

# FACTS

Devoted to the Statements of Mental and Spiritual Phenomena.

*"Pledged but to truth, to liberty and law,  
No favor sways us, and no fear shall awe."*

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Continued on next cover page.



## INDEPENDENT SPIRIT-PAINTING.

By MR. T. E. BOND, Boston, Mass.

Editor of *Facts* :

When in Glasgow, in 1879, I made the acquaintance of Mr. David Duguid, the medium, through whom the book called *Hafed* was given.

Mr. Duguid is a trance-speaker and medium for independent drawing and painting. This latter phase being entirely new to me, I gladly accepted his invitation to spend an evening at his home, where I met two other gentlemen.

While engaged in conversation, I observed Mr. Duguid pass into the trance state, in which he remained until some time after the following events had taken place.

The controlling spirit took from his pocket several blank *cartes de visite*, and asked me to select one, tear out a corner, and preserve it as proof that no change was made in the card. Then the control requested that his eyes be bandaged with thick and wide bands of cloth, so that natural vision was impossible; his wrists were securely tied behind his back, while his arms and limbs were fastened to the chair with six strong lashings. In this helpless condition he sat about two feet from a small table, on which lay his paint-box, open, with several colors on the palette, and brushes near.

I sat on the opposite side of the table from Mr. Duguid, holding the two hands of both gentlemen, who sat on either side of me. When the light was extinguished I found Mr. Duguid's form clearly outlined on a glazed door directly back of him, which led into the entry, therefore the least movement on his part would have been perceptible.

A few moments elapsed, when the control asked for a light, and we discovered one brush contained fresh paint; a few minutes more of darkness, and lights were again asked for, when we found the card on the paint-box, and one side covered with a very pretty Scotch landscape, said to be the work of the Dutch painter Jan Steen. The colors were all fresh, and the single brush used contained the last color employed. The entire test conditions were so perfect as to render fraud out of the question.

## “FLASHES FROM ETERNITY.”

By MR. SAMUEL MCCLEARY, Watervliet Center, Albany Co., N. Y.

Editor of *Facts* :

I have never, in all my thirty years' experience in spiritual investigation, had anything interest me more (if as much) as the following incident which transpired in the public hall at Lake Pleasant in August last. It will be remembered there were a number of spiritual entertainments given from time to time during the meeting, for the special benefit of the Association, in which all the prominent mediums participated, and it was at one of these meetings where the manifestation in question transpired, and, judging from the enthusiasm it was said to occasion, one would infer that it was individually appropriated, being one of those incontrovertible manifestations of spiritual *identity, power, and presence* which sets criticism at defiance, coming for me as it did in my *absence*, and from the lips of a total stranger whom I had never seen, or known. A man by the name of Merrill, I was informed, would, under control, describe numerous spirits in the audience, which were invariably recognized by friends and relatives present. At length, he gave the name of “Horace Barns, of West Troy,” who says he will associate it with “Samuel McCleary.” Query: How came this man Merrill, whom I had never known, and who had never seen or known me,—how came he, I ask, by my name? It was pronounced there in Massachusetts, a hundred miles or more from my home in New York State, in the presence of a hall full of strangers, in my absence, and barely one present that had ever been at my house! And what does the spirit want? Let us see. He has some questions:—

1. “How is farming doing this year?” or something like that.
2. “Are you raising as many pickles as usual?”
3. “How comes on your musical puzzle?”
4. “I used to play the violin in former times at spiritual circles,” etc.

(Bear in mind, I said I was absent, so I give this on the testimony of a packed hall,—say from three to four hundred, more or less.)

Now, the facts in the case are these: Mr. Barns's house was usually my home, by the most friendly invitation, in former years, when I attended spiritual meetings in Troy. I love to remember

those days, for I was ever made welcome to their hospitable home. They came well up to my ideal of what we should be. I would that all Spiritualists were like unto them. Mr. Barns, though not a farmer by occupation, was deeply in love with agriculture. He always loved to talk about it, and when I would go in from my little farm, it would be about his first question: "How is it with your farming?" Please compare that fact with first *question*. We have been in the habit for years of planting annually about four acres of cucumbers, for pickling, for the Troy market. Now see the second question. My musical "puzzle" he still thinks about, it seems. I will only say this: the famous, foolish, "Gem Puzzle of 15" originated from it, and prevented a certain man I could name from getting the 15 puzzle patented. Mr. Barns knew all about it; and if there be any very curious ones who wish to know more, let them write me, and send from ten to fifteen cents, and they shall be accommodated. Compare with third question. As for playing the violin, I assure you, gentle reader, he could, for I have heard him, and I think any of the Eddy mediums could certify to his playing at circles years ago in Vermont while they were being developed, for he came up with them. Mr. Barns was a Vermonter by birth. Please compare with question 4.

Here the control pauses for recognition, and as I was not there to respond, Doctor Benton, of Troy, who was in the audience, arose, and said: "Mr. McCleary was evidently not present, or he would speak for himself, but he would speak for him, and say, he knew him well, and Mr. Barns also, and that what had been given was perfectly correct," etc.; and, judging from subsequent information, that but for him there would have been no recognition. I could scarcely believe it at first, nor until it was fairly forced upon me by the combined testimony, I might say, of a whole camp-meeting.

But the best of it all came afterwards. A few days subsequently I fell in with an intelligent stranger, to whom I was relating the circumstance. "Why, yes," said he, "I heard it all just as you have related it; and are you the McCleary, the absent recipient spoken of?" I said: "I am." "Then you were one of the crowd at the hall, were you, sir?" "Oh, no," said he, "I was not at that meeting; I was otherwise engaged that evening."



"Are you sure?" I asked. "Yes, I *know*," said he. "Pray, sir, if I may inquire, where did you hear it?" "Down at the Auditorium," said he. "I heard your name, with all the particulars, as you have related it." "Was it recognized?" I queried. "It was not," said he; "it passed off in silence."

Reader, draw your own inference! But it is very evident Mr. Barns attempted to make a connection *here*, and slipped up, and came very near it in the latter instance.

One favor I ask: *Patience, reader!* just a short supplementary, and I have done. I wanted to put myself on record as a believer in "God Almighty," who has us all in keeping. I do n't understand all of His ways and purposes. Indeed, I confess, I do n't know much, *comparatively*, about Him; scarcely enough to gender correctly he, she, or it, or all together. I feel quite sure He is as much mine and I His as *any* one's, and no more. And while I believe in Him with my whole being, some things which some say are closely allied to Him I do n't believe. I do n't believe in "*total annihilation*," neither do I believe in "*eternal damnation*." My God-given reason revolts at both. Nevertheless, both have their advocates, I am told, and that Robert G. Ingersoll and Rev. Dewit Talmage are representative men of both extremes, and that both have a large following, with correspondingly large pay. But I think I know how to be charitable. Rev. Wm. Arthur, father of Chester, taught me that. I remember he once said to me, he thought if a suitable number of strangers — representatives of the various popular "isms" of our time — were given him, that he could, by examining their several heads, determine by their bumps what particular "ism" each one represented, and label them accordingly. And I verily believe he could have done it. All our idiosyncrasies are due largely to our bumps, doubtless, over which we have held little or no control. But let us all listen to "Davy Crockett": "First know you are right, then go ahead."

But to return to "total annihilation," on the one hand, and "eternal damnation," for most of us, on the other. (Our equivalents for money out.) Fathers, mothers, sisters, brothers, just think of it, and keep your temper, if you can. But I would not advise you to thank God, from whom all blessings flow, for all you can get from either total annihilation or eternal damnation.

Let us learn of one another. "Let us have peace" and harmony here, and now. Let us not fear Mrs. Grundy, and, above all, let us not hesitate to call things by their right names. With all due respect to my fellow-men and brothers, and especially for the sacred truth, one favor I ask; it is this: for some one to show me the *hole* through which any man or woman expects to crawl away from the foregoing camp-meeting experience.

OCTOBER 4, 1885.

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### THAT DOOR WAS SHUT!

By MR. L. L. WHITLOCK, Providence, R. I.

On Wednesday evening, October 21st, Mrs. Ross commenced her seances at Providence, for the season. There were about sixty people present, in their physical bodies, and full as many more who opened the curtains of the cabinet, and greeted us from the spirit side of existence. We should hardly be doing Mrs. Ross or our readers justice if we neglected to state the conditions of this seance.

Let me say that the cabinet, which consists of curtains only, has been put back in the corner of the seance-room, where it was formerly, that the disputed door which untold hundreds have watched with intent devotion, to prove that Mrs. Ross's confederates came in at it, still exists, its opening being about eighteen inches from the cabinet; but, on this occasion, it was closed and locked, and not opened during the entire seance, two or three persons standing or sitting against it, and being in full view of every person in the room. (See *Facts*, Vol. I., No. 2, page 142, for diagram of the room.)

Under these conditions, form after form, of different ages, from children to old gray-headed men and women, made their appearance, frequently two and three at a time, walking and talking separately, thus putting the theory of dummies out of possible consideration. Again I ask the question: Where do these extra forms, who talk, walk, and act like human beings, come from? There were at this seance very few spirits who were not for personal friends present, but so crowded was the room that it was impossible for all to get to the cabinet.

We congratulate Mrs. Ross that, in all these years, she has done so much to convince the public of materialization, and that this, the last questionable condition has been removed, and that the *door is shut*, for had Mrs. Ross ten thousand articles of apparel, including wigs and garments of all kinds, she could never manufacture intelligent human beings, of different ages, to wear them.

Go on, sister; this is the crowning glory of your life-work. One fact is worth a thousand doubtful experiences.

(From *Spirit Voices*.)

### ANCIENT SPIRITUALISM.

Among the distinctive features of modern Spiritualism may be classed the remarkable cures produced by magnetic physicians. Magnetic healing is just as much a phase of mediumship as materialization or trance speaking. The medium simply imparts the spiritual force transmitted to him from higher spheres of life, and he may be either conscious or unconscious of the aid received from the spirit world. Ancient history is filled with accounts of wonderful cures attributable only to spiritual agencies. We would select the following accounts from Tacitus, of so-called "miraculous phenomena," occurring in the presence of the Roman Emperor Vespasian, who, until the wonders described, was unconscious of his mediumistic gifts: —

"In the course of those months which Vespasian was waiting at Alexandria for the periodical season of the summer winds, and a safe navigation, many miracles occurred, by which the favor of heaven and a sort of bias in the powers above towards Vespasian were manifested. One of the common people of Alexandria, known to have disease in his eyes, embraced the knees of the emperor, importuning, with groans, a remedy for his blindness. In this he acted in compliance with the admonition of the god Serapis, whom that nation, devoted to superstition, honors above all other gods; and he prayed the emperor that he would deign to sprinkle his cheeks and the balls of his eyes with the secretion of his mouth. Another, who was diseased in the hand, at the instance of the same god, entreated that he might be pressed by the foot



and the sole of Cæsar. Vespasian at first ridiculed the request, and treated it with contempt; but when they persisted, at one time he dreaded the imputation of weakness; at another, he was led to hope for success, by the supplications of the men themselves, and the encouragement of his flatterers. Lastly, he ordered that the opinion of physicians should be taken, as to whether a blindness and lameness of these kinds could be got the better of by human power. The physicians stated various points: that in the one the power of vision was not wholly destroyed, and that it would be restored if the obstacles were removed; in the other, that the joints which had become diseased might be renovated, if a healing power was applied; such peradventure was the pleasure of the gods, and the emperor was chosen to perform their will. To sum up all, that the glory of accomplishing the work would be Cæsar's, the ridicule of its failure would rest upon the sufferers. Accordingly, under the impression that everything was within the power of his fortune, and that after what had occurred nothing was incredible, with a cheerful countenance himself, and while the multitude that stood by waited the event in all the confidence of anticipated success, Vespasian executed what was required of him. Immediately the hand was restored to its functions, and the light of day shone again to the blind. Persons who were present even now attest the truth of both of these transactions, when there is nothing to be gained by falsehood."\*

We have another account of the above-mentioned occurrences related in *The Life of Vespasian*, by Suetonius Tranquillus, differing in some particulars from the passage quoted from Tacitus, and yet corroborative in the main of the events related. It reads as follows:—

"Accordingly, he undertook a civil war, and despatched troops and generals to Italy, meanwhile crossing over himself into Alexandria, so as to hold the keys of Egypt. Here, having a wish to take auspices as to the security of his empire, he ordered all persons to be kept away from the temple of Serapis, and entered it himself unattended. After engaging in deep prayer to the god, he at length turned round, and found himself presented with

\* *The History of Tacitus*, Oxford translation. (Bohn's Classical Library.) Book IV., C. 81.

boughs, garlands, and offering cakes, according to the custom of the place, by the freedman Basilides; though it was quite certain that no one had let him in, that he had for some time been suffering from a weakness of the sinews which interfered with his entering the temple, and that he was then at a considerable distance. Immediately afterwards there arrived a despatch announcing the overthrow of the forces of Vitellius at Cremona, and the death of Vitellius himself in the city.

"Vespasian's authority was unlooked for and still fresh, and weight and majesty were wanting to it. These were now supplied. One day, as he sat on the tribunal, one of the common people who had lost his eye-sight, and another who was lame, presented themselves before him at the same moment, begging for aid against their maladies after a method revealed to them in their sleep by Serapis. 'He would restore the eyes of one,' they said, 'if he would spit upon them, and impart strength to the leg of the other, if he would deign to touch it with his heel.' Incredulous of success, he scarce dared to try the experiment. At length, however, he gave way to the solicitation of his friends, and attempted both cures in a public manner before the assembled multitude, with complete success." \*

After these wonders had taken place, Vespasian was possessed of a strong desire to visit the temple of Serapis, and consult the god concerning the affairs of the empire. Tacitus describes in the following language his visit to this temple, and the spiritual manifestation which then occurred:—

"After this, Vespasian conceived a deeper desire to visit the sanctuary of Serapis, in order to consult the god about affairs of the empire. He ordered all persons to be excluded from the temple; and, lo! when he entered, and his thoughts were fixed on the deity, he perceived behind him a man of principal note among the Egyptians, named Basilides, whom, at that moment, he knew to be detained by illness at a distance of several days' journey from Alexandria. Vespasian inquired of the priests whether Basilides that day had entered the temple. He asked of others whom he met whether he was seen in the city. At length, from messen-

\* *Life of Vespasian*, by Suetonius. Sect. 7.

gers whom he dispatched on horseback, he received certain intelligence *that Basilides was at that instant of time eighty miles distant from Alexandria.* He then concluded that it was a divine mission, and deduced the import of the response from the name Basilides."\*

Comments are unnecessary. Similar manifestations are of very common occurrence at the present. Our magnetic physicians are to be found in every land and clime, and their cures are fully as remarkable as anything recorded in the past. The vision in the temple of Serapis of the "double" of Basilides shows that distance and material obstacles present no barriers to the spirit. The spiritual literature of today is filled with well-attested facts of the same nature.

ZELOTES.

## MUSIC BY INVISIBLE FRIENDS.

By MRS. M. H. CUSHMAN, Charlestown, Mass.

About thirty-two years ago I was sick, and, while so, my hand would write. It was said by my nurse that I was a spiritual medium, but for this I rebuked her, for I was opposed to everything of the kind. My hand was moved to write, and I could not stop it. After a number of years, on putting away my husband's violin, one of the strings was struck, and I was then promised music; and, after sitting with a small circle for six months, I had tunes on a guitar I have had for twenty-two years.

## FINDING A TRUNK.

By MRS. DR. SARA HERVEY, Onset, Mass.

I wish to relate a fact in regard to Mrs. Mills's mediumship. When she arrived at Onset, she could not find her trunk, and felt very anxious about it. She was almost convinced that it was best to return to her home in Brooklyn, but her little control came and told her not to worry, the trunk would be all right; it was at a station not far away, and she would get it before six o'clock the next day; and it was just as had been said. The trunk came all right from a station just beyond.

\* Tacitus' History. Book IV., C. 82.



## MATERIALIZATION WITH MRS. SAWYER.

By MR. HIRAM E. FELCH, Brattle Square, Boston.

It is *FACTS* you want, is it, Brother Whitlock? Well, it is *facts* the world needs on this subject,—*facts* that shall prove the truth of immortality, and the existence of human intelligence in the great Hereafter; *facts* that shall cause the scales of darkness to fall from the eyes of the people:—

“There 's not a flower that scents the air,  
There 's not a tide that swells the sea,  
That claims not its immortal share,  
Oh, Resurrective Life, in thee!”

Well, I do not know as I can do better than to give you some *facts* in relation to materialization, etc., at the seances of Mrs. Carrie M. Sawyer.

Some few weeks since myself and wife attended a seance of Mrs. Sawyer, and, when it was nearly over, Mrs. Felch was requested by the control to come into the cabinet, and, as she rose to do so, one of our spirit daughters, known as “Daisy Bell,” came out to meet and conduct her within the curtain, which was drawn aside by unseen hands. The interesting child control, “Maudie,” requested (says Mrs. Felch) the medium to give up her chair to her. She was just seating herself when she saw a male spirit materialize before her, and, when fully formed, took her by the hand, led her out to her seat with the audience, then, returning to the front of the curtain, kissed his hand to the company, and, in full sight of all, *dematerialized*.

Subsequent to this incident, one afternoon I was sitting beside Prof. Longley, the gifted musical and poetical medium, with my back partially turned to the organ, when I felt loving arms thrown around my neck, and, turning in my chair, and looking up, there was my angel daughter, “Sweet Brier,” *hovering in the air*, having, apparently, come from behind one end of the curtain, and floated over the organ to meet me. There was no visible support for the form; it absolutely floated like a bird, saying to me: “*My dear papa forever.*”

On Wednesday evening, October 7th, I was again present, with my wife, and was pleased to notice among the company the genial John Wetherbee, John Adams, Esq., C. H. Billings, and other

well-known Spiritualists, and, if my memory serves me, Mr. Whitlock was also present. On this occasion, the seance being about half over, my wife and self were called to the cabinet by our spirit daughters, "Sweet Brier" and "Daisy Bell," who stepped into the room, when there appeared behind them the form of my sister "Sarah," and, at her side, a male form, showing the well-remembered face of a young man who passed away some three years since. His form and features were perfect, without a chance for a doubt as to his identity. So, also, was the face of my sister; but, still stranger, as we were conversing with these celestial friends, the spirit form of my wife's mother came up from the floor, in the rear of all! She reached her hand between the forms and grasped mine, and gave a hearty shake, afterwards shaking the hand of her daughter, and giving her name in a clear and audible voice. At this moment, the vivacious and welcome "Maudie" stepped from the curtain, and said: "*What a crowd!* Are you going to forget me?" I, of course, grasped her hand, and assured her that she should be remembered, even in the midst of such a host of spirit friends.

You will see from the above that six spirit forms were standing at one time together, making one of the most beautiful and startling spirit groups that ever greeted my eyes in more than thirty years of close investigation.

At one of Mrs. Sawyer's seances I was requested, by a voice within the cabinet, to pass in a pencil and paper, and in a few minutes the following note was handed out to me:—

"*Dear Sir,*—We are glad to welcome you to our circle. Hope you will continue to investigate as fairly as in the past these claims for immortality, and place them before the world. God reaches all his creatures, and all things are immortal! I loved this work while in the form, and have not lost that love, nor my former nature. How strange these manifestations seem when not fully understood! I am even now daily investigating the (to me) strange laws that govern them, and I still find myself greatly in the dark. I watch materialization, slate-writing, and other phases of spirit power, and it seems a world in itself. I find many spirits who say they cannot understand the laws that govern this marvelous power, but use their wills with all the force of the mind, and thus produce the phenomena. Could I have known what I have since learned of this life, and its possibilities, when I wrote my



last work, how much more interesting and convincing it would have been to the human mind.

"I find that all of our manifestations, either physical, mental, impersonated, or musical, that are of an exalted character, are governed by spirits of higher spheres. Jesus is beyond you and me, with millions of pure spirits in higher worlds. How happy might the human race be if it could but lift the veil of this thin vapor, called death, and see the reflection of their lives and deeds, which are all here marked, not on paper, but upon the elements of the soul, with all its divine, impressible emotions of everlasting love, truth, and right.

"I wish all friends to remember that the channel of Spiritualism is ever open, and deep enough for all ships, having pure sails, to reach, even in the darkest hours, the shore of divine love and wisdom.

Your friend and brother,

"EPES SARGENT."

The above was written, in a clear, firm hand, following the lines correctly, written in the dark. I marked the paper before it was passed in, and I am positive the same sheet, and covered with writing as above, was handed back to me.

OCTOBER 12, 1855.

#### MR. L. L. WHITLOCK'S OPINION.

On the evening above mentioned, I had the pleasure of sitting in Mrs. Sawyer's seance, and witnessed at least five out of the six forms of which Mr. Felch speaks. Without attempting to describe the seance in full, I will only speak of a few points of interest not already mentioned.

"Maudie" — one of Mrs. Sawyer's spiritual controls — said: "There is a young man here who gives his name, 'Fred'; says he died with consumption; spoke of his mother and sister; said there was another man there, called the Doctor; that he was very magnetic, and that he was a magnetic physician, who claimed to be Fred's father." Several personal things were mentioned. I have not attempted to give the exact wording. Suffice it to say that every word was correct, and that neither Mrs. Sawyer or any other person present could have had the slightest idea of the circumstances, nor was it anything which, I believe, originated in my own mind.

Forms have frequently, it is said, materialized outside of Mrs. Sawyer's cabinet, *and did so on this occasion.* Knowing this, I



was exceedingly cautious in my examination of the cabinet, to be sure there was no place for confederates to enter. I am as sure as I could be by an examination of the cabinet, without having built it, or taken it apart. It stands in a large parlor, its only visible entrance being a curtained apperture, or door-way, about two feet wide, from which the forms appear.

At Lake Sunapee Camp-Meeting, in the summer of 1884, I built a cabinet in the Association Hall, on the platform, and under these conditions, in a strong light (for a seance), we had very satisfactory manifestations.

At the same time we made, by the assistance of Dr. H. B. Storer, of Boston, an experiment to test the vocal powers of "Maudie." This was done by placing over the medium's mouth a surgeon's plaster. Under these conditions "Maudie" talked for about ten minutes as well as I have ever heard her, and without the slightest difference in her tones, so far as I could detect. She is a very interesting, social spirit, and her voice is very peculiar. (See Sept. No. of *Facts*, 1884.)

Several forms appeared at the same time, most of whom were recognized by their friends, and while they were talking with them "Maudie" would interest the audience by some of her pleasant remarks.

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## A STRONG MAGNETIC CURRENT.

By MR. L. L. WHITLOCK, Providence, R. I.

A few days since, while riding in a Boston horse-car, Dr. Burk entered, and, in course of conversation, the subject of magnetism, as used in healing, was discussed. The doctor then invited me to visit him, and witness some experiments.

A few evenings afterwards I accepted the invitation, and, after being seated in his office, he took my hand, and so powerful was the magnetic current that I started, it being so much stronger than I expected it would be. He then produced a glass dish, half full of water, into which I put my fingers to be sure of its character. After I had withdrawn them, he placed his in the water, and I again put mine into it, when I found the current very much stronger. It was, however, at no time regular,—at one time entirely disappearing, and at another very strong.

bears directly on the materialization. It is needless to say he came away a firm believer in the reality of what he saw. Your reporter interviewed several others who were at the same seance. They all confirmed the Count's statements, and said they saw the materialization as above narrated. The Count afterwards visited Dr. Henry Slade, and witnessed writing in broad daylight, above the table, between closed slates (one message being in French).

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## PROOF OF SPIRIT PRESENCE.

By MRS. DREW, Stoneham, Mass.

About two years ago, while I was at work in my kitchen, I saw a man enter. I thought it was strange, and when I looked again, I saw that it was a spirit, and recognized him as Mr. Charles Colwell. I asked if he had passed away, and he replied: "Yes, and my body is in the wood-shed." I wrote to his nephew in Westford to inquire if it was true. This was on Wednesday, and the following Friday he came again, and said: "My body is going to be buried this afternoon from the Orthodox Church." I received a letter soon after verifying all that he had said.

At another time, I was visiting some friends just out of Worcester, who were Spiritualists, and a lady in Worcester wished one of them to ask me, when under control, for something for her. Accordingly, my friend said: "I wish you would give Mrs. Wheaton a test." And this is what she received:—

"Tell mother I am glad to be able to speak. Say to her that I am sorry I took my own life, and ask her to clear the closet adjoining the kitchen, and put in a board, and sprinkle flour on it, and I will come."

She waited two weeks, but received nothing. One morning she was awakened by a loud noise on the head-board of her bed, and, as she could not sleep after, she arose, and went into her kitchen, and, on opening the door of the closet, she saw the flour gathered together, and a rose and three leaves made with it, and under it the print of three fingers. To her it was worth much; and many of our spirit friends could do more if we would but give the right conditions.