the following Greek sentence:—

Ὁ δ' εἰς το σῶφρον ἐπ' ἀρετὴν σ' ἀγὼν ἔρωσ Ζηλωτὸς ἀνθρώπων.

which might be freely translated, "Moderate love, which leads you to virtue, is worthy of being cultivated by men." This message, in the Greek language, was given to Mr. —, —not the English translation,—and had reference to a subject understood by him alone. Shortly after, the hand again wrote the following message, which was given to Mr. —:—

Ἰδμεν ψεύδεα πολλὰ  
λεγειν ἔτυμωσιν ὁμοῖα,  
Ἰδμεν δ' εὖτ' ἰδέλωμεν,  
ἀλγθεα μυθησασθα.

the free translation of which may be rendered as follows:—"We know how to speak many falsehoods resembling the truth; and we know how to declare the truth, when we wish."—SAPPHO.

This, Mr. — considered, still referred to a certain private family matter which he alone had to do with. Several messages were afterwards written and handed out of the cabinet, written, however, in full view of the company. The following will convey an idea of the classical knowledge necessary for their production:—"Omnia profecto, cum se a celestibus rebus referet ad humanas, excelsius magnificentiusque et decet et sentiet." Translated:—"When he shall return from celestial to human affairs, he will assuredly express and experience all things in a loftier and grander manner." This had reference to a letter received by a gentleman present, who understood the meaning which was conveyed under cover of the Latin quotation. Another message ran as follows:—

"Si mihi non animo fixum immotumque sederet,  
Ne cui me vincolo vellem sociare jugali,  
Postquam primus amor deceptam morte fefellit  
Si non pertasum thalami tædæque fuisset  
Hinc uni forsan potui succumbere culpas."

This message had again reference to a matter only known and understood in its true meaning by one gentleman in the room. The following is a free translation:—"If it did not remain fixed and immovable in my mind that I should not consent to ally myself to any one in the bonds of wedlock since my first love deceived me, baffled (in my hopes) by death—if I had not an utter aversion to the marriage chamber and the wedding torch—to this one frailty, perhaps, I could have yielded." Yet another message was written by the spirit-hand, in Latin, and given to one of the company, who fully understood its meaning:—"Uno ore omnes omnia bona dicere, et laudare fortunas meas, qui gnatum habierem tali ingenio preditum." The free translation is as follows:—



"They all with one accord began to say all good things (of him), and to praise my (good) fortune in having a son endued with such talent."

Several messages were written in plain English; one of them fell at the feet of a friend of mine, which ran as follows:—"The unchanging destinies of the world of spirit-control are marvellous in their bearings on the processes of mediumistic methods and communications. We have much to teach you yet in regard to all."—SAPPHO.

On the following evening, Saturday, 1st February, the last of the materialization sittings was given. We had not sat long before the cabinet-door opened, and a spirit came out robed and dressed like an Egyptian priest, who wished to be known under the name of Hermes. He remained outside the cabinet some time, and moved his legs and feet as if in the act of dancing. His features, which were clearly seen, did not resemble Mr. Shepard's in the slightest. Shortly afterwards a female spirit came out, leading a child by the hand, which was recognised by Mrs. —, of Ballarat East, as a much-loved daughter, who passed away some few years ago, and the child she was leading by the hand, a grand-child called Maude. Mrs. — was quite overcome with emotion at seeing once more two faces which she loved so well when in the body, met again face to face with her, although their bodies were in the "cold grave's keeping," and their spirits supposed to be in a far away heaven, or waiting, in some obscure place, the sound of the great and awful trumpet, calling them to join the mighty hosts of the departed, who are to be summoned by the trumpet-note before the bar of the INEXORABLE JUDGE to give an account of the deeds done in the body.

Here, then, was a direct refutation of the well-cherished legend, believed in by so many, that when our friends have "passed through the valley of the shadow of death," they have "gone to that bourne from whence no traveller returns."

Mr. J — was called to the cabinet. He stated that he saw the face of a friend he once knew, and heard her name whispered to him distinctly three times. Although now a dweller in the land of the immortals, the head and face bore former resemblance, but far more beautiful,—grand beyond description, such as no sculptor or painter ever produced, and incomparably more handsome than he had ever seen upon any human being in any part of the world.

Mrs. L — was called to the cabinet and saw the face of a well-loved mother, who murmured once more a fond "God bless you." To ensure identity she gave her maiden name in full. Mr. J —'s friend shortly afterwards came out of the cabinet and showed the full figure, and gave the name borne in earth-life. Una Viking, materialized, and also some ancient spirits, amongst whom one gave the name of Sappho, and another that of Minerva, who upon a former occasion said, "I am no myth, but formerly lived and had an existence, just like others, but was

deified after death, and received divine honours." Another gave the name of Cæsar—a name still remembered, but once greatly feared.

Materializations were not, however, the only wonders of the evening. Mr. — had a "Theodoricum" given to him from Minerva, in the shape of a bit of her dress. It was certainly only a fragment of what might have been a costly material once. What its composition might have been it is quite impossible to tell. It had a most peculiar smell, something quite distinct from any known perfume of the present day; and would fall apart at the slightest touch. Mr. Shepard had a charm given to him, which was handed to Mr. — for that purpose, from Cæsar. It was a small covered ornament, somewhat in size and shape like an acorn, with four bent iron wires pointing out at the sides. The wires were curiously covered over with fine linen thread, which had been bleached white. At the top it had a bit of loose linen thread attached to it. What use it could be, or for what purpose it was given, seemed to puzzle all of us alike.

During this sitting a great many written communications were given; almost everyone of the company got some special message.

This was by a long way the most interesting materializing séance we had with Mr. Shepard, and showed what extraordinary results might be attained by regular sitting for this most wonderful phase of the manifestation of psychic power. The series arranged for were, however, finished in the most satisfactory manner; and I have not the slightest doubt, had the sittings been continued, much more remarkable results would have been obtained.

On the following day, Mr. Shepard called at Mr. —'s, and received his charm, with regard to which he was informed in writing:—"Much to your astonishment it contains relics of heroes, gods, and goddesses. A bit of Cleopatra's hair, a bit of the nail from the right-hand of the King of Macedonia, a bit from the Golden Fleece, a bit from the top of Mount Ida, a bit from the top of Olympus, a bit from Diana's Quiver, a bit from the temple of Minerva, a bit from the Oracle of Delphi, a drop of materialized water from the river Styx, a small hair of Cyrus the Great, a bit from the inner side of the Temple of Osiris of Thebes, a bit from the right-hand fingers of Semiramide, a bit from Nimrod's tomb, a bit from the purple garment of Moses, a bit from the bridal garment of Iphigenia, a bit from Hellen's eye, a bit from the helmet of Darius, a bit of dematerialized gold from Oræus. This helped Cæsar to win many of his victories. It was drawn from the first Medea, blessed by Minerva, and magnetized by Mars." Its use was then given. That it could be consulted as an oracle; by holding it suspended by the thread it would answer mental questions for either Mr. Shepard or anyone he might show it to. Mr. — tried by it numerous mental tests, and found it to answer admirably.



Whilst sitting conversing with Mr. — in the parlour, Mr. Shepard pointed to the library-door, and said, "They tell me we are to go in there." They both accordingly rose from their seats and walked in. Mr. Shepard took his seat on the sofa, close to the window. Mr. — was requested to take his seat at the table, some eight feet from where Mr. Shepard was seated. Mr. — was then told to take up a Greek lexicon that was lying upon the table and examine it, which he did, but found nothing in it. He was then told to put the book under the table in such a position as Mr. Shepard could not see it, which was done. Mr. — was again told to lift it up and examine it carefully. He did so, almost leaf by leaf; he then held the lexicon up by the covers and shook it, but nothing fell out. Mr. Shepard, under magnetic control, said, "Hold the book in your hand; it (meaning something being brought) has been dematerialized." He then gave an incantation, and moved his hands as if in the act of magnetising; then, after a little, he said, "Now open the book." Mr. — did so, and to his great astonishment found a lock of hair, which seemed as if it had come from the scalp of a head and had curled up and got matted, with part of the dried epidermis adhering to it. This hair had a similar smell to the part of the dress which was brought to the circle on the previous Saturday evening. During the whole time Mr. Shepard had never moved from his seat on the sofa, nor Mr. — from his seat at the table; the book, therefore, had never been within reach of Mr. Shepard from the time Mr. — first handled it until the hair was found. It was also broad daylight.

Sitting at the table to take dinner, Mr. Shepard exclaimed that a spirit was about to put something into a lady's work-box, which was on a sideboard in the room. By his request Mr. — put the box beneath the table. Whilst the box was there in the position indicated, a sound was heard amongst some paper that was lying on the sofa. Shortly after this Mr. Shepard said, "Take the box from beneath the table, open it, and you will find something concealed in it." On opening the box and making a careful search, a piece of paper was discovered, with the following words written upon it:—"Quid verum atque deceus curo et rogo, et omnis in hoc sum."—MINERVA. (I have regard, and ask for what is true and becoming. I am all in this.)

Now, what makes this scrap of paper and its singular message so remarkably peculiar, is the fact that amongst the papers lying on the sofa was a sheet of ordinary rough note paper, with a piece torn from it which exactly corresponded with the loose scrap found in the work-box, and fitted the missing part of the sheet of rough note paper.

After dinner, whilst Mr. and Mrs. — were sitting at table with Mr. Shepard, Mr. — left the room a little, and whilst absent laid his smoking-cap on the table. When he returned, he found that a scrap of paper was rolled up and placed in a loose

stitch in the crown of the smoking-cap. His curiosity being fully roused, he took it out and examined it, and found the words:—"Dic mihi si fieris tu leo qualis eris.—DIANA." (Tell me if you will be a lion such as you shall be). The conversation turned upon the singularity of the goddess Diana sending the message. Mr. — said, "I suppose then she was no myth either, but may have been raised to divine honours by the ignorance and superstition of the people after her death." Mr. Shepard received the following answer:—"It was the Ephesian Oracles that bade me offer up my life in war for the full ransom of my father's state. I was killed, and honoured after death."

Then followed some of the most beautiful classical poetry it has ever been my good fortune to read. It is not, however, my intention to give any of it with this present pamphlet. I may, however, remark that, let the source from whence it came be whatever it may, it is worthy of a high place in the literature of any country. The rhythm is perfect, the language splendid, and strictly in accordance with the classics.

On the following day, at the same place, Mr. Shepard received the following communications:—

"Medea gave the incantation yesterday."

"The hair and dress must be put into seven bags of silk of different colours, and be carried on the person, and worn next the skin."

"Minerva says she had to have Medea's help to bring the hair. She was chosen for her subtlety, her magic craft, her nymph-like cunning, her clairvoyance, and her profound wisdom.

And lo! when Medea's chariot flaming came, high in the air,  
Of curling smoke and clouds of azure fair.  
Then proud Achilles, valorous and bold,  
Woke from his stupor, caused by Juno's love;  
Forth from the resting-place of heroes slain,  
He took his armament of breastplate, helmet,  
Javelin, and sword, and donned the brazen  
Talisman of yore, given by Minerva in defence of right."

Conversation between the various spirits followed, in language similar in style to the above, of a most interesting kind, both from a psychological and a classical point of view. With the exception of the poems, which I have before referred to, none of it has been preserved. I give the above simply as a sample of the style of language used.

Sometimes a panoramic scene would pass before Mr. Shepard's clairvoyant vision, and some of the historic characters previously mentioned would suddenly appear on the scene. As an example of this, I will here mention the following instances:—Mr. Shepard was sitting quietly on the sofa, describing various spirits and their sayings, when he suddenly said, "Here come Napoleon Buonaparte and Julius Cæsar shaking hands; Cæsar recognizes him as the greatest general of modern times." "Archimedes, Jove, and Vulcan are again descending overhead, by the virtue of Minerva. On the 7th March will be the anniversary of a great feast."

On the following evening I called at Mr. —'s, in order to obtain the above particulars. Whilst engaged taking them down, Mr. J. called in, and shortly after Mr. Shepard came in. Our company then consisted altogether of six individuals. I continued writing my notes, without allowing my mind to take any special notice of the conversation which was being freely indulged in by those around me. I was seated at one end of a lounge, Mr. Shepard was seated at the other. I was, however, compelled rather abruptly to change the topic, by a peculiar perfume which every instant increased in intensity, and to which I called attention. The room began to fill with it. It was found that nearly every person in the room had the perfume on either their first or second finger. The effect began to be overpowering. Mr. Shepard said, "The goddess of smell was in the room, and had poured out one drop on each of us." The smell resembled the fumes of incense, such as is used in Roman Catholic churches during the sacrifice of the mass, more than any other perfume I could compare it with. Mr. Shepard said, "She says that she is now going to remove the smell," which, little by little, was done. She then told us, through Mr. Shepard, "that she would now change the perfume." The room was instantly filled with a delightful perfume of lilies and roses, which continued for a time, much to the delight of the company. Whilst all were in the full enjoyment of the perfume of the goddess, I was made suddenly aware of a perfume of quite another kind. The fumes of burning brimstone came from the back of the sofa, and from beneath the table, strong enough to be almost overpowering. I called attention to it, and all smelt it. Mr. Shepard said—

"The goddess of smell,  
When leaving hell,  
Brought with her vials five."

I complained of the strong smell of the sulphur, and at once the message came—

"Relieve your ears,  
Relieve your sight,  
Relieve you of the smell."

He then said, "She says she could bring a bottle of the poison that killed Hercules." She says, too, "that she had another bottle that killed Proserpine, which charmed whilst it killed, so delicious and delicate was the smell. It was said, 'that many were carried away by the gods when worshipping at the Temple of Diana.' It was not so; it was the poison odors, the secret of the Elysian queen, who lives where fields are ever green."

Then we were treated to a glimpse, through clairvoyance, of the revels of the gods and goddesses; Venus and one of the satyrs flirting with her, because his hideous look could not by any possibility rouse jealousy. Venus and the satyr were drinking out of a ram's horn, and passing jokes and compliments with one another. Their drink was nectar, of a purple hue. Minerva



appeared with a plume, which, she said, she wore but seldom, yet always on the 5th of March and 7th of May. Minerva, in speaking of herself, said—

"I won a helmet and a spear,  
And with fair Dion chased the deer;  
And up and down fair Ida's hill  
I went with her to shoot and kill;  
And with our poisoned arrows smote  
The lion, bull, and ram, and goat."

Immediately before closing this unpremeditated séance, he said—

"Now Juno mounts her starry throne,  
Where nymphs and gods for ever roam."

I was rather amused at a remark made by Orpheus, through Mr. Shepard, when one of the sitters felt sick with the smell introduced by the goddess. Orpheus says, "That is the way he felt when Eurydice disappeared in hell." I was curious to know something of the perfume, and I accordingly asked what it consisted of, and how it was produced. I received the following very courteous reply;—"I will tell you with pleasure, but I am sure you cannot use the receipt. It consists of the tips of fairy fingers, the petals of fair flowers, the stings of bees, the little finger-nails of Ionian brides. She does not cool it with a baboon's blood. The perfume is like the breath of a newborn babe."

We heartily laughed at the compound which formed the perfume, but as the price of the various elements forming it would be of necessity rather high on account of the small supply in the market, I must dispense with the coveted luxury for the present.

Besides the foregoing wonderful incidents of mediumistic powers Mr. Shepard has a most wonderful gift of clairvoyance, which the following circumstances will illustrate with definite clearness. At one of the developing class séances, in describing the *mediumistic powers of one of the lady members*, he mentioned that over her head he saw a number of legal papers and documents. "They seem (he said) to be deeds of property in which you are concerned." The remark roused her curiosity, as she has been under the impression for many years that property of considerable value should have come to her through the death of her parents; she has striven to obtain information respecting the manner they disposed of their property by will, but has been unable up to the present time to learn anything whatever respecting the matter. Thinking from the above remark that it might be possible to obtain fuller information through Mr. Shepard of a private séance, she arranged for and obtained one, with most satisfactory results. The lady's mother gave her name in full—her maiden as well as her marriage name—and told her many things regarding the property left when she died, which quite startled her, as the property was described as being in the Island

of Jamaica. She supposed it to be in Ireland. The house where she was born and brought up was minutely pictured out; each little detail, almost forgotten by the interested party, brought back to her mind, in all the freshness of to-day, her birthplace and the home of her childhood; each tree on the little hill, where the parental home with its verandahs and the well-remembered brook at the base of the hill, was again pictured to her with a minuteness which was like the holding up of a photograph before her eyes. After describing the place, "Why," said Mr. Shepard, "it is a sugar plantation, where they make sugar, rum, and molasses." This was perfectly correct; her father was a sugar-planter.

Many other details and proofs were given of clairvoyant power which is not necessary to be recorded on these pages.

There is a new instrument lately introduced amongst the spiritual world below, which is said to possess the quality of acting by mechanical action alone, and can be made a means of communication between individuals in this life and those who have passed over the boundary. The instrument is called a "spectrum," and its existence was originated in Ballarat. There are about half-a-dozen in the hands of as many individuals, who, it is said, have only to cultivate a refined sense of sight and hearing to enable each to readily commune with people or spirits in the other world. Mr. Shepard was introduced into two houses in different parts of the city where these were located, and at each was spectrum enabled to read off a number of spirit-names and described their appearances as they passed before him in the "spectrum," which quite delighted his listeners, as the names and descriptions agreed in every particular with those previously given, and which were recorded in writing months previously.

To record all that took place during the medium's stay in Ballarat would fill a good moderately-sized volume instead of a small pamphlet. I will, therefore, bring the narrative of events to a close. I think, however, that the particulars I have given must form subject-matter for the student in psychology worthy of more than a passing notice; as much that I have mentioned is sufficiently remarkable to place the manifestations amongst the most wonderful of their kind known to modern times.

It is not my intention to theorise regarding every variety of phenomena. I have dealt with facts, the greater part of which came under my own notice, and those which did not do so, I took particular care to gain accurate information about, previous to placing them amongst personal observations.

As a Psychological Association, we are bound to take notice of every fact which bears upon the science we have set ourselves to examine; and we are of opinion that had we allowed the many remarkable circumstances to have taken place under our very eyes which are here described without giving psychologists scattered over the face of the whole globe the benefit of our

observations, we would have acted unworthily of the ancient and noble word from which we derive our name.

It is probable that sceptics may sneer at or even deny our facts; they may admit the facts, but deny our conclusions. Be that as it may, their actions, remarks, or ideas can neither alter the facts, nor affect the conclusions to which the facts point. Much better would it be for those who have not examined the subject, to say with Shakespeare—

"There are more things in heaven and earth  
Then are dreamt of in our philosophy."

Knowing the opposition natural to most scientific men, and orthodox clergymen as well, to psychological facts, I cannot do better than meet them with a quotation from an article on this same subject by Professor Crookes, F.R.S., made in the *Quarterly Journal of Science*:—"The phenomena I am prepared to attest are so extraordinary and so directly oppose the most firmly-rooted articles of scientific belief—amongst others, the ubiquity and and invariable action of the law of gravitation, that even now, on recalling the details of what I witnessed, there is an antagonism in my mind between *reason*, which pronounces it to be scientifically impossible, and the consciousness that my senses, both of touch and sight; and these, corroborated as they were by the senses of all who were present, are not lying witnesses, when they testify against my preconceptions. But the supposition that there is a sort of mania or delusion which suddenly attacks a whole roomful of intelligent persons, who are quite sane elsewhere, and that they all concur to the minutest particular in the details of the occurrences, of which they suppose themselves to be witnesses, seems to my mind more incredible than even the facts they attest."

"One question more than others all  
From thoughtful minds implores reply;  
It is, as breathed from star and pall,  
What fate awaits us when we die?"