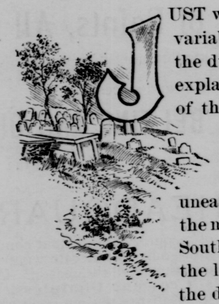
Land of Legendary Lore.



ROM this office there will soon be issued a book by the above title. It is written in flowing style, and portrays vividly the scenes in Talbot from its earliest settlement to the present day. There has been no work of the kind ever attempted before. It embraces biography, history, legends, manners, customs, and conduct of the people of Talbot. It is written by that man of many books, Col. Prentiss Ingraham, and will entertain every person who has ever known or heard of this part of Maryland. The chapters are numerous, nearly forty, and the illustrations are being made as rapidly as possible. The binding will be full cloth, library edition, handsomely engraved design on cover showing Wye House, the Lloyd Mansion, in the distance, the "c.nvas back," and Chesapeake Canoe in foreground. The book will be printed on handsome paper and may advance in price after publication. Cost of production already already warrants this assertion. The delay incident to getting out such a book is because of an endless amount of detail work in order that the book may not be slighted in the least degree. One of the most important requirements is "orders" and agents and solicitors are wanted. Liberal inducements made by writing to the publisher. Photographs of scenery, homes and historic places are also requested if sent immediately. Descriptive circulars sent on request. Specimen pictures are shown below.

CHAPTER XVIII.

OLD BURYING GROUNDS.



JUST why family graveyards were almost invariably placed in full sight of, and close to the dwelling house of the living is not easily explained. Some assert that it was a desire of the living to have their loved dead near them, while others say that in the olden time it was to protect the graves from Indian despoilation, or the bodies being unearthed by the wild animals. Whatever the motive the family burying grounds of the South are strangely near the habitation of the living. In many cases here in Talbot, the dead are inearthed close up to the mansion, or quite within a stone's throw of the broad piazzas upon which the families are wont to gather on summer evenings. These resting places of those who have gone before, under the eye of the living, seem a constant reminder that man's span of life was of short duration, and he, too, must soon go into the shadows of the Great Beyond.

In New England, and the Middle States the early settlers lived close together, the farms were not large, and a community had one burial place, there seldom being family burying grounds on a home estate. But in the South it was ever different and every plantation and farm, with rare exceptions, had its graveyard.

In Maryland, on the Eastern Shore and particularly in Talbot, these family burying grounds were a feature of every country home. Though there have been perhaps fewer changes here in Talbot of proprietorship of estates, so many remaining in the hands of descendants of the first American ancestors, yet there have a number changed ownership, and the bones of the dead went with the land, so to speak.

The change of owners meant also neglect of the burying ground on the estate; for new comers, unconnected by kindred ties with the dead, cared little, if anything, to keep the sacred spot in good condition; for death is sacred, and human ashes sanctify earth if anything does.

Talbot is dotted far and wide with these old family graveyards, a few in a fair state of preservation and well kept, yet most of them crumbling to decay, the brick walls a ruin, the gravestones time-worn, broken, moss-grown and even the inscriptions almost obliterated by the storms of many and many years. A few of these once respected sanctuaries of human ashes have even their history unwritten, while in places there are graves that are unknown entirely.

By a strange coincidence, however, one grave, standing alone and unmarked by a stone, many know of and recall its history. It is, however, marked by two trees, a large and small holly tree growing at the head and foot, and, *en passant*, I may remark that the holly grows to greater perfection and beauty in Talbot than any other place I ever knew. Many of them grow to the size of forest trees.

But to return to that lone grave. The one whose ashes rest there was a character, from all reports handed down of him. He was a hard drinker, or perhaps it would be as well to say an easy drinker, as he was fond of his glass at all times. He was also very fond of tobacco, smoking and chewing.

Dying, he did not wish to be deprived of either his rum or his tobacco, and doubtless having a respect for the Indian belief that one starting for the Happy Hunting Grounds should be well supplied, he left instructions that his coffin should be

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This party is responsible and the signature here placed is genuine.

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Persons who have acquaintances at a distance, or who know of those interested in Talbot county are requested to send their names to the publisher on a postal, and he will be glad to mail to such parties circulars descriptive of the book. Remember the offer of $2.00 per volume is not guaranteed after the book is produced. A well known publisher of Philadelphia in looking at the prospectus of the book said that the same would be cheap at $4 and ought to command $3 in advance. Send in your orders in writing, verbal orders not considered.

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THE OCCULT FACULTIES IN MAN

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And Thought Transferrence—Existence of a Form of Energy Which the Physical Senses Cannot Perceive—Reproduced in the Gazette in Weekly Installments.

PART II.

A THIRD occult faculty which I have seen demonstrated to a limited extent is usually called psychometry. The commonly received theory regarding the operation of this faculty is that every material thing absorbs into itself, or holds around itself, potent images of events, individuals, things and thoughts with which it has been associated. I do not wish to be understood as fully indorsing this theory. The fact is, however, that some psychics, and in rare cases persons in hypnosis induced by the suggestion of a second person, are able to perceive the history of articles placed in their hands, even to the extent of describing correctly the personal appearance and mental characteristics of the person most closely connected with it, and his customary surroundings. For example, I once saw a woman standing before an audience in a public hall take a pocketknife whose owner did not know, and heard her describe the place of business of its owner, his ordinary daily surroundings, personal appearance and characteristics. This man was in the audience, and was one of many who had sent up articles for the pyschometrist to experiment with. He was a personal friend of mine, and I knew him to be entirely unacquainted with the psychic, who had arrived the same day from a distant city. He acknowledged the reading to be correct in the main, as did some others in the audience who had sent up articles for other readings. Collusion or fraud was out of the question, and it was manifest that by some means the psychic became conscious of facts otherwise unknown to her, closely associated with the articles taken into her hands and pressed to her forehead. Without authorizing or detailing further observations, I will hold it to be demonstrated that the psychometric faculty is an actuality.

Of something the same character, it may be assumed, is the perception of characteristics in individuals. The faculty of intuitions is acknowledgedly possessed by all, and in some people it is developed to a high degree. I have met men and women who were able not only to name the personal characteristics of strangers with a great degree of accuracy, but frequently to report correctly many of the important events of their lives. I have some doubt if the perception of events and characteristics psychometrically or by intuition should be credited to a distinct faculty of the human consciousness, but it will do no harm to so class it.

I am myself uncertain regarding a prophetic faculty in man; but that in some manner the shadows of coming events are sometimes cast before, I have had positive evidence. In many cases where correct forecasts of future occurrences are made, I am convinced that it is by the reasoning power of man's primary consciousness, his real self, which many students of psychophysics are pleased to call the subconsciousness. As man reasons from cause to effect through his physical mind, which makes use of the senses, the nerves, the ganglia and the brain, so the primary consciousness, which operates independently of the bodily organs, perceives existing facts and conditions and judges results therefrom. It would be comparatively easy, for example, for a skilful physician to predict the early death of a person apparently in good health who might have some organic disease sure to result fatally, could he see the condition and workings of the entire anatomy. The independent man, the mind which reads the thoughts of others, is able to perceive many things which are hidden from the physical senses, and upon the knowledge thus obtained may foretell an event with an accuracy which would give it the appearance of a real prophecy. Under another clause of the topic assigned to me I shall discuss this feature of psychic phenomena further.

But some occurrences that have been reported to me do not seem to be explainable on the theory of cause and effect. Especially is this true of a remarkable dream experienced by a gentleman who was associated with me in business at one time, as reported to me by his mother, a lady of liberal education and high character. One morning at breakfast her son said he had had a remarkable dream, or rather, that he had passed through a mental experience which appeared to be a physical reality. In this dream or vision he had seen a woman with whom both his mother and himself were well acquainted, a near neighbor, crushed and killed beneath a railroad car. He described the scene in detail as it had appeared to him, so that it was distinctly remembered by all members of the family who heard the story. A few months later the disaster actually occurred just as it had been seen in the dream or vision, to the minutest detail of the surroundings. It was purely an accident, and manifestly not the result of a cause acting at the time of the dream. Other like causes have been reported to me, where circumstances were such as to exclude the theory of coincidence. However, the evidence I have been able to collect is not sufficient to warrant the positive conclusion that man has a prophetic faculty, and I shall not, therefore, give it specific place.

The fourth and last occult faculty I shall enumerate is the power of many to cause physical results without apparent physical cause. It is not counted a strange abnormal thing that I should be able to raise my arm, thus. Physiologically the source of the physical energy which causes the movement of my arm is the oxydation of the food I eat, causing heat, which is transformed into motion. But supposing death to come by drowning, or some other sudden means which does not change the tissues and organs of the body chemically or otherwise, why is it that the fire which creates this physical energy within us cannot be relighted? If life and intelligence, like physical energy in living creatures, are but the results of physical processes, they should not be crowded out of the body so easily, or the physical machine should move on without them. But it will not. When the potency of the real man is removed, the machine stops forever, and the energy of oxydation uncontrolled by the life principle, soon resolves itself into its unorganized elements.

The heat of the sun, operating upon the atmosphere and the waters which are held upon the surface of the earth by the energy of gravitation, causes motion in those fluids of such potency that all other energy manifested upon the earth dwindles into insignificance beside them. Physical energy independent of living organisms is therefore entirely normal. But there is a class of phenomena quite out of the normal involving movements of physical bodies and the performance of physical acts, without touch, which are clearly attributable to the influence of the mentality or the magnetic force of living persons.

My first personal observation of phenomena of this character was some twenty years ago. By invitation I called upon a man having psychic powers, with a friend. We sat in his room at the hotel, in full daylight, and found he was able to read questions we had written on slips of paper which were folded into pellets and had never passed out of our sight or reach. One of these questions he read while the pellet was in the gentleman's hand, and told him that on opening it he would find the answer written across its face. And so he did, in the simple word, "No." But this was enough. We knew the word had been impressed there by occult power.

In two cases independent writings have occurred in my own house, with no person present in one case and with no one but myself present in the other. To detail the circumstances involved so that they might be clearly understood would occupy too much time. I will, therefore, only say that the conditions excluded the possibility of fraud, and were such as to demonstrate in both cases the fact that the physical energy which caused the writings was originally drawn from living persons, whatever the intelligence which directed them may have been. A woman known to the world as Mme. Blavatsky during the latter part of her life was the head of the society of Theosophists in Europe and America. I know very little about theosophy, but from that little judge that its teachings contain some golden grains of truth among the rather large proportion of chaff. Among the phenomena said to have been developed by Mme. Blavatsky was that of communication with the "masters" in India by writings upon paper inclosed in sealed envelopes and locked up in a cabinet. There are some who believe that this phenomena actually occurred, but a far greater number of people believe that Mme. Blavatsky produced the writings herself. Perhaps she did by psychic power; perhaps fraudlently; I do not know. But that writings sometimes are produced without physical hands and with no person in contact with or near the articles upon which they appear, I know to be a fact, from my own personal observation and experiences. In the present state of psychic development however, it is doubtful if there is anyone living who can always produce such writings at will.

In another case, sitting with a psychic in my study, I took a pad of paper from my desk, laid it on the table in front of me, turned out the light and took his hands. Almost immediately he passed into a state of hypnosis or trance, and shortly afterward, while I still held his hands firmly, the pad of paper was projected against my body and fell on the floor. When I again turned on the light I found a brief message addressed to myself impressed upon the paper, embracing a fact known to me but not to the psychic. I know he had not touched the paper, and therefore had evidence of an energy exerted by occult means, manifesting knowledge not possessed by the mind of the man from whose body, presumably, the physical energy was drawn.

In another case, sitting with this same physchic in my own house, when he was firmly held by members of my family, the lights being turned out, various physical manifestations perceivable by the senses of hearing and touch occurred. At one moment, when an article weighing several ounces appeared to be striking the ceiling above our heads, an electric light was turned on in an adjoining room without warning. I then saw, as did others present, this article fall to the table around which we were sitting and we found every hand firmly clasped. In this case I had the evidence of three senses' including sight, of the power of mind over matter independently of physical contact. I have had many other like experiences, but none so remarkable as some that have been witnessed by personal friends in whose honesty and good judgment I have as much confidence as in my own. One gentleman of my acquaintance distinguished as a soldier and statesman, sat on many occasions with a psychic in whose presence, in full daylight, a table would move about the room with no one touching it, responding with intelligible motions to questions asked. Another friend saw a table rise nearly to the ceiling of a room, with four men sitting on it, and no visible force lifting it. Such phenomena are so common, and have been witnessed by so many persons, that their actuality is seldom denied by intelligent people. And whatever else they may or may not demonstrate, these phenomena prove most positively that under some circumstances and conditions man can exert or control physical energy to operate upon inanimate material objects without direct contact.

I have thus shown that man has occult power of faculties which may be classified under four heads, namely:

1. Thought perception or transference.
2. Projection of the perceptive consciousness, or perception of distant scenes and events.
3. Perception of the past experiences of animate and inanimate objects and of personal characteristics.
4. Exertion or control of physical energy without contact with the object acted upon.

Probably closer and more elaborate classification could be made, and other occult faculties could be demonstrated to be within the possible control of man; but under the first division of my subject I shall rest here.

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