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Prof. Wm. James,
Cambridge

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FACTS

Devoted to the Statements of Mental and Spiritual Phenomena.

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No favor sways us, and no fear shall awe."*

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FACTS.

All Correspondence should be addressed to L. L. WHITLOCK, Editor, P. O. Box 3539, Boston.

OUR OPINIONS ON THE SUBJECT OF INVESTIGATION.

The success of any enterprise depends largely upon the individual efforts of its leaders, and the soundness of their principles and policy.

The FACTS journal has, and we hope will always have, a settled course of action. Our plans in the main, and our ideas of investigation, are the same as when we began the publication of the FACTS magazine, nearly two years ago. We are not disposed to question the rights of others to investigate any science as they desire; and, therefore, of those who feel that no investigation of spiritual science is of value except by the methods of rigorous physical demonstration, we claim an equal right to prosecute our investigations in the manner which we prefer, and this certainly belongs to all investigators in any department of knowledge. Nor do we admit that our method of gathering facts by receiving all credible evidence, and placing a judicious reliance on human testimony, is at all inferior to the method of those who think that the testimony of honorable, intelligent citizens is of little value, and that the only parts to be relied on are those which are gathered under rigid and extraordinary precautions, as if all parties to phenomena were destitute of veracity and honesty. We do not think that spiritual phenomena should be treated on any other principles than those of common sense and prudence which govern us in business transactions, in the administration of laws, and the acquisition of geographic and historic knowledge. We do not sympathize with that statement which assumes that if there is the remotest possibility that any spiritual phenomena may be an error, therefore it must be false and fraudulent,—or, in other words, we do not assume that every spiritual phenomenon must be considered fraud and delusion until we have evidence as strong as mathematics to prove its truth. There may be skeptical minds that demand such a policy, but if it had been generally pursued it would have greatly retarded the progress of spiritualism, and hindered or damaged its chief supporters. Equally unreasonable do we consider it to demand that every witness of spiritual facts should be an expert in physical science, for spiritual and physical

sciences are as distinct as chemistry and music. A professor of physical science may be profoundly ignorant in spiritual science, and unfit to give valuable testimony, while one who has no knowledge of physical science may be an expert in the spiritual, and worthy of implicit reliance. We attach no value to the reports of self-opinionated individuals who consider themselves qualified to judge of the whole subject of modern spiritualism because they have attended one seance, which, if not what they expected, or perhaps not free from untruth, was beyond their comprehension. Ignorance is always to be deplored, and we are not for one moment attempting to show that an ignorant man is more valuable to any cause than an educated one, but we do claim that ignorance on any subject is a good reason why such a person should not profess to teach, or even express his opinion, until he has investigated, although he may be an honored investigator in some other branch of scientific research. As we have said before, it does not require scientific investigation to say the moon shines; nor is it required to make a man believe he knows his friend if he sees him at a seance; therefore, we publish the evidence of others as they profess to have seen it, and while it is a fact to them, it is of more or less importance to others, as each mind sees it to be valuable. Nor shall we allow for one moment the vexed questions of the day, which belong to humanity at large, to enter into our work on mental and spiritual phenomena. We hold that the acceptance and investigation of these laws, from a scientific standpoint, has nothing whatever to do with a man's life or morals, admitting that the more beautiful the conditions, and the more elevated the taste and character of the investigator, the better the quality of the phenomena, but not more conclusive as evidence of immortality, or of more importance to science as a foundation on which to build; therefore, our investigations will be as practical as the circumstances will admit. We shall wait patiently to know the truth, and not judge hastily of evidence of which we are not absolutely certain, but shall not refuse to publish descriptions of phenomena which we are satisfied are genuine, even though we know that under some other circumstances the medium has been fraudulent, or that his moral character is bad. Our duty will be to obtain from all sources, so far as possible, the evidence of immortality, and we believe that evidence to be as valuable to science in establishing the truth when coming from a spirit whose earth life was corrupt, but well defined, as if from an exalted spirit of light, even though the medium may be as bad as the spirit was while in earth life.

ADVICE TO MEDIUMS AND INVESTIGATORS.

When the cry of fraud is going broadcast over the land, and we hear from friends and foes of exposures and all kinds of deceptions, we think it would be well to ask how much of this is the work of the mediums, how far they are morally responsible for their actions, and how the rights of both mediums and investigators may be protected. There is no doubt that unprincipled persons are practicing mediumship dishonestly, purely for gain, and not in any way to make the world better. This is much to be deplored, and while mediums must live, and therefore are entitled to a support from their seances, we are sorry to know that many who have mediumistic talents are not more anxious than they appear to be to use them in an honorable manner for the benefit of spiritualism. What can be done to eradicate fraud from spiritual seances, and explain that part of the phenomena which *appears* to be dishonest? We answer according to our ideas. Let mediums do all they can to prove that they are honest by being entirely fair and candid, not by allowing anyone to dictate conditions which would interfere with the work of their controls, but by suggesting themselves, and accepting from others, such conditions as will prove conclusively the exact truthfulness of their manifestations, and leave no room for doubt. In this way mediums will be honored and sustained by their friends, and great good will result, for there will be nothing to encourage skepticism, suspicion, or slander. As an illustration, every person who has investigated thoroughly with different mediums knows that materialization, personation, etc., are nearly allied to each other, that it is difficult in many cases to say which is which. If the mediums are conscious of these changes, nothing would add so much to their credit, and the advancement of this science in the public mind, as for them to explain what they know with entire candor. If, however, they do not choose to give this satisfaction, it is no reason why a circle of interested individuals, all having equal rights to investigate and judge for themselves, should be broken up or rudely disturbed by one individual, who is suspicious of fraud, to the inconvenience of twenty others who have paid their money, and are not disposed to be interrupted. Let those who desire to clear the muddy waters and eliminate fraud by protecting themselves with test conditions hire their mediums for special seances, and not interfere with public ones, where others are discommoded who are searching for the truth in their own way, disturbing no one, but using their judgment and reason as they think best, believing that without test conditions they may get phenomena that are entirely satisfactory and convincing.

PERSONATION AND MATERIALIZATION, WHICH?

We wish to write more of the positions taken by mediums, which by many are considered fraudulent. Some cases there may be, and probably are. Mediums should feel that this is their cause, and whatever brings discredit on spiritualism is a disgrace to them, and the only way to rectify this is to make sure work for truth and justice. Let there be no more questions; make everything as plain as possible. We do not mean by this that mediums can explain the mysteries of this undeveloped philosophy, which, like other sciences, has an origin beyond our conception, and of which even the spirit world are not able thus far to give us explanations of such a character as to satisfy our leading investigators; but we desire that no possible doubt shall be entertained by any body of the honesty of our mediums.

Personation is as good of its class as materialization, and it is accepted as a spiritual manifestation, but is not understood when appearing at materialization seances, where people are looking for materialized forms from the spirit world; so, when a spirit comes out of the cabinet using the form of the medium, we at once feel that there is fraud, especially if on examination we do not find the medium in the cabinet.

We find in most of these cases that we are deceived only in this, the mediums do not understand these laws, consequently cannot explain them, but are simply acting at the dictation of the spirit.

Materialization, a most wonderful phenomenon, and the highest phase possibly of spirit expression to mortals, must ever be in our opinion a mystery as to its causes, while as a *fact* it is too well known not only by our own investigations but by thousands of reliable witnesses whose intelligence and honor cannot be questioned. Then, evidently, our true course is to watch carefully that we be not led into temptation, and deceive our own souls, but try the manifestations we are witnessing, whether they be personation or materialization. We should not object to our spirit friends using the material elements in the best way they can to make themselves known to us, but try to understand more of these laws.

Truth, in its highest form of expression, should be the object of every spiritual medium and investigator; and as discord and inharmony will drive our loved ones from the family circle in earth life, so will inharmony in the spirit circle drive out the best results.

MATERIALIZATION.

By ELISHA MORSE, Minneapolis, Minn.

Being one of the fortunate number admitted to a materializing seance, held by Mrs. H. V. Ross, of Providence, R. I., at the residence of the Misses Berry, No. 1 Arnold St., Boston, on the evening of April 18, 1884, will relate a few of the many wonderful incidents which occurred.

There were twenty-six persons present, seated closely in a small parlor on the third floor. A small room adjoining, about six feet by twelve, was used as a cabinet, with a dark cloth curtain hanging at the door-entrance to said room. The cabinet-room contained only one common chair and a lounge. The door leading from the room to the hall was locked and sealed with my own private mark upon the seal; all found intact at the close of the seance. I made a careful examination of the room before the seance commenced, and am positive that no mortal being was in that room when the medium entered through the curtained doorway in plain view of all, nor was there a possible chance for a mortal to enter without breaking the seal put upon the door.

Within three minutes after the medium entered the cabinet, a female spirit in white robes, and with long, dark hair hanging loosely about her shoulders, came out and walked about, but not appearing to recognize anyone she withdrew. Immediately, another female spirit, smaller in stature, came out and advanced towards me, pointing directly to me. On my way to the seance I purchased a beautiful basket of flowers which I intended to present to my spirit daughter Annie, in case she should come to me, and I held this basket in my hand as I advanced towards the form. I recognized my daughter, who embraced me very tenderly. I presented her the basket of flowers, which she took, giving me a kiss as she took them, then withdrew. I do not think it was more than three seconds before the curtain parted and my good friend Col. Van Vleck, of the 78th Ill. Vols., stood before me, holding that basket of flowers, and my daughter by his side. I recognized him instantly, and received a hearty shake of the hand. He was dressed in a military suit, the same as he has before shown himself in to me through another medium. I then introduced them to the company, the Col. giving the mili-

tary salute, and my daughter bowing gracefully. After a few whispered words with my daughter, she again kissed me, then both withdrew. A moment later an old gentleman, with long, grey beard, and a bald head, stood before the curtain. He had on a dark, soft hat, but removed it, showing plainly his bald head. A gentleman present recognized this spirit as a Mr. Carter, went forward, shook hands, and held a short conversation. Soon after two forms appeared, one a gentleman with a lady upon his arm. A lady present rushed forward and greeted both very warmly, calling the gentleman George Munroe, and held quite a long conversation with both. After they had withdrawn, the lady who recognized them said to the company: "I must tell you of their little joke. George Munroe was an old friend of mine, and the lady with him was my brother's wife. My brother is soon to marry George's widow, and they tell me that if my brother makes that match here, they will have to make a match." The lady returned to her seat laughing over the affair.

Two female spirits came out together into the room, going directly to their father, a Mr. Mahoney, each taking an arm and promenaded around the room, shaking hands with several acquaintances, holding some whispered conversation. Another spirit ran out of the cabinet very briskly towards a lady, who recognized the little girl as her control, "Daisy," and they appeared to have an enjoyable time together for a few moments.

A gentleman appeared who was recognized by those near as Epes Sargent. He called for a lady who sat next to myself, and she went forward and held a whispered conversation, and when she returned to her seat told me that she recognized Mr. Sargent perfectly. That she was with him a great deal before he passed over, therefore was intimately acquainted.

Another gentleman came and was recognized as Rev. Mr. Cudworth, a former minister of Boston. He called for a friend present, who was said to be a minister, but whose name I did not learn [Rev. Mr. Taylor.—Ed.]. The gentleman stepped forward and appeared to recognize him. At one time a tall, female spirit came out twice, holding by the hand a little girl, apparently about ten years of age. There were many others appeared who conversed with, and appeared to be fully recognized by, friends present, but I will not attempt to enumerate more. Before the

seance closed, Mr. Whitlock, who is well known for his strict integrity and veracity, as well as good common sense, stated to the company that he had attended seances in Providence with Mrs. Ross, medium, where he had seen not only two but three and four spirits at the same time.

Will say that I am a stranger to Mrs. Ross, also to nearly everyone present. There were probably others present who might give a much better account of what took place than myself, as I knew the names of but two or three persons present, therefore did not appreciate the conversation and recognitions as well perhaps as those acquainted with each other.

I make this statement voluntarily, because I feel that it is due to Mrs. Ross and her spirit guides. The Misses Berry kindly gave her the use of their rooms for the seance, and under the good management of Mr. Albro it proved a grand success. I have been an investigator for the past thirteen years, have seen a great deal of the phenomena connected with spirit return, and am not afraid to say that I have found one of the grandest facts or truths ever given to mortals. After the death of the physical body the spirit can, under the proper conditions, attract to itself the elements to show a material form so as to be recognized by friends, as well as to hold conversation. Many times have I seen spirits materialize and dematerialize outside of the cabinet, seen distinctly by everyone present, so that materialization is as susceptible of proof as anything can be.

To see and believe in the phenomena is not all of spiritualism, however. Our spirit friends tell us to live pure and noble lives. "Do unto others as ye would they should do unto you," then will we make a heaven within ourselves that will grow brighter and brighter through all eternity.

Boston, April 20, 1884.

[We were present as above intimated, and are glad to endorse Mr. Morse's statements, that the seance was a very satisfactory one.

We wish also to say that after all that has been said and written that we know of no reason why our statements in the 2nd and 4th numbers of Vol. I. (1882), of *Facts*, are not perfectly correct; we have attended probably forty of Mrs. Ross's seances,

and our ideas are too firmly fixed by *facts*, not *supposition* or *hearsay*, to doubt her wonderful materializations.

We do not say Mrs. Ross, or *any other medium*, is always used for materialization, and we do believe that most mediums are at times brought out of the cabinet by spirits who cannot materialize, or for some reason unknown to us with our *comparatively little knowledge*. Patience is the best virtue in investigation. If it is not all gold that glitters, it may be silver or even iron, all valuable in their place.

The ignorant only dictate terms to nature's laws, and those who learn to understand and accept them, as far as possible with perfect harmony, will get the best results.

See our ideas of investigation on another page.—Ed.]

SELECTIONS FROM THIRTY-SIX YEARS' EXPERIENCE AMONG MEDIUMS.

By HON. WARREN CHASE, Santa Barbara, Cal.

My first wife, Mary P. Chase, passed to spirit life very suddenly while I was absent from home on a lecturing tour. Her first attempt to materialize was through the mediumship of J. N. Mott, of Memphis, Mo. In this she failed to make up a form that I could recognize as bearing any resemblance to her earthly form; but she could and did speak to me in a whisper, conversing about our home, advising me how to dispose of different articles of house-keeping, referring to various incidents relating to our private life in such a manner as to fully identify her, as she showed an undoubted knowledge of our personal affairs that the medium or any person present could not have possessed. This experience, combined with numbers of similar cases, prove to my mind that imperfect materializations are no evidences of fraud or attempts to deceive either by mediums or controlling spirits. Since that time she has materialized twice through the mediumship of Mrs. Stewart, of Terre Haute, and once through that of Mrs. Hurst, of the same place, and in both instances the form, features, and expression were complete, the light being sufficient to assure perfect recognition without a word being spoken, but I received the conversational test also.

Last April I attended a private seance in Terre Haute, given for the benefit of Mr. and Mrs. Joseph Rease, of Chester, Ill. There were only seven persons in attendance, but all were very harmonious. The room was light enough to recognize familiar faces as they came forth from the cabinet. Each member of the circle was visited by several spirit relatives or friends during the evening. Most of them came out, seated themselves in a chair in the presence of us all, and conversed with the person they came to see. While observing that each female figure appeared in a white dress, I wondered if my wife, whom I expected to see, would follow the fashion, as she never wore a white dress after I knew her, and I knew her mind must be greatly changed if she came in one from choice; but of course I said nothing, and no one knew anything about her. Soon she came, but was arrayed in a brown dress,—the only colored dress worn by any female spirit that evening. I concluded by that and other incidents that the mind had something to do with controlling the dress of the forms. On that occasion, Dr. George Haskell, a gentleman well known to many spiritualists, who left his body at Ancora, N.Y., came to the door of the cabinet. I recognized him at once, but no other person in the room had ever seen him. I waited until each of the others had been up to see if they could tell who he was; when all failed, I took them up and introduced them, and they listened to what he had to say to me, as it was not private.

The next evening I was at the public circle of Mrs. Stewart, who was not in good condition, as she had that day attended the funeral of her brother, and had been working very hard for several days past. Again my wife appeared in her brown dress, while every other female was robed in white. On this occasion she led me into the cabinet, where Mrs. Stewart was sitting in a chair. No other human being could possibly have gained access to this cabinet. Holding one of my wife's hands, and with my other arm about her waist, I conversed with her for some moments; our conversation was frequently intercepted by the spirit controlling the medium, that we might be assured again and again of the position of the medium, as the cabinet was darkened by the closing of the door. The form was a perfect resemblance of my wife in her last earthly days, and entirely unlike that of the medium, but the hands seemed hard like Mrs. Stewart's, which I had par-

ticularly noticed, and quite unlike the soft, delicate hands of my wife. Soon after this the wife of Dr. Pense came out, and he led her to the edge of the platform and introduced her to me. As I grasped her hand I found it soft as a baby's; her form was entirely unlike either that of my wife or Mrs. Stewart. By this and similar cases I concluded that when a spirit has materialized or made up a form, often it is able to complete it without resemblance in any part to that of the medium, but when it has not materialized before, or but rarely, it has more correspondence in some part to the medium. From the experience I have had in witnessing these phenomena, I am not surprised at these resemblances, but only wonder there is not more. I have seen materializations that resembled the medium almost to perfection, and yet I knew it was not the medium. At other times I have seen these manifestations (through the same medium) that were as unlike as a ten-year-old child is unlike an adult. I am informed by these spirits that these material robes and forms are not composed of gross matter, but are controlled psychologically as the mediums themselves are; and that when the vital force that holds the particles together is withdrawn they dissolve at once. The subtle laws underlying materialization are so dimly understood that it is assuming too much for any class of people to cry so quickly and inconsiderately "fraud and deception."

CLAIRVOYANCE AND SPIRIT IDENTIFICATION.

By MRS. WHEELER, Providence, R.I.

My little boy, my husband, and myself went out while at camp meeting at Onset Bay, Mass., for a drive. After riding a short distance we came to a house that interested me considerably. I was impressed to stop there, and we did so. Going to the house we were met by a Mr. Chubbuck, who had lived there for the past eight years. I soon made it known I was a spiritualist and a medium, and saw the spirit of a lady who said she was Aunt Hannah. I followed her into the house, and a young man appeared with her. She said to me: "This is where his youthful feet used to wander. Poor Benjie!" After staying a little while and conversing upon different subjects, Aunt Hannah completely

entranced me, and said to those present: "The spiritualists have a part of my possessions," and stated the location, it being where the wharf now is, and considerable land adjoining.

We went on our drive, and after a while returned to the house, where we were invited to remain all night. Our little boy slept on a lounge near the window in our room. Some time about midnight I was aroused from my sleep, when, on opening my eyes, I saw the form of Aunt Hannah. She came into the room, moved a box on the window-sill, looked at my boy for a few minutes, as though thinking of something; soon she pulled the curtain down very softly, so that the wind could not blow on him. Next morning I told Mr. Chubbuck, and he went into the room which I had left, and while he was looking at the curtain I was again controlled by the spirit, who said: "My dear Mary E. Hatheway passed away in 1828. My dear Hermon S. H. in 1839, and poor Benjie afterward." While I was still under control Mr. Chubbuck took the dates and names down as given, then went into the room which had been Aunt Hannah's, where the family Bible was kept, and found all to be exactly correct.

INDEPENDENT SLATE-WRITING BEFORE A LARGE AUDIENCE.

By MRS. F. M. ANDREWS, Providence, R.I.

On the evening of the 31st of March, 1884, at Slade Hall, in Providence, R.I., there was gathered a large audience to celebrate the 36th anniversary of modern spiritualism. Among the many pleasing features advertised for the evening's entertainment was independent slate-writing, providing all conditions were favorable for such a manifestation, with Mr. P. L. O. A. Keeler, of Boston, as the medium.

The slates, six in number, were purchased at one of the book-stores by Mr. L. L. Whitlock, the president of the association, on the wooden frames of which he wrote his name in ink. He then passed them to a committee consisting of three persons; Col. Bousch, in the United States Service, and from Norfolk, Va., Mr. P. H. Weaver, of Providence, and myself.

Each one of the committee received two slates, which they were

instructed to thoroughly clean and tie together, with a bit of slate-pencil between them; then the six were tied together with a strong cord, and wrapped and tied in brown paper. After this a report was made of what had been done, and the slates handed to Mr. Whitlock to keep until such time as they were needed. He placed them on the piano on the platform, in full view of the audience, where they remained until the time came to try the experiment. Before the medium, with the committee who had prepared the slates, came onto the platform, Mr. Whitlock stated that nothing was promised, but if the audience would remain quiet, as a great deal depended upon it, the experiment would be tried. Mr. Keeler then stepped onto the platform. A piece of the paper covering the slates was torn off about three inches in diameter, so that Mr. Keeler could put his fingers on the surface of the upper slate. They were then put on a small table, the medium and committee resting their fingers on the package. Soon Mr. Keeler's hand began to tremble, and he said: "There are some personal friends of the committee here, but they cannot write, so they will give way for some other or others." The medium then said, looking toward the back of the room: "I see a soldier. He is coming this way. Now," said Mr. Keeler, "I have never seen this spirit before, and how queer.—he has on knee breeches." The medium, still watching the form, said: "He is coming this way," and as one person steps aside to give place to another, so Mr. Keeler stepped back to give the spirit room on the platform, saying: "He is going to write. He is writing;" and instantly the committee heard the scratching of the pencil on the slate. The writing continued several seconds, when Mr. Keeler's hand appeared to be pushed from the slates, and the writing was finished. Mr. Whitlock then took the slates, untied them, and found on the inside of one of the middle pair a message which reads thus. (See illustration):—

"The war of the Revolution was a mighty one, and I fell at Bunker Hill; but a mightier warfare is now in progress, and in it I shall not fall. Be as steadfast as I am and all will be well.

JOSEPH WARREN, Genl."

Notice that Mr. Keeler had described the spirit before a word was written, and see how the description compares with the person whose name is signed.

Slate brought by L. L. Whitlock May 31

Written March 31-1854 at Shade Hall, Providence R.I.
before an audience of about 500 people P.O. Quaker.

The man of the Revolution
was a mighty one and I
feel at Brunswick, but a
man, whose name is now in
praise, and in it I shall
not fail. He is dead but in
the work is I am, and we will
to see. Joseph Warren
Gane

Independent Slate Writing

Concord Mass. I had the slate in my hand. I had the
first of the Providence R.I. Quaker. I had the
first of the Providence R.I. Quaker. I had the



Photograph of Spirit Children.— See March No. (1884) of Facts for description.

MATERIALIZATION.

By DR. JULIETTE SEVERANCE, Milwaukee, Wis.

Mr. Severance and I were in Philadelphia at the *Mind and Matter* office, where Mr. and Mrs. Bliss were holding seances. Mrs. Bliss took Mr. Severance by the hand, went into the cabinet, and came out holding a spirit form by the hand. The spirit was a daughter of Mr. Severance. Then came a Mrs. Smith. The two spirits and Mrs. Bliss were all out at one time. A spirit came, and, taking Mr. Severance's hand, laid it on the head of the medium, while the spirit dematerialized. We went to Springfield to the house of a Mrs. Hill. All the luggage Mrs. Bliss carried was a small hand-bag. After she had sat in the cabinet a form came out. It was my brother. I saw him distinctly. He said: "Kate is here." She came out but I did not recognize her, but this was not to be wondered at, for I had not seen her for years, she having passed away a long time ago, but I remember she had a long and slender hand, quite unlike that of the medium. Sister came and took a vase of flowers into the cabinet, and came back with the flowers but no vase. Then came a colored woman, slapping her hands and dancing. She walked to the door of the dining-room, which was lighted, and opened it.

At a special seance here at Onset, a Mr. Petersen's mother came, took his arm and walked around the circle, shaking hands with all present. Then came a little boy and many others. It was a wonderful seance.

AN INTERVIEW WITH SLADE.

By MRS. DR. E. A. PRATT, No. 9 Vinton St., Providence, R.I.

On July 22, 1883, I visited Dr. Slade, carrying with me two slates that had been in my possession about two years, and had not been handled by any other person.

I addressed a question to my spirit guides, asking: "What is best for me to do?" the doctor not knowing the question, and placed the slates together with a pencil between, Dr. Slade holding the slate on his left arm, his other hand touching mine. They had scarcely been placed there when writing was heard, and the answer came as follows:—

"My dear friend,—I call you *friend* because I am your guide; the best thing you can do is to remain as you are, and sit as often as you can, and *I* will develop you. Your coming here will help you. I am your faithful guide.—LEWIS PARKER."

Then the doctor asked if they would write for me without his touching me. The answer was "Yes." I held the slate under the table with my thumb resting on the table. The message was written thus:—

"My dear friend,—This is to give you the proof of your own powers, and the proof of our power to write. Your dear grandmother is present, but cannot control. Now, good-by.

I am, as ever, your guide, LEWIS PARKER."

This spirit has controlled me, and always spoke of himself as *L.* During the sitting loud raps were heard on chairs and table.

THE PHILOSOPHY OF RELIGION IN A NUT-SHELL.

By DR. J. D. MOORE, Boston, Mass.

Editor of *Facts* :

On the evening of the 13th inst. I attended Mr. P. L. O. A. Keeler's physical seance, given in gas light, where, among the varied manifestations which take place, messages are written by a materialized hand, and passed out from behind a curtain, in front of which Mr. Keeler sits with a lady and gentleman. Among those on this occasion was one to me from Rev. Henry Morgan, late proprietor and pastor of Morgan Chapel, who passed over, I think, on the 22nd of March. It reads thus:—

"‘I know that my Redeemer liveth’ was once my invocation, and its truth was verified so long as I had a conscious existence [evidently meaning his earth life], for I find now that I was my own redeemer.

"By our deeds and our motives are we saved. A hollow prayer to an invisible and far-off Saviour, so supposed, is lost upon the expanse of space. Look to your own life, look within, and cry there unto the all-seeing God.

"Friends, I have gained a world of wisdom in a few weeks.

HENRY MORGAN."

TWELVE HUNDRED FACTS.

Z. GLAZIER, Northfield, Vt.

Editor of *Facts* :

I wish to relate the circumstances through which the above number of facts were presented to a public audience of from four to six hundred people. At a convention of the Vermont State Spiritualist Association, held at Montpelier, Sept. 21, 22, and 23, 1883, Mr. Joseph D. Stiles, of South Weymouth, Mass., and Mr. Edgar W. Emerson, of Manchester, N.H., gave the above number of facts during the three days the convention was in session, and it was done in this wise. At the close of the speaking, at the different sessions, either Mr. Stiles or Mr. Emerson came upon the platform in a trance condition, and gave the names, places of former residence, the causes that took them into spirit life, and in very many cases the names of their family connections, stating whose son, whose daughter, whose husband, or whose wife they were, of over 400 different individuals that once lived, moved, and had a being in the different towns in Vermont, and full 90 per cent of the number were recognized from the audience.

Now, I take the position that from the 400 individuals presented there were three facts connected with each of them, viz., first, the fact of their giving their name; second, the name of town where they formerly resided; third, cause of death, together with such as gave names of family connections, with that of husband, wife, son, or daughter. I am sure it would be safe to state the whole number of facts to be 1200. Full 800 of the above facts were proven to be so by their recognition by the audience.

Sept. 27, 1883.

REMARKABLE CLAIRVOYANT VISION OF A CHILD.

By MRS. MARIA L. LYON, 113 Bay St., Fall River, Mass.

Among the many experiences I have received as proofs of spirit communion with mortals, the following are among those to which I attach the greatest importance, as they occurred in my own home, the medium being none other than my darling little innocent child, whose clairvoyant sight was most remarkable at the age of three years. Of the many tests received I will relate a

few which will serve to convict any reasonable mind of the truth of modern spiritualism. At one time I sat holding my little daughter, and trying to rock her to sleep, when suddenly she rose up in my arms, exclaiming: "Oh, mamma, see that little girl with a white night-gown [evidently noting the color because of the contrast to her own which was of red flannel], it is Marianna," a little playmate of hers who had passed to spirit life. "There she goes right into the entry, and the door did n't open." At another time, while playing on the floor, looking toward the ceiling in the corner of the room, she said: "Oh! Oh! just see that little baby, and it's gone right through the wall, and there's no hole there, mamma." When Matilda was about seven years of age, I was one evening sitting alone with her singing. Having occasion to go out of the room for a short time, I left her alone. When I returned, her first words were: "Oh, mamma, I have heard such beautiful music. Who was singing, mamma?" I told her I had heard nothing. "But I have." I said: "Perhaps it was Mrs. Gray singing little Abbie to sleep" referring to a lady living in the flat above. "No, no, it was right in this room, and was so nice. There, there, they are here again,—see, mamma? Why don't you ask them to sit down? Oh, oh, what beautiful flowers they have in their hands, and what funny handles [meaning the stems]; and don't they sing lovely? and what curious things they play upon. It is not our accordeon, nor a fiddle; see, don't you see they play with their fingers, and *do n't you hear them sing*," expressing great surprise because I said I could not. After this occurrence I bought her a child's picture-book, in which there was a picture of a harp. As soon as she saw it she said: "There, mamma; *look*, that is like what the ladies were playing on that night when they sang, and when they went away the door did not open. While telling me this she was sitting in a little chair without rockers. I noticed that her chair was tipping forward, and she, looking behind her, said: "I don't like you. You are not pretty like the other ladies." Then, turning toward me, said: "I wish that lady would go away, and not tip my chair." I asked why she wished the lady to go away. "Because she is so dark, and her dress is not white and pretty like the other ladies', but blue like smoke, and she looks cross and keeps tipping my chair, and won't

go away. Mamma, tell her to go away. I think if you ask her pleasantly, she will go. Will you please leave my chair alone?" and immediately the chair fell back in its proper position, as if a support had been taken from it. "There, mamma, she has gone in the closet, and I don't want her to come out any more." After a few moments she exclaimed: "Oh, mamma, see that little girl. Isn't she pretty? See how fat and white her little hands are, and her little feet. Oh, she is bare-footed, and her little feet are so white and pretty. See, mamma, she is hugging my neck, and her little arms are just as soft and white,—like a little baby's." "Ask the little girl what her name is." "She says it is Rosa Chase." "In what town did she live while in earth life?" "In Newport. Her pa was named Henry Chase, and her name was Nellie. Rosa is her name in spirit-land. She is 8 years old, but not as tall as I am, and I am only 7." Now I had a desire to test this thing to know for a certainty whether the child was imagining all this, or whether I was dreaming. So, to test her statements, I asked for the little Rosa to stand by the table. "Does her head touch the table?" "Yes, mamma, just a little higher." I then placed my hand on the wall (marking the place by a figure on the paper), 6 or 7 inches higher than the table. "Now, tell Rosa to stand here, and see if her head will touch my hand." "No, mamma, it does not touch it. It only comes to there" (putting her hand on the paper about four inches below mine). I took that measure of her height, tested it in various parts of the room, and it proved correct in every case. "Here comes another little girl. She is not as pretty as Rosa, is not so fat and white. Her hair is black, and it is cut short-shingled, and she is as tall as I am. Went to spirit life when she was eight. Her name is Dora Hazzard. Lived in Providence; died of cancer rash [which I knew to be correct, and I also know my little daughter knew nothing of it]. Mamma, I am sleepy, and want to go to bed. May Rosa go with me?" "Certainly, if she wishes to. Go and get your night-gown." "See, Rosa has got it for me." I looked, and saw it lying on the floor just outside of the bed-room door, where I know it was not lying a few minutes before, there being no one in the room but myself and a sister (who, by the way, had called in while the manifestations were going on, much to my relief) and my little daughter. I there-

fore know it must have been placed there by to me unseen hands. I found her apron unfastened. She said: "Rosa did it." I saw no one touch it, neither did my sister, who was looking on at the time, the bright, full moon flooding the room with light. When she was ready for bed she said: "Rosa has got on the bed before me; and, mamma, see, she runs all over the pillows, and does not leave any prints with her little feet." Tilda went to bed, lying down on her left side, her right arm raised as though resting on and encircling some form, and for nearly an hour talking, and apparently carrying on a conversation, with some one. She said: "Mamma, Rosa says if I will be a good girl, she will come and stay with me almost all the time, and teach me some pretty songs that she has learned in spirit-land, and will play with me." So she chatted on for nearly an hour, and long after she was asleep I looked at her, and her arm was still raised as if resting on some object. In after years she would often say: "Mamma, who is that lady?" pointing to some part of the room; or, "Mamma, see that lady? Do you know her?" And when I would tell her I did not see anyone, she would relapse into silence. On one occasion, when she was about 14 years of age, she came down stairs in the morning and said some one played on her guitar in the night and kept her awake. At another time she saw her grandfather stand in her bed-room door and look at her. In her last sickness she told of many that came to her and brought flowers to her, more beautiful than any earthly flowers she had seen, until to her senses the room was filled with fragrance. At one time, one week before she left her mortal body, she said: "Mamma, my pains are all gone, and I feel as though I were floating on air, and oh, the air seems laden with the perfume of pinks. Why, it seems as though I am resting on a bed of pinks. Oh, I am so happy I can hardly wait for the time when I shall be freed from this poor, worn body." "Do you want to go away and leave papa, mamma, and little sisters, and all your friends?" "Oh, no, I shall not leave you altogether, but will be with you almost all the time, and shall make you satisfied of my presence." She passed away July 28, 1867, aged 17 years eleven months and four days. Well, she has fulfilled her promise three times. She has been represented through Mrs. Chas. Murdock, the painting medium. On three different occasions she has materialized and been recognized by

her father; and she manifested through the mediumship of J. Frank Baxter, and very many times through other mediums.

SPIRIT IDENTITY.

MISS FLAVILLA GEORGE, Lawrence, Mass.

While on a visit to my mother in New Sharon, Maine, I met for the first time my little neice, a beautiful child, only two years of age. She seemed greatly attracted to me, and I was equally fond of her. During my stay in the place she was taken ill and passed to spirit life. Soon after her burial I returned to my home in Lawrence, Mass. Just three weeks after the death of this child I visited a medium, who had taken up her residence in Lawrence while I was away, and whom I had never met. She was controlled by an Indian guide, who said to me: "There is a little pappoose here, a lovely little thing, who puts her hands in your lap and calls you Aunt Villa." I asked if the child would give me her name, which she did at once, saying: "Tell Aunt Villa it is little Sadie." Then she spoke in her childish way of visiting her papa and mamma, speaking of her grandfather as Darpa George, and her grandmother as Bamam George, the medium speaking these names just as the child had done while living, saying she had been to see them all, but was with Aunt Villa most, as she, Aunt Villa, was all alone. The spirit also said the child's mamma would soon be in spirit life, which proved a true prophecy, as seven months from that time she was with her child.

MATERIALIZATION AND PHYSICAL MANIFESTATIONS.

MRS. EMILY C. HAMPTON, New Bedford, Mass.

I attended a cabinet seance held by Miss Gertrude Berry, of No. 1 Arnold St., Boston, Mass. My mother, who died in Sweden, when I was fourteen years of age, came to me. She spoke naturally as ever, giving her name and my own in the old

familiar Swedish accent that she was wont to use in days gone by. She told me this was the first time she had ever materialized, and took a ring from off my finger, saying: "I will magnetize this for your benefit my child," kissed it, and replaced it on my finger. Another form came that did not show herself very plainly, purporting to be my sister, and giving her name correctly. I have no doubt in my own mind of her identity.

After this seance ended Miss Helen Berry, sister of Miss Gertrude, held a physical seance. A message was given me, written independently by spirit power, with my mother's name appended, reading as follows: "Keep on sitting; you do not know what is coming through it; a little acorn becomes a great oak, you know, my dear." In this message I received a test, as no person in the circle knew me, or that I was sitting for mediumistic development. My mother, since that time, has controlled my own organism, assuring me again that it was she that manifested at the seances of the Misses Berry.

FLOWERS AT MRS. HATCH'S.

MR. C. W. ROBINSON, Boston, Mass.

Nearly four years ago a friend of mine passed to spirit life, a worker in the cause with us, Aggie Davis Hall. She has manifested her presence to me a great many times through different mediums. When her body was laid in the ground I carried a bunch of yellow flowers and left them on her grave. Three months ago she came to me and said: "The first flower seance you go to you will have some flowers." I went to a materializing seance at Mrs. Hatch's. A form came out which I could not recognize, so I asked if it was my friend, when she stepped to the curtain and I recognized her, and she put out her hand in which was a flower, which, on examination, I found to be a counterpart of those I had left on her grave. The form went down and disappeared. So, in that way had the promise been fulfilled.

I have known Mrs. Hatch a long time, and can vouch for the genuineness of her mediumship.

SPIRIT PHENOMENA.

By JUDGE NELSON CROSS.

A number of articles treating of spirit phenomena, and the best methods to be pursued in their investigation, have recently appeared in *Facts* under the authorship of some of our more experienced and better-informed writers upon these and kindred subjects, and it would be well if those inexperienced persons who are in the constant habit of attending seances would be guided in their investigations by such valuable hints and advices as these articles furnish.

My own investigations of the phenomena usually attributed to the action of disembodied spirits extend over a period of more than twenty years, and as I had at the outset no burden of orthodoxy to unload, and no preconceived opinions to maintain, scientific or popular, it may be fairly premised that I pursued my enquiries with the sole object of arriving at the *truth*, lead wherever it might. If, indeed, I brought into this new field any leaning or prejudice whatever, it was *against* rather than in favor of the spiritual theory of the manifestations.

My first introduction was to what seemed to me a marvelous and altogether inexplicable exhibition of physical force in moving a heavy square piano upward and downward, lifting it from the floor in a see-saw motion of the sides, whilst being played upon by a young person, without other visible contact. In my make-sure mode of investigation I asked permission to change the position of the piano, and with no inconsiderable effort I was able to move it to some distance, but this did not prevent the recurrence of the phenomenon with undiminished action. My next suggestion was that my friend who accompanied me, whose avoirdupois would tip the beam at above two hundred, should seat himself upon the restless instrument, but this experiment was equally without appreciable results. Had not I then been entirely inexperienced in dealing with these occurrences, I should not have neglected to apply the further test of *intelligence* to this one. As it was, I saw enough to convince me that the attitude of indifference, if not incredulity, which I had hitherto maintained towards similar incidents coming to my notice, was consistent only with that self-satisfaction which is seated in ignorance or downright stupidity, and from this moment I promised myself that if I should

fortunately survive the termination of an engagement which, in some of its operations, was what are termed by insurers extra hazardous, I would give this whole subject of spiritualism and its phenomenal phases a full, fair, and candid examination. It is not too much to say that I have faithfully kept my promise, for in all these twenty years, which live only in memory, I have neglected no opportunity to learn of the wisest and best of teachers all that lay within my grasp of the subtle manifestations of spirits through various instrumentalities.

One of my earliest lessons was that any attempt to direct the course of manifestations would only *weaken*, if not *prevent*, their occurrence, hence one of the first necessities for the individuals composing the circle is to render themselves passively receptive to spirit influences, and assist so far as possible whatever phenomena are presented, without offering the least suggestion of change or experiment, always taking it for granted that the controlling intelligences will do all in their power to meet the expectations and gratify the desires of those in attendance upon their ministrations.

The worst element to overcome is that of unyielding bigotry, rooted in biblical theology and church creeds. Not many weeks ago I chanced to be present at a seance of a remarkable medium who had established her claims to recognition by the most satisfactory evidences. It was the custom of this medium to submit to being tied in such manner as to leave the knotted ends of the bandage used for this purpose in plain view of the circle. A gentleman present, of fine presence and strong intellectuality, requested permission to tie the medium. This being acquiesced in, he not only tied her in place, but tied or sewed the knotted ends, having previously provided himself with the requisite materials, but the audience waited in vain for any exhibition of mediumship, and *why*? It certainly was not the *tying* and *fastening*, for we have marvelous proofs of spirit adroitness in the manipulation of the most intricate involutions under favorable conditions. But what prevented the progress of the seance in this instance was the determined mental resistance to it on the part of our clerical attendant and his sympathizing friends, who formed a little coterie by themselves in close proximity to the cabinet, prejudging the phenomena as the veriest of impositions, and, more

than all, determined not to be duped by any phase of it. The outcome of this was that the seance was given up, and the medium publically denounced to her face as a *fraud*.

Now, if we contrast this admitted failure with the very remarkable manifestations which have recently taken place through this same instrument, at the seat of government, as related by a reporter of the *Washington National Republican*, it will be easy to decide whether in the former instance Mrs. Carrie M. Sawyer, as medium, was not "*more sinned against than sinning*."

He who while in the mortal state would see, hear, and converse with angels must be one who is

"Slave to no sect, who takes no private road,
But looks through nature up to nature's God."

It was only last evening that fortunately I was present at one of the most wonderful and in every way satisfactory seances I have ever attended. The medium was Mrs. M. E. Williams, with whom I have recently exchanged views, by no means unfriendly, upon the subject of transfiguration, the manifestations taking place at her ample and well-ordered seance room, in her new quarters, 232 West 46th St., New York city.

At an early stage of the proceedings the control known as Mr. Holland addressed the circle substantially as follows: "Friends, I think we shall be able to favor you with unusually good manifestations this evening, for I notice that you are all earnest spiritualists, anxious only to be led in the way of truth, but how different it would be if, on opening these curtains, we were to be confronted by a single skeptical mind resistant of the delicate influences with which we are compelled to deal in producing the phenomena."

As the seance progressed the manifestations increased in strength and clearness till the appearance of a single form was an exception to the usual course, for not only *two complete individual presences* appeared at one and the same time, but male and female forms stood side by side, thus receiving and conversing with those of the circle, whose interest or kinship had induced their presence. One in oriental gaberdine entered the circle with a salam, followed by other courtly ceremonies, after which he dematerialized in plain view *outside of the curtain*, and then came up into visible form again, and on entering the cabinet called up one of the circle to

MATERIALIZATION AND DEMATERIALIZATION.

By DR. J. D. MOORE.

Full-form materialization is to me as much of a fact as a rap. I was made a convert to it by seeing the last form step from the cabinet at the first public materializing seance ever held by the Berry sisters. It took place on these grounds last year.

At the seances of these sisters, who are among the very best materializing mediums in the country, forms come out strong, and are more perfect in their "make-up," or representation of friends, and dematerialize in a more beautiful manner, than at most seances which I have ever attended. These are characteristic peculiarities of their seances everywhere.

To speak of but one of them: a form stepped out of the cabinet, and, after being recognized and staying out several minutes, was led by the friend to different parts of the seance that all might have the privilege of seeing her beautiful features and hair distinctly, was requested to step into the center of the room and dematerialize. This she did, sinking down apparently into the floor till nothing was seen but a fleecy cloud upon the carpet. After this had remained for a moment stationary, she reappeared as he had disappeared, and, after bowing as gracefully as a *prima donna*, reentered the cabinet.

Miss Helen C. Berry is now holding a series of private seances daily for a scientific gentleman, with no one present but his wife, the conductor, Mr. Albro, and Miss Sinclair, the organist. There seances are held for the purpose of obtaining historical and scientific knowledge. I am permitted to know nothing concerning these seances except that the most marvelous results are obtained by him beyond anything he had ever before received.

[We have never seen the time when the opportunities were so good for investigation as they are at Onset Bay today. Many of the best mediums are here, and, with the perfect *harmony that exists*, good results are obtained. A beautiful dematerialization also occurred under the best conditions at the seance of Mrs. Gray and her son, Mr. De Witt C. Hough, on Tuesday evening, the 22d, at which we were present. A full form stood with her friend, Rev. Mr. Sherman, of E. Providence, R.I., and dematerialized while holding his hand, four or five feet from the cabinet.—ED.]

Onset Bay, Mass., July 23, 1884.

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DR. R. C. FLOWER,

1762 Washington Street, Boston, Mass.

Extracts from an article in the Boston Sunday *Globe*, entitled: "MIRACLES, IF SUCH THEY ARE," showing the wonderful power that Dr. R. C. Flower possesses to diagnose disease, and to heal the sick. The writer says, "No professional man is better known; his opinion in critical cases is regarded as final."

A distinguished physician of Boston, of over 40 years' practice, said: "I regard Dr. Flower the most wonderful of living physicians, and one of the most wonderful of men. I have called him at different times to see 21 of my patients, after I, with other physicians, had regarded them as incurable. Of these Dr. Flower, after examination, pronounced four as incurable; the other seventeen, in his judgment, if certain treatment was observed, would recover; and to my surprise they did, while the four died. I tell you, sir, there is a destiny in Dr. Flower's diagnosis of disease; he reads the internal condition of a patient the same as *you* would an open book. As a rule the diseases of the doctor's patients are of the worst kind. I have seen him make over 200 examinations, and all without asking a single question. The doctor treats all kinds of disease,—lameness, cancers, tumors, scrofula, heart, nervous, spinal, kidney, and rheumatic diseases; and all with the same good results."

An educated Frenchman, from Rue Le Duc Nazareth, Paris, came to see the doctor about his rheumatism, from which he had suffered for over sixteen years, and which had twisted his feet out of shape. "Well," said the doctor, "since you have come so far to be treated, we will see if you can be cured in half an hour." After a few manipulations the doctor said, "*You are well now.*" The Frenchman, to his surprise, walked as well as he ever had, and exclaimed, "My God! my God! what have you done?" What sort of a man are you? Where did you come from, and how did you do it? The best physicians at home pronounced my case incurable." He then handed to Dr. Flower 10,000 francs, which was more than double the doctor's fee.

A Mrs. F. C. Baily, from near Memphis, Tenn., who had five cancers, and who had been given up by four of the leading physicians of the south and west, who had said she could not live over sixty days, came and implored the doctor to save her. He took her case reluctantly, but in ten weeks and two days every cancer was removed, and today she is in excellent health.

Another wonderful cancer cure was that of a Mrs. W. H. Shaw, of Portland, Maine. She said: "I wish every sick person could know what Dr. Flower has done for me; for to come into his presence is health, and to touch is cure."

The wife of a leading Unitarian minister, of Boston, writes: "My dear Dr. Flower, I can never express to you my sincere gratitude for your successful treatment of my case. Oh, what a relief I have experienced; my life is a pleasure now."

Rev. J. W. Phelps, a Methodist minister of Chicago, who has been a patient of Dr. Flower's, advised a lady of Bloomington, Ill., who had nearly lost her eyesight by scarlet fever, to visit the doctor. Dipping his hands in water, he held them over the eyes for a few minutes, then taking them off said quickly: "Open your eyes," when, to her astonishment, she saw with both of them, and in two days the inflammation had all gone, and she could see as well as she ever could.

These are but a few of the many, many cases that have been cured by this truly wonderful physician, and are facts given in an unvarnished way. *Call it what you may, but when it comes to a man standing in the presence of a dying patient all eaten up and wrecked with pain, making a prophecy as to the future of the patient, and then go to work to fulfill his own prophecy, which is apparently the changing of natural and inevitable results; I say, when it comes to a man doing this constantly, it calls for the honest investigation of the public, rather than sneering from professional rivals.* Dr. Flower's greatest powers are seen in desperate cases and moments of great emergencies. He is frequently called from the city to various, and at times to distant, points to consult with other physicians, or, as a last resort, to save the life itself