

HARVARD COLLEGE

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MARCH  
1887

# FACTS

## Monthly Magazine

MENTAL AND SPIRITUAL PHENOMENA  
DEVOTED TO  
INCLUDING

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We shall continue to send *Facts* to subscribers until forbid.

We are always glad to receive descriptions of any phenomena suited to our magazine.

***See opposite page for changes and additions.***

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# PUBLISHER'S NOTICE.

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WE are frequently asked: "Who is the best medium for a given phase?" It is impossible to say, since it is a well-known fact that the medium who is able to become *en rapport* with one sitter, and to see his surroundings and become a messenger for his friends, may utterly fail to do so for another, owing undoubtedly to some mysterious law which is not generally understood.

We advise our friends to try until they find a medium suited to themselves, and in consulting any medium to use at least the same consideration and good sense they would in seeking the advice of a lawyer, physician, or minister. As for the question of charge, there is no reason why a medium, who gives valuable counsel, should be branded as an imposter or extortioner if he or she demands a fair compensation for their services, providing the price has been agreed upon, as would be the case in any other business transaction. We do not intend to insert in our columns advertisements of disreputable mediums, or pretenders to mediumship, who use this cloak to cover all kinds of nefarious practices; but hope they will be a guide to those who desire genuine spirit manifestations.

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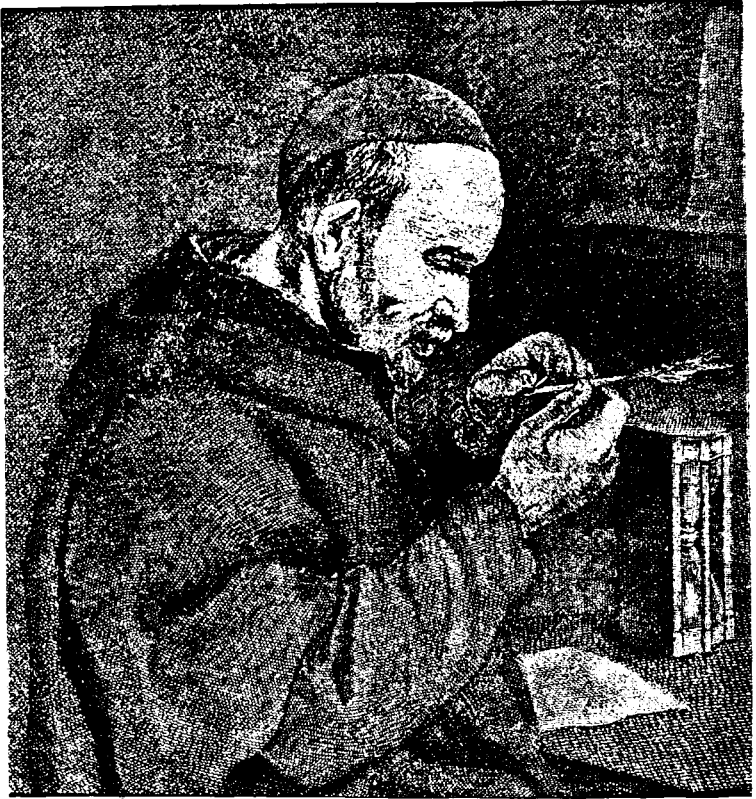
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MICHAEL NOSTRADAMUS.





# FACTS.

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MARCH, 1887.

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## A PRESCRIPTION NUMBER.

HOW IT WAS GIVEN BY THE ALLEGED GHOST OF THE DOCTOR WHO WROTE IT.

“I was sitting in a drug store one day,” said another of the party, “when a gentleman with a very red face and white hair came in ; and, taking a little slip of paper from his pocket, said to the prescription clerk : ‘George, I wish you would take your files and look back about twenty years, and tell what physician signed these numbers.’ The files were produced, bound in volumes of 500 prescriptions each, and a list of some dozen or more numbers read off by the anxious inquirer revealed that they were signed by Dr. D. D. C., who had committed suicide some ten years previous. In a day or two I left the city, and was gone for upwards of a year. On my return, happening in at the same drug store, who should come in but the man with the red face and white hair. He took a tremendous drink of Jamaica ginger and departed. Then remembering the queer errand of a year ago, I asked the clerk : ‘George, what did General Kellogg want with those old prescription numbers when I was here a year ago?’ ‘Well, you see, the old fool had been drinking very heavy, and he got it into his head that old Doc C——n was making nightly pilgrimages from the cemetery, and sitting down at his bedside and talking with him. He claims that the doctor gave him those prescription numbers to prove that he really was there. It’s a little singular how he got hold of those old numbers, but I guess he was on the verge of the tremens. It had one good and one bad effect. He stopped drinking and turned Spiritualist.’”—*Shamokin Times.*

[From the *Golden Gate* of December 18 1886.]

## INDEPENDENT SLATE-WRITING.

THROUGH THE MEDIUMSHIP OF FRED EVANS, SAN FRANCISCO.

We give below a *fac simile* of a slate, slightly reduced in size, written through the mediumship of Mr. Fred Evans, of this city, in the presence of the editor of this journal and his wife. We regard it as the finest instance of psychographic writing yet given to the world.

The medium is a young man of twenty-four years, with only a moderate English education. No one who knows him believes him capable of writing such a slate as this; and to suppose that the various writings and languages could have been placed thereon by persons competent to do the same would be to suppose that such educated persons would become parties to a stupendous deception, involving the crime of forgery. The history of this slate is as follows:—

In September last, the editor of this journal, having in contemplation the publication of a holiday number of the *Golden Gate*, called upon Mr. Evans, accompanied by his wife, for the purpose of consulting with him, or rather with his psychographic guide, spirit John Gray, concerning the preparation of a slate, that we could have engraved, which should bear upon its face some intellectual evidence of genuineness, as any slate, written in English, no matter how crucial the condition under which it was prepared, would be positive evidence only to those *knowing* to the facts.

Our first interview was on Sunday, September 11, 1886, at 10 o'clock A. M. Besides the invisibles, only the three persons above mentioned were present. Sitting at a table, in the full light of the day, Mr. Gray instantly signalled his presence by raps on the table, when we explained to him our object, inquiring if it was possible for him to bring together a number of spirits of different earthly nationalities, who could furnish us short messages in their native languages. He replied that he thought he could do so, answering our questions either by writing independently, by telegraphic rapping (which his medium has learned to read), or by writing automatically through the medium's hand. He at once entered heartily into our plans.

It was found, as has usually been our experience when sitting

with mediums for this phase, that our presence afforded a strong assisting battery, and that the writing came with great readiness, three and four slates being written upon simultaneously, and all without the slightest attempt at concealment.

The controlling influence requested that we meet the medium at the same hour for a few Sundays, and hold the same slate, when he could more fully determine his ability in the matter. We placed a private mark upon the slate, which we had then held for a few minutes, and it was laid aside until the following Sunday.

On the second Sunday writing came freely upon other slates lying upon the table, and upon some placed on the floor near where we were sitting, but none upon the slate under our hands. Mr. Gray assured us that he was getting along finely,—that he was sure he would be able to procure writing in several languages. He recognized the excellent conditions we furnished him, and expressed himself as greatly pleased with the experiment.

On the third Sunday, September 25th, we were promptly on hand, as before. The slate containing our private mark was taken by the medium, and first thoroughly rubbed on both sides with a cloth slightly dampened with his saliva (not a very neat way of cleansing a slate, but Mr. Evans says the writing comes much more readily when the slates are thus prepared). He then handed the slate to us, and we (Mrs. O. and the writer) were both fully satisfied that there was no writing upon the slate. From that moment the slate never left our hands, nor was it for an instant out of our sight. A small bit of slate pencil was placed upon the table, and we placed the slate over it, with our four hands resting thereon. The medium, sitting upon the opposite side of the table, touched the outer edge of the slate frame for a few moments, and then removed his hands entirely. In about five minutes loud raps signalled that the writing was finished. We raised the slate, and found the under side covered as seen in the engraving.

Two other slates which had been prepared in like manner, and placed upon the floor with a bit of pencil between, were found at the close of the seance written full. As the message purports to come from the controlling spirit, and relates to the main work in hand, we give it below:—

*My Dear Friends, Mr. and Mrs. Owen,*—I see your object is to create an interest among skeptics of spiritual phenomena, and cause them to investigate. I entered in with your feelings, and have succeeded in inducing twelve spirits of different nationalities to write a few words in the language they used when on earth. You will, no doubt, find many defects, but we have done the best we can, and you must accept it with the knowledge that these spirits never wrote through the medium before; therefore, they are at a disadvantage; and there is also a difficulty in bringing them here to write, for, as you well understand, there is no attraction for them. But I have the medium, yourself and wife for an attraction. You will see the languages written embrace Chinese, Japanese, Egyptian, Old Asiatic, Hebrew, German, Italian, French, Spanish, Greek, Norwegian, and English. Wishing your dear wife, yourself, and the *Golden Gate* every prosperity, I am your friend and well-wisher in spirit.

JOHN GRAY.

Of the messages given there are some defects, as Mr. Gray says may be expected; but on the whole we regard the writing as most remarkable, the Asiatic languages especially, of which but very few of our own race have ever acquired anything more than an imperfect speaking knowledge. A learned professor, who assisted in the translations, thinks there is not a scholar in this city who can write all the languages given upon this slate. Following are the translations of the writings:—

GERMAN.—I have found an easy way for making known to science the proof of the return of the dead to this earth, and I shall soon give it to the world.

PROFESSOR ZOLLNER.

ITALIAN.—I am glad to be able to write you a few lines to aid in proving the truth of a future life.

COUNT ROZZIA.

FRENCH.—*Monsieur Gray*: I have acquitted myself of your commission.

M. FREMONT.

GREEK.—I come to say this,—seek for better things,—think well of all.

SOCRATES.

SPANISH.—*My dear Friend, Sr. Don Owen*: Rich or wise as a man may be, do n't let him be proud. It is from a king, Agesilaus, we have that grand maxim, that "one is not great only as far as he is just."

DON JUAN ALVISO.

NORWEGIAN.—I am here.

HEBB HOLLE.

CHINESE.—I write a few words for you.

LU YEUN.

JAPANESE.—How do you do?

OYAMA GENTURA.

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107076

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che poter scrivere  
alcune linee  
onde agitarvi,  
procurando la vostra  
vanna festosa vita  
Conte Raggio

Monsieur Grand,  
Je me suis acquitté de votre  
commission. M. Arimont

иногда и в. Знел раба твоего,  
и воем правду, о сиротам,

me querido amigo  
Por vicio o satis que seas  
un hombre no debe ser aguilivado  
de un rey. Agradecido es de quien  
tenemos laquilla gran maxima  
que con no es grande sino un  
canto es justo. con jamo de...

my love  
I have since been in company  
of good men and the world is  
this earth by the grace of  
the Lord our God who is  
the Lord our God who is

HEBREW.—[This is a name of a book describing the killing of animals according to the Jewish rites.]

EGYPTIAN AND OLD ASIATIC.—[See note below.]

*My Dear Friend, Mr. Owen*,—I have succeeded in bringing the above spirit friends together, and inducing them to write a few words in their earthly language, as a test of spirit return. This is the best we can do. Good-by.

JOHN GRAY.

To set at rest any idea that may be entertained that this writing was a transference from our own minds, we will say that with the exception of some little knowledge of French, and less of Spanish, the English language is the only language with which we are familiar. We positively *know* that the writing was not done by any mortal hand. As we have in our possession the slate upon which it was written, anyone interested can satisfy himself that the writing is by no chemical preparation, as the fine particles of slate caused by the attrition of the pencil over the surface of the slate can readily be seen.

We have given in the above statement the simple facts; the skeptical reader may explain them as best he may.

NOTE.—Being unable to obtain translations from these languages [on the upper left-hand corner of the slate], we submitted the matter to spirit John Gray, and received from him, in the same manner as the first writing was obtained, a message in which he says: "I give it to you as received by me. The Egyptian reads: 'Yea, the spirit of man shall live forever.'—NEFO; who was an old Egyptian seer. The old Asiatic is the Assyrian cuniform characters, which being interpreted reads, 'Tom Paine.' The alphabet is derived from the following:" [Here follow the characters and the key thereto, which we are unable to reproduce in types.—ED. G. G.]

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## A PUBLIC TEST.

By DR. H. F. MERRILL, Montague, Mass.

I would like to relate to your readers one of the most remarkable tests, I think, ever given by any public-test medium. It was in the summer of 1885, my first experience at Lake Pleasant. Edgar W. Emerson was giving tests that afternoon, and I was sitting near Dr. Flora Thrall, of Poquinoek. Mr. Emerson, who was almost a stranger to me at the time, addressed me by my first

name, and says: "I see the beautiful spirit of a young lady by your side, dressed in bridal robes. Now I seem to see a darkened room; I see her in convulsions. I go up stairs, a bureau drawer is opened, and in it I see the body of an infant; it is taken out. And I also see that before the lady's spirit passes out they make a coffin. This lady I see has had something applied to the forehead, for she passes her hand over it. Now I see her body and the little child I spoke of are placed in the coffin. A journey; it is in February; an open bier during that journey with that body; something happens, some one is injured." He then described the old homestead, also the church, and closed with these words: "Every heart knoweth its own bitterness. The spirit lady calls you brother, and gives the name of Helen C. Stillman." I recognized at once; everything correct. My sister Helen was married in February, 1853. In February, 1854, she passed away during her confinement. The little daughter, a still-born child, was laid in the bureau drawer, and the coffin was made before death, just as represented, as the old doctor had given out that she could not live. About the forehead, a blister was applied there. Her body was brought to my father's house, some five miles distant, on an open bier, and during the journey a Mr. Amos Beecher was thrown off the seat, the coffin striking him, injuring his shoulder badly. The closing of the test was a perfect description of my old home, and the church near by where the funeral occurred. "Every heart knoweth its own bitterness" was the text. The bridal robes were her burial robes.

Can any reasonable human being believe such evidence as this and say our loved ones we call dead do not return to us?

---

### A COLORED PROPHETESS.

By CHAS. CHRISTIAN, Knoxville, Tenn.

A colored woman in this city, Mrs. Kate Hass, is gifted with what *non-Spiritualists* call a strange power. I went to call on her about a year ago, and found her living in an alley. She is some thirty-five years old, was born a slave, and is unable to read or write. I told her I had come to test her powers, at which she

seemed much pleased, and said some of the best people in the city came to consult her.

She asked me the day and month of my birth. When I had told her, she took down an old almanac, seven or eight years old, and began by describing my past life correctly, and saying I had just started in a new business in which I would be successful and make money, but would not remain in it long. Turning over the leaves of the old almanac, she said she saw a coffin, and that I would lose a near relative within a year. The above has all come true. I sold out the business, and my mother passed over to the other shore within the time mentioned.

Some two or three months ago I called again; she took down her almanac and began by saying: "You are in some financial trouble." I admitted the fact. She continued: "You will meet a friend tomorrow who will loan you all the money you want."

Tomorrow came, I walked up to the market square, met a gentleman, told him of the predicament I was in, and he offered me all the money I wanted. My business was out of the city all this time.

A short time since I came to the city on some other business, and called again, when she warned me that the head man in my employ was betraying my trust, doing everything against me, and having gone into business himself would take every man away with him if I did not return at once, but if I did one man would remain with me. I had not intended to return for several days, but did so at once, and found everything she had predicted true.

Mrs. Hass does not profess to know anything about Spiritualism. Turning over the leaves of the old almanac she would say she saw so and so.

A young man called on her on Thursday, the 25th ult., and found her busy with other sitters. He remarked he was in a hurry, and wanted her to attend to him at once. Mrs. Hass replied he need not be in a hurry, his time was short on this side of life. He laughed, but she said: "You may laugh as much as you please, I mean what I say." Finally, after the rest had gone and his turn came, she repeated what she had said before, giving her reasons; that he was visiting houses of bad repute, and would be shot by a woman. He asked: "When will it be?" "You see me now," she answered, "but you will see me no more on this



side of life." He went away, declaring she did not know anything. This was the first time he had called on her, and she had neither seen nor heard of him before, nor did she know his name.

This woman is doing the spiritual cause much good, because nearly all who visit her know there must be some other power besides her that tells these mysteries.

The man was shot by a woman, and died on the following Saturday in a house of ill repute.

## ARE WE THREE-FOLD? AND DO WE POSSESS THE POWER OF DIVISION OF PERSONALITY?

By MR. D. L. PALMER, Malden, Mass.

Several years ago, when I was a young man, and soon after my marriage with an estimable lady, I went to reside temporarily in the State of New Jersey, about half way between Elizabethtown and Rahway, at a place called Wheatchief. I was engaged in teaching school at that time, and held no sessions on Saturday, consequently I had ample time to visit the surrounding places. We had taken some upper rooms in an unoccupied house, owned and used as a summer residence by a gentleman in Rahway.

One Saturday morning I told my wife that I would walk over to Elizabethtown and return in the afternoon, the distance being about three miles.

After breakfast I took my departure, spending most of the day in Elizabethtown, and returned home again, as near as I can remember, about five o'clock in the afternoon. After my return, my wife related to me the following strange experience. She said that in the afternoon, about three o'clock, at least two hours before I came, while looking from the window, she distinctly saw me approaching the house with a bundle under my arm, in precisely the same manner as I returned two hours later. One of my young pupils had called to see me, and was waiting my return, and he saw me also in the same manner, and both expecting to hear me come into the house and up the stairs, went into the hallway at the head of the stairs to greet me, but were greatly surprised on not finding me there. At that time my body was in Elizabethtown, my spirit undoubtedly with my body. My *mind*

or *thoughts* may have been, and in all probability were, upon my wife and home in Wheatchief. Now, did my thoughts or mind clothe themselves sufficiently to take on personal resemblance enough to be recognized by my wife and the young pupil present looking from the window? No power of argument could convince my wife that she did not see me. No optical illusion to both could be brought to bear as an explanation, but she *declared in the most positive terms that she actually saw me as much as she ever saw me in any other condition in her life*, and that I did actually appear to them coming toward my home, in the manner described.

Had I been in an unconscious or trance condition, or asleep away from home, I could more readily account for it, but being in a conscious, active condition three miles away, walking in the streets of Elizabethtown, is what puzzles me. If yourself, or any other person, could give an explanation of this phase of phenomena, I should be pleased to see it. I will merely add that both of us knew but very little of Spiritualism at that time, but in after years we both became Spiritualists, my wife an excellent test medium, and a very good magnetic physician.

Who will answer?—ED.

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## MICHAEL NOSTRADAMUS AND HIS PROPHECIES.

By CARL KRISEWETTER.

Translated from the *Sphinx* (German) for *Facts*, by Mrs. J. A. Dawley.—“Your sons and daughters shall prophesy.”—Joel, iii, 1.

Michael Nostradamus first saw the light of the world at midday, December 14, 1503, at St. Remy, a small city in Provence. A descendant of a Jewish family, he was the son of Peter de Nostradamus, physician to the romantic King Rene, and grandson on his mother's side to John de St. Remy, who held the same position in the service of the Duke of Calabria. Michael's grandfather, who brought him up, awakened in this richly gifted boy the love of natural sciences, and helped no doubt to cultivate, as Nostradamus himself says, his inborn super-sensitive faculty of perception.

After the death of his grandfather, Nostradamus went to Avignon, where he pursued his humane and philosophical studies, but soon after withdrew to Montpellier, following his inclination for the study of natural history in this renowned high school of medicine.

Driven thence by the pestilence, he remained in Toulouse and Bordeaux until 1529, when he returned to Montpellier, and took his degree as a doctor.

A close friendship sprang up between himself and the great philologist, Julius Cæsar Scaliger, of whom Nostradamus always spoke with warmest esteem as a great humanitarian to whom more than to anyone else on earth he owed his intellectual education.

Nostradamus allied himself with a lady of good family, who bore him two children, but both wife and children soon died, and the already renowned physician traveled through France and Italy, and ten years later, in 1544, married the daughter of a Patrician.

During the pestilence of 1546, Nostradamus, for his faithfulness to duty, and his successful practice, was paid an annual salary by the city of Salon for many years, as a well-earned reward. In the following year he was called to Lyons as special pestilence physician, in which position he was able to render great service to suffering humanity.

Returning to Salon, Nostradamus sought to live in the quiet stillness of his scientific life, renounced his practice to bury himself in the depth of the universe and his own ego. In the retirement of his little cabinet, which gave him an oversight above the whole horizon of his residence, he spent long nights in observation of the stars, and at the same time let in the full illumination of his spirit, of which he had already been conscious. Our prophet declares in a discourse that "he received his predictions through open inspiration when he had been stirred with sympathy during the week, and sweetened his long nights with mathematical calculations."

When in his hours of illumination the events of the future passed before his inner vision, Nostradamus wrote them in French prose, but in mystical characters or cipher, in order, as he said, on one side not to make the prediction too clear, nor to occasion too great errors, and on the other hand to awaken a certain honor and respect for his prophecies. But as he later considered even this was too open, he reconstructed the prose into four-lined stanzas or quatrains, and arranged them in hundreds, or centuries. By this versification the already dark speech became still more mystical, although it still seemed to the seer too plain, and for a long

time he could not resolve to give his verses to the public. But finally as the time predicted for the death of Henry II., the war of the Huguenots, and the abdication of Charles V. was at hand, in 1555, he resolved to publish the first seven of these collections, which he dedicated to his little son Cæsar, then only a few months old, and three years later three others were inscribed to king Henry II.

In the dedicatory preface to the eighth, Nostradamus tells the king that he "had made his reckonings by the course of the heavens in conjunction at certain known hours," and confessed that at the same time he "brought his own natural instinct in attunement and unison, after a long course of calculation, which made soul, spirit, and will, free from all care, disquiet, or excitement in the calm silence of the inner being."

The prophecies of Nostradamus scarcely appeared when they were greeted with contempt and ridicule, and declared to be the designing work of a charlatan and cut-purse; but for all this there were people who thought differently of the mysterious books, and looked upon their author as one whose foresight had awakened him at a critical time to warn mankind of the earnest outlook of the future. Such people were found particularly in court circles, where Catherine de Medicis had long since awakened a taste for magic and divination.

The queen and her consort had hardly learned of these prophecies when they sent through the governor of Provence an invitation to Nostradamus to visit the court. He came to Paris on the 15th of August, 1556, and was received with a shower of favors from the royal pair and the court. The queen begged him to visit her four sons in Blois, and cast their nativities. Nostradamus said three sons of Catherine would wear the crown, but was diplomatically silent as to the fact that the crowning of one depended upon the death of another.

Richly endowed with honor and gold, he returned to Salon, where he suddenly found himself famous, and flattered by proud noblemen and beautiful women. Made shrewd by experience, he rated their favor for what it was worth, as the result of curiosity and *ennui*, and would not answer their bidding and questions over the illumination of the future. The country people, too, wearied him with weather prognostications for their farming, and to relieve

himself of their importunities, he wrote a sort of farmers' almanac, which was entitled Nostradamus' Almanac, and was eagerly bought up. This found so ready sale that soon astrological speculations of a lower order sprang up under the name of Nostradamus, till the bookstores were black with these worthless productions. People soon found that the predictions and promises in these were not fulfilled, and consequently in 1560 a circular appeared, in which Nostradamus was called a huckster and betrayer. Puns and distichs flew from mouth to mouth for and against the seer, even the most famous French poet of his time, Pierre de Ronsard taking up the cudgels in his defence in this strife of almanacs. But meanwhile one of the prophecies Nostradamus had given in the 35th and 36th quatrain of the first collection had been fulfilled. Henry II. was fatally wounded on July 10, 1559. In consequence of this fulfillment, public opinion turned in favor of the seer, and he received a visit from the duke of Savoy and his wife Margaret.

When somewhat later the princess found herself in an interesting condition, she sent for Nostradamus to come to her at Nice, and questioned him in regard to the sex of the hoped-for child. He gave answer that she would bear a son, who would be called Charles, and who would become a renowned commander-in-chief. The son was born on the 12th of January, 1562, and our prophet was called to cast his nativity, in which he declared the native would be wounded in a designated year, but would not die until a 9 came before a 7.

The prince, who had carefully noted his horoscope, was speaking one day with Count Carignan of the mysterious and uncertain *chiaro-oscuro* of astrological prognostications, and said that Nostradamus had predicted for him a serious wound during the current year. Count Carignan could not conceive how the prince could be severely wounded in the time of undisturbed peace, whereupon the prince sprung up suddenly to bring the nativity. In his haste he upset the table which fell upon one of his legs, and injured it severely. Since the first prophecy was so unfortunately fulfilled, Prince Charles believed the second would come to pass, and he would live to be 97. But he died in his 69th year, and as 70 follows 69, and here 9 comes before 7, it was proved correct and the prophet was justified.

In 1564 the young king Charles IX. and his mother paid the re-

nowned prophet a personal visit, and were introduced to his entire family. Later, Charles sent for him to come to Arles, where he received an appointment as royal physician, and a present of two hundred gold pieces, and a hundred more which Catherine gave from her own purse. On the occasion of this visit in Salon, Nostradamus prophesied to the queen, in confidence, that her favorite son, at that time Duke Henry of Anjou, would ascend the throne, and also promised the crown to Henry of Navarre who paid him great attention.

After this distinguished visit to the court, Nostradamus was overwhelmed with honors from his fellow-citizens; and, indeed, he deserved them, for he was a self-sacrificing physician, true to his duty, and a benefactor to the poor and wretched. In daily life he was honest and conscientious, an enemy to crime, and a promotor of morality.

In the last sixteen months of his life, Nostradamus suffered much from the gout, and felt his death near. His friend, Jean Aime Chavign, relates that as he left the sick bed late in the night of July 1, 1566, promising to return at sunrise, Nostradamus answered: "The sunrise will not find me among the living." As he breathed lightly and no unusual signs of approaching death were perceptible, all withdrew to rest for a few hours. But when they entered the chamber at dawn, Nostradamus was found dead upon a bench near his bed, in a position that plainly showed his death had been an easy one.

Among his papers was found the following, written after his return from Arles, in which his own death is thus foretold:—

"Returned again, I lay the king's gift down. My work well done, to God I go. Relatives, friends, and brothers greet me. I shall be found dead on a bench beside my bed."

On July 2nd his body was placed in a niche on the left of the main entrance to the church in Salon, and so was fulfilled the prediction he gave to some peasants who were deriding him as a sorcerer and conjurer: "Go, you miserable creatures, you will never trample upon me, either in life or death."

After his death his posthumous works were collected, revised, and interpolations made, so that they were not so authentic as the first ten. Besides these he left behind twelve books of prophecies in prose, which were more clear than those which, as has been

said, he purposely rendered more obscure by abbreviations and signs. The meaning is often hidden in riddles, whose solution is only found when the fulfillment of the prophecy itself furnishes the key. The seer himself says:—

“I give the play with a thousand dim rhymes, which cover and discover what in the future will germinate, or the principal occurrences in the lives of greatest potentates, putting their curiosity upon the rack who cannot guess them, for a long row of events is shown, which only will be seen when they really come to pass.”

In 1781 “The Centuries” of Nostradamus was placed among the list of proscribed books, because he predicts the fall of papistry. The prophecy of the death of Murat by the “angel of murder;” the activity of Thiers and Gambetta, which are supposed to be indicated in the anagrams Bragamus and Hister; a quatrain in 1870 in which the glory of Napoleon III. was limited to  $17\frac{1}{2}$  years; and the well-known threatening verse in regard to the destruction of the world in the beginning of this year: “When St. John’s day falls on Corpus Christi,” &c., are all sought for in “The Centuries,” but nothing of the kind is found in the “mysterious book,” although the chief part of it is filled with the destiny of France, from the fall of the house of Valois, through the brilliant reign of the Bourbons, the storms of the Revolution, and wars of Napoleon, until the exile of Napoleon III. in England, and even further. In England, the revolution and execution of Charles I.; the restoration and subsequent driving out of the Stuarts; the ascension of William of Orange to the throne; the disturbance caused by the Pretender, and England’s dominion of the sea, are all clearly characterized. Nostradamus seems to have given less attention to German affairs, although the principal events from the abdication of Charles V. to the war of 1870, are unmistakably portrayed, while in few words is told the ascendancy of Russia, and that she destroys Turkey more with her gold than by weapons.

A century was to our prophet the first link in a chain of centuries, whose last lay beyond our conception; a world’s age again only a link of an unending chain of cycles of development reaching far into eternity.

Since the appearance of the prophecies scarce 330 years have passed, and his calculations were reckoned up to the year 3797. Meantime only a little part of these prophecies can have been ful-

filled, but the events of these three centuries have in so many instances corresponded with those predictions that it is not without grounds that Nostradamus deserves his world-wide reputation as a prognosticator of future events.

The end of the present century is thus foretold by the seer in rhyme which we will not attempt to reproduce:—

“Now will the great seven show themselves; for the hecatombs begins a festival; the dead shall rise out of their graves; the reign of peace is at hand. The longed-for never again will come in the world, but in Asia shall appear one of the Brotherhood of Hermes, who shall join all mankind to himself.”

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### A MEDIUM APPEARING IN A MATERIALIZED FORM.

By DR. J. D. MOORE.

I had the pleasure of attending the last of the regular seances given by Miss Helen C. Berry at Onset Bay last summer. When the seance was about half through, a form materialized some four feet in front of the cabinet, and Mr. Albro, the manager, said to me: “Doctor Moore, here is a lady who wishes to see you.” I was taken by surprise, as no one during the multitudes of seances which I had attended ever came to me in that way before (*i. e.* by materializing outside the cabinet).

As I approached her she said: “Good evening, Doctor.” Being rather closely veiled, I did not recognize her at first, and asked: “Who is it?” “Why, do n’t you know me, Doctor? it is Nellie Berry,” was her reply. I had known Miss Berry for many years, and had attended more than fifty of her seances, and those of her sister. Noticing my mute astonishment, for such was my feeling for the moment, she said: “Come with me to the light,” and actually *lead me* as near to the seance light in the corner of the room as we could approach. Removing the veil with both hands, and smiling, put her face within a foot of mine; and, sure enough, there stood Nellie Berry. Her features were *perfect*, with the semi-transparency of those of a child.

Having scanned her face carefully, we returned to our position near the cabinet, and still noticing my bewilderment: “You saw the way I came, did you not?” she asked. “Yes, I replied.



“Well,” said she, “I shall return in the same way.” “Nellie, will you please give me some test?” I asked. She gave me the strongest test that she could possibly have given, referring to an interesting incident occurring in our early acquaintance.

Having partially recovered from my great surprise, I said: “Nellie, please return with me to the light.” She readily complied with my request, and there, with the lamp shining directly in her face, stood again Nellie Berry, unmistakably. Returning to our former position, she said, pointing to herself: “Doctor, this is all there is of Nellie Berry; my body is lying in yonder on the sofa,” pointing into the cabinet.

I said to her: “Nellie, I am to return with you after the seance to the cottage whence you came, and on our way thither please refer to this wonderful occurrence, as I shall remain silent.”

She then took her position in front of the cabinet to dematerialize, and I started for my seat, but returned to her and said: “Nellie, may I tell the audience what has occurred?” “Why, no, Doctor, I would not . . . for all the world,” was her reply. This last sentence was to me a most remarkable test, and explained why she came so closely veiled. I returned to my seat, *and as she came so she went*, dematerializing in presence of some thirty ladies and gentlemen.

Mrs. Amanda M. Spence, and Mrs. Lita Barney Sales, who were sitting near the cabinet and watching our movements with much interest, questioned me at the close of the seance, and received in substance the above *facts*.

As soon as Miss Berry and I left the seance room for the cottage at which she was temporarily staying, she commenced to laugh, and said: “Well, Doctor, did you have a good seance?” “Very good,” I replied. “Did you see anyone you knew?” she asked. “One,” I said. After a hearty laugh, in which we both joined, I asked: “Did this ever occur with you before?” “No,” was her reply, and then gave this brief statement: “While entranced in the cabinet, I said to ‘Charlie’ [her control]: ‘Now that I am a spirit with the rest of you, why can’t I materialize and go out?’ He replied: ‘You can try,’” and the result is given above.

Mr. Editor, have you ever known or read of a parallel case?

## FACTS.—MISCELLANEOUS.

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“GOD’S FINGER TOUCHED HIM, AND HE SLEPT.”

An improvised Poem given Mrs. R. S. LILLIE, of Boston.

“He slept,” did he, sister? Oh, no, he awoke  
To the light of eternity’s morning,  
And the angel that touched was the angel of life,  
The herald of light that was dawning.  
And he whispered: “My brother, arise and away,  
For this is the dawning of life’s brightest day.  
Then out in the morning; out toward the sun;  
Which for thee hath arisen,— for life thou hast won.  
’T was the body that slept,— that, cold, still, and white,  
Was taken and tenderly hidden from sight  
Beneath the still earth,— for the spirit no more  
Needs its vesture of clay! but from yonder green shore  
Looks back well content that, in grasses and flowers,  
It should rise up again! while with far greater powers,  
With glorified body, immortal and pure,  
Most swift to accomplish, most strong to endure,  
The spirit rejoices forever and aye.  
Then say not thy brother is sleeping today.  
’T is not hope that is ours, but assurance is given;  
’T is not faith, ’t is not trust, but a knowledge of heaven.  
Then, looking around upon this world of ours,  
Where briars and thorns strangely mix with the flowers,  
Whatever of errors or faults we recall,  
Let charity’s mantle still cover them all.  
For we know that, on rising to that region bright  
Where darkness gives place unto knowledge and light,  
Each soul shall go onward in wisdom and love  
Till it shines like a star in the kingdom above,  
And glad songs of triumph by all shall be given  
For the touch of the finger that leads them to heaven.”

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## EDITORIAL.

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### A REVIEW OF THE ROSS EXPOSE.

ABOUT the time we were closing our pages for February number of *Facts*, the excitement in reference to the alleged exposure of Mrs. Ross was at its height. It was then impossible to do justice to the subject for two

reasons: first, and principally, because the evidence in the case was not complete, and the reports savored of sensationalism more than of absolute fact; secondly, in our limited space, as well as from principle, we have steadily adhered to our policy of excluding altogether scandal, slander, and personalities of all sort, believing that *Facts* had a higher mission than that of dealing in gossip, knowing, however, perfectly well that we might add largely to our subscription list by such a course. The first report of the seance which occurred on January 31, 1887, claimed that a party of ladies and gentlemen were holding private seances with Mrs. Ross, this being the fourth and last. About an hour after the seance commenced, one of the party was called to the cabinet by what purported to be a spirit form, or friend of the sitter, called Harry. By a pre-arranged agreement, this form was held, and a signal given, on which the light was immediately struck. The gas lighted, a little girl and three boys, or young men, were found in Mrs. Ross's cabinet. Harry being dragged out into the middle of the floor, and that the mop or base-board was slid up, revealing a means of communication into the china closet in the back parlor, thus showing, if true, absolute fraud. These statements, which were published in the *Boston Post*, February 4th, we quote from as follows:—

The mop-board in the seemingly solid wall had been pushed up by some ingenious mechanism, and a clear passage into the china closet before mentioned in the back parlor was effected. It was through this open mop-board that the spirits were admitted to the cabinet, and it was in the rooms of the house that the various changes of costume were made.

The following letters from parties present indorse the statement of the *Post*:—

EAST CAMBRIDGE, February 9, 1887.

Mr. L. L. WHITLOCK:

*Dear Sir*,—In regard to the article in the *Post* of the 4th inst., I should say a more truthful account could not have been written, as far as it relates to what transpired during the evening of the exposé.

I know nothing of the history of the Ross family, or what had transpired upon previous occasions. It was my first and only visit. Very truly yours,

R. WILLARD.

BOSTON, February 7, 1887.

L. L. WHITLOCK, Esq.:

Editor of *Facts*,—The account of the exposure of Mrs. H. V. Ross, as given in *The Boston Globe* is correct. I inclose you a copy as found in the *Boston Post* of February 4th. Please notice the slight correction made in writing. The inclosed copy is *absolutely correct*, and all parties are prepared to give oath to the same if necessary.

Mr. Ross during the struggle used these words: "Boys, the game is up; you have uncovered us. What more do you want?"

Any further information will be cheerfully given by calling on us at 415 Washington Street, Boston.

C. L. BRAMAN,  
R. G. McLAUCHLAN,  
C. A. BRAMAN.

WINTER PARK, FLORIDA, February 19, 1887.

L. L. WHITLOCK :

*Dear Sir,*—Your favor of the 5th inst. has at length reached me. The only accounts I saw of the Ross seance were in *The Boston Globe* and *Boston Post*. Both of these were substantially correct, though I think the *Post* made one too many of the spooks captured, there being but four in all, three boys and one girl. If you want further particulars, let me refer you to C. A. Braman, 415 Washington Street.

Yours truly,

N. W. GILBERT.

Investigation has since shown that it was absolutely impossible for any human being to have so manipulated the partition between said cabinet and china closet as to have allowed any person to pass through for the following reasons: first, the partition is plastered on both sides. Into this partition runs one of the folding doors. Inside this partition the runway of the door is sheathed or boxed up with boards standing perpendicularly, resting upon the floor, thus leaving a space not over three inches between it and the mop or base-board. It is our opinion, as well as that of others, that no mechanic could have removed and replaced said lining or sheathing-boards inside the partition. Beneath the cabinet and china closet are two hot-air pipes running from the furnace through a pantry, the arrangement of which precludes any possibility of trap doors. The back wall of the cabinet is solid brick on the Shawmut Avenue side, with no break or window in the vicinity of the cabinet. We have described these conditions thus minutely in order to show that the parties interested did not know what the article in the *Post* purports they did in reference to the access through the china closet into the cabinet. Also, that a trap door in the floor was out of the question. We had made these examinations when Mrs. Ross commenced holding her seances this season, and on two other occasions in daylight, and also since the alleged exposure. It will be seen, if our statements are correct, that if accomplices were used, as claimed, they must have been in the room before the seance commenced, or have entered afterward from the front of the cabinet. As it would be utterly impossible to come in at the hall door past the sitters without being seen, the whole possibility of their entrance is narrowed down to the folding doors, which are in full view of the audience, and within six to eight feet of the nearest sitter.

A great deal has been written on this subject, *pro* and *con*, some claiming that the conditions had nothing to do with the subject, and that the statement made by the attacking party was sufficient evidence against Mrs. Ross. While on the other hand it is claimed that the form Harry who was seized was really and in fact a materialized, disembodied spirit, and

that the other two were Mrs. Ross's son and her nephew, who were up stairs, and who ran down when they heard the noise.

These differences of opinion, in our judgment, can never be harmonized, and therefore it is left for the parties making such an experiment to finish their work by showing how these confederates came in the cabinet, now that it is positively certain they did not come in through the mop-board. We have expected for some weeks further statements and evidence from them, which they have promised, but which thus far has not been forthcoming.

In 1882, in June number of *Facts*, page 142, we published a diagram of Mrs. Ross's seance room in Providence, where her seances were crowded with anxious and critical investigators. A door which opened eighteen inches from the cabinet was in most cases left more or less widely open. Through this door, which led into the sitting room, it was claimed that confederates entered, while forms already out held the attention of the audience, even in some cases while persons were standing in front of the door. During these years we attended scores of Mrs. Ross's seances; and so much of antagonism and interest were aroused in reference to the door that we asked Mrs. Ross to allow us to put a wire door in its place. She declined to do this, giving as a reason that her guides did not wish her to allow it. For months after, quietly and harmoniously, we bent our energies to prove beyond question that confederates did or did not enter by that door. For this purpose from one to four or five of us at a time engaged the best seats, with the express understanding that all should closely watch the suspicious door. On one of the occasions, the door being six inches ajar, the music-box and Mr. Ross's chair were placed against it next the first sitter of our party, five of whom, Prof. Cadwell, three ladies, and the editor of *Facts*, were in a row, all these chairs close together, thus making it impossible for the door to be opened wider. This gave us the very best position for observation, and the six-inch space a very narrow chance for confederates to enter. This is only one of the many experiments which we have made, unknown to Mrs. Ross. We have since been convinced that hundreds of persons were attracted to these seances, and became assured of spirit communion, through the controversy about this door.

In reference to the seance lately reported in the *Banner of Light*, at which Prof. James of Harvard, Alfred R. Wallace, the eminent scientist and Spiritualist of England, and others were present, and on which occasion Mr. Wallace sat within the back room near the folding doors, which were open, these two scientists seem to disagree in their opinions; Prof. James claims to have seen gentlemen's and ladies' apparel both on the same alleged spirit form, while Mr. Wallace accuses him of prejudice and unscientific methods. It has been suggested that this eminent scientist did not know

whether confederates came into the cabinet or not while he sat or stood near it. This he very naturally resents.

The following is an extract from Mr. Wallace's letter :—

LETTER FROM DR. ALFRED R. WALLACE, IN RE MRS. ROSS.

To the Editor of the *Banner of Light*:

In Prof. James's letter, published by you last week, he refers to myself as having been present with him at two seances at Mrs. Ross's, when he believes there was "certainly roguery." In order that my silence may not be interpreted as implying that I accept this view, I ask leave to make a few remarks.

Prof. James adduces a certain number of circumstances which seemed to him suspicious. My own experience of materializations extends to about twenty seances with five different mediums, under the most varied conditions and tests, and I am satisfied that such suspicions as Prof. James adduces are absolutely worthless as evidence. When from such "suspicions," which are very different from proofs, he arrives at the conclusion that there "*certainly* was roguery," he seems to me to exhibit such an unphilosophical frame of mind as to deprive his opinion of the value it might otherwise possess.

With respect to the two seances at which I was present with Prof. James, I will adduce a few *facts* as opposed to his *suspicions*. The usual, and I believe almost universal practice at Mrs. Ross's seances, is to have the sliding doors between the front and back rooms closed, and, if desired, sealed. If, therefore, confederates get into the room, they *must* enter by some secret opening into the cabinet. At our first seance the doors were left open, *at Prof. James's special request*, in order to render it impossible for confederates to enter from the back room, and I was invited to sit in the opening. This departure from the usual course, *at request of a visitor*, after the rooms had been well searched by a party of sixteen persons, and just before the seance began, would alone satisfy most persons that confederates were not employed, since, their ordinary mode of ingress being rendered useless, they could not take part in the performance. Prof. James thinks, however, that they could have entered the back room noiselessly, and could have slipped close past me into the cabinet, unperceived by myself or by any other person. I myself am positive this could not have been done; and I am also sure that the female figure in white which, as Prof. James says, came out to me "the moment the seance began" was not Mrs. Ross (unless completely transformed in size and figure), as I held her hand and looked closely into her face. But, on Prof. James's theory, it must have been Mrs. Ross, since no other person was at that time in the cabinet.

At the second seance the doors were shut and sealed, and the confederates, if any, must have entered the cabinet itself by some secret opening. Seven distinct figures appeared, varying in size from a tall man down to a baby. Now, in order to account for the presence of these figures, Prof. James makes two statements, which I invite him to prove experimentally. First, he says "good carpentry can make a secret door in any wall." Many persons, thinking of secret doors in cabinets and in wainscotted rooms, will hastily assent to this proposition; but the wall in question is papered down to the mop-board eight inches above the carpet, and on the opposite side it is smoothly plastered down to a four-inch board. I ask Prof. James to produce anywhere a secret door *in such a wall* which some one of six intelligent men, having access to both sides



PHOTO-LITH. CO. BOSTON.

MRS. H. V. ROSS.

of the wall, shall not discover in five minutes, and I submit that unless he has *seen* such a secret door that cannot be detected, his statement is unfounded and misleading, and ought not to have been made.

His second statement is that such secret door can be unmade in forty-eight hours,—of course so that the unmaking cannot be detected. Here again I invite him to produce new woodwork, new paint, new putty over nail-holes, and new plaster and paper, which cannot be detected as being new work by some one of six men of average intelligence after five minutes examination.

It is by such thoughtless statements as these that most of the accusations against mediums are supported; but when they are made by an investigator, who claims to be both unprejudiced and scientific, they should be either upheld by an appeal to facts or unreservedly withdrawn.

As we have often said, no opinion founded on anything less than *actual experience* is of any worth. We have never considered a single seance with a medium, except in extraordinary cases, sufficient to base or express judgment upon. We would much prefer the opinion of an old and careful investigator and Spiritualist to that of any so-called scientist who has had but limited experience in this particular direction; just as we would prefer the judgment of a practical farmer on a matter of farming to that of a recent graduate from an agricultural college. We do not underrate education and culture, but it should be on the subject at issue to be accepted or valuable.

The *Banner of Light*, of March 12th, gives the following account of a seance held since the alleged exposure:—

#### MRS. ROSS RESUMES HER SEANCES.

Mrs. Ross, we are informed, resumed her regular seances by holding one last Saturday afternoon, particulars of which are given in the following testimonial introduced at its close and signed by those present:—

The undersigned, attendants this afternoon at the first seance held by Mrs. H. V. Ross since her recovery from illness caused by an assault made upon her on the evening of January 31st, 1887, hereby state that on this occasion Mrs. Ross was seated within an enclosure, technically termed a "cabinet," formed by curtains suspended across a corner of the room, the same as at every seance previously held by her at 96 West Concord Street; the doors that have hitherto been closed between the front and back parlor being open to their fullest extent, both apartments occupied by the company, as was also the hall in which were the stairs leading to the upper apartments, and free access to and full view of all the immediate surroundings of the cabinet had by us from first to last,—no opportunity existing for any person to enter the cabinet wherein Mrs. Ross was seated, or either the front or back parlor, unobserved by one or more of us; the light most of the time being much better than usual at materializing seances; that, under these conditions, thirty or more forms, singly and in groups, came from said cabinet, varying in size from that of a child to an adult, and identifying themselves in various ways to the friends to whom they came; the seance throughout being highly satisfactory to us, and apparently sufficient to convince every honest investigator of the truth of the phenomenon.



We therefore hereby express our *entire confidence in the integrity of Mrs. Ross as a medium*, in whose presence unmistakable evidence is given that the so-called "dead" live, and have the ability to become visibly present to their friends on earth.

JOHN S. ADAMS,	MRS. J. A. GRIFFIN,
GEO. W. STACEY,	C. H. AYER,
C. PAYSON LONGLEY,	J. A. GRIFFIN,
H. G. WHITE,	EDW. A. WILD,
MRS. H. M. WOOD,	MYRA BARNARD,
D. EDDY,	MRS. E. A. BLACKLOCK,
E. A. BRACKETT,	F. K. PRATT,
MRS. C. H. AYER,	WM. H. PIERCE,
JOHN WETHERBEE,	JOHN R. PICKERING.

96 West Concord Street, Boston, March 5, 1887.

Our investigations in materialization have covered five or six years of careful observation, and at least as many hundreds of seances of which it is safe to say seventy or eighty have been with Mrs. Ross, most of them at her Providence residence under most exciting circumstances, thousands of people having attended them, hundreds of whom came from a distance for the express purpose of investigation. Among these were many persons of known ability in this direction. Perhaps not a seance occurred at which some one or more persons did not feel absolutely sure that confederates did enter through the door at the side of the cabinet. And, yet, with all this not one has ever proved that such is the fact.

Our experience in materialization teaches us fully that it is impossible to prove substantially the exact circumstances and phenomena which occur at these seances. That a very large portion of these phenomena are only evidence to the persons particularly interested. A person meeting a spirit friend at the cabinet may be perfectly convinced of the truthfulness of a phenomenon, while one sitting twenty feet away may believe it to be thoroughly fraudulent. Therefore, to the masses of people who have seen but little of this class of phenomena materialization is a vexed question.

The following letter from our friend Mr. Brackett expresses what others have said to us verbally :—

WINCHESTER, MASS., March 15, 1887.

My Dear MR. WHITLOCK,—If, after your long acquaintance with Mrs. Ross, you can find nothing better to say of her than your paragraph in February *Facts*, her friends would be much better pleased if you would let her alone.

Considering your relations with her, it was the most unkindly thrust she has received.

Yours for truth,

E. A. BRACKETT.

We will attempt if possible to make ourselves understood. We have never seen any positive proof of fraud at one of Mrs. Ross's seances. We do not say nor know that fraud has never existed there, either in our presence or absence, but we do know that we have seen marvelous phenomena, which

we have already described, and which we have never retracted. When this seance of January 31st occurred, the evidence of fraud seemed absolute, and had it been proven beyond question, we should have been as ready to condemn as we are to defend Mrs. Ross, whom we consider one of the best mediums.

There is a vast amount of phenomena which is accepted or passed in silence by people who are accused of swallowing everything, but who in fact know and have seen more than any other class of investigators. They understand fully the importance of proper psychological influences, and are seeking honestly and persistently for the truth, willing if necessary to try a thousand experiments in this matter to be fully convinced, while the materialistic scientist and Spiritualist who are ignorant in this direction would have, as our old friend Ed Wheeler used to say, "the medium spiked to a plank and stood up in the corner" before they will admit the genuineness of the manifestation.

Mr. William Oxley says:—

I protest against the dogmatic claims of science, so called, to determine the limits of human investigation; for "science" is nothing more nor less than the tabulation of facts; and I maintain there are facts that cannot, by their very nature, be subject to the methods usually adopted by scientific experimentalists; but they are facts nevertheless, and, as such, are subject to scientific research. If the soul of man be a fact (and who can deny it?), then the activities of the soul must necessarily be subject to scientific analysis and research, if conducted upon methods suitable for dealing with the same.

This science, to which I refer, has for its objects of investigation mental, psychological, and spiritual facts, and is vastly more important than that branch which alone busies itself with external phenomena, or with the physical man and his surroundings; and although I would not wish to depreciate the value of external science, yet the *true* scientist will recognize this as subordinate to the science of the internal man and universe.

BOSTON, MASS., March 22, 1887.

MR. WHITLOCK,—From what you are going to print, *pro* and *con*, and intending to be fair to both parties and the truth, I think, after weighing the whole matter in the scales of truth and justice, that Mrs. Ross is entitled to the verdict of honesty rather than the exposing party.

They certainly told me before their exposure (?) had been printed that they saw and knocked down an Indian, and when on the floor it was found that the Indian only extended to his knees, that the extremities were in a hole in the mop-board which showed the mode of egress of these confederates. This was stated to me as strongly as any point in their conversation. As this point has been demonstrated to have been a false statement, it is proper for me as an honest and careful man to doubt the rest which has not thus been demonstrated to be unfounded. And that is my reason for saying Mrs. Ross is entitled to a verdict in her favor. Of course, I have other reasons for knowing Mrs. Ross to be a genuine materializing medium.

J. WETHERBEE.

Since the foregoing article was written, and as we are about going to press, sworn statements of the following persons who were present at the Ross seance have appeared in the *Boston Post* of March 23rd. These all agree on the capture as stated above, also that Mr. Ross said: "You have uncovered us. What more do you want?" They substantially reiterate their former statements, with the *exception* of that part of it *which refers to the mop-board and passage into the china closet*, as quoted from the *Boston Post* of February 4th. They do not offer or make any suggestions as to how these confederates came into the room, and Mr. W. S. Metcalf states: "I occupied a seat in front of the doorway opening into the hall (the door having been removed), and in plain view of the cabinet just across the room." There is nothing said by him nor any other of the party who have submitted their sworn statements in reference to the folding doors.

Mrs. Braman says: "I have in my possession a piece of white drapery which fell from the shoulders of Mrs. Ross when she came from the cabinet." Mr. Braman also says: "I have in my possession a piece of lace about 4½ by 8 feet, which I saw on one of these impostors."

We quote the following from Mr. N. W. Gilbert's statement:—

Shortly after 9 o'clock one of the young men of our party seized a pretended spirit which stood behind the curtain and pulled it suddenly out into the room. At the same instant, by preconcerted action, we lighted the chandelier and pulled away the curtains forming the "cabinet," and found therein two other young men, and a little girl, apparently about eight years old. The three boys—the two in the cabinet and the one just taken out—were about fourteen, eighteen, and twenty-two, respectively, of course judging by their looks and appearances. These we captured and held, and talked to and heard them talk, their silent nods having been exchanged for good Saxon speech, whereby they begged piteously to be let go.

Also from Mr. C. L. Braman's:—

On hearing the signal I sprang for the cabinet, entering the same by the side of the double doors. I came face to face with a young man about my own age who held a chair over his head. I knocked him down before he could strike me, and sprang on top of him, taking him by the throat. One of our party then held him while I regained my feet.

We have intentionally touched upon every point which the seven sworn statements have made, leaving out the reiterations, in place of publishing the article in full. A hasty review of the subject proves conclusively that Mrs. Ross is a medium of extraordinary power, as shown by the experiences of Dr. Wallace and others, as well as our own. That the sworn testimony of the seven persons published in the *Boston Post* of March 23rd are of an exceedingly damaging character, and that while a preconceived arrangement was made for the assault, which we believe is not the best method of

investigation, we are willing to concede that there is a very grave question as to the absolute honesty of *this* particular seance, and that although Mrs. Ross is proved beyond question a genuine medium, it will take careful and critical experiments to satisfy the public of her genuineness as a medium and the honesty of her intentions. We believe she will give, for her own sake as well as that of Spiritualism, every possible opportunity for investigation. It will be noticed by the following quotation from the *Post* of Feb. 4th — “The cabinet was examined; Mr. Ross made his little speech; the lights were extinguished, save a small lantern situated in the opposite corner of the room from the cabinet; the doors leading to the back parlor were closed, and the performance began” — that the assumption of the exposing party in the former article was that confederates did come in through the *mop-board* from the closet in the back parlor, and therefore that they did not come in by the folding doors, which were closed. It has also been stated by Mr. Metcalf that he sat in front of the hall door and opposite the cabinet, and consequently he was nearer the folding doors than the cabinet, and under these circumstances he should have known whether the doors were moved and confederates entered or not, also whether they entered at the open hall door in front of which he was sitting, as well as in full view of all the others. Take the whole case together, the evidence against Mrs. Ross depends entirely upon the statements of the persons present, while the conditions and circumstances of the seance itself are not in any way conclusive, and lack even the evidence of careful investigation.

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#### ANOTHER ACT OF JUSTICE.

To the Editor of the *Banner of Light*:

On Thursday afternoon, March 10th, 1887, I for the second time in my life attended a seance held by Mrs. H. V. Ross at 96 West Concord Street, Boston.

Mr. Ross was not present, and apparently no person managed the seance. At first I was seated in the corner of the room opposite the cabinet. Before the seance commenced, very much to my surprise (being almost an entire stranger), Mrs. Ross came to me, took my hands, and led me to a seat in the back room, within twenty-four inches of the door of the china-closet, which is back of the cabinet. This is the same position occupied by Prof. Alfred R. Wallace. One lady stood at my right, a trifle forward of me; a gentleman at my left, seated; and a lady at this gentleman's left, seated. We all four would have been behind the sliding-doors if they had been closed. The sliding-doors were left wide open, we four seated in the rear of and facing the doorway. *No person* came between or to the right or left of us to enter the front room or cabinet. I was not called out of my seat, and did not leave it once during the seance. I was within easy reach of the china-closet door, and frequently put my hand out to feel if it was closed. It remained closed during the entire seance.

I wish Prof. James to note this fact, that forms, *two at a time*, do still continue to emerge from Mrs. Ross's cabinet, and that, too, under conditions which would make a movable mop-board of absolutely no use, even should one exist.

The Indian came twice; his was the last form I saw; when he was out the last time, I heard Mrs. Ross's control say from within the cabinet that they were about to bring the medium out. At the same time the Indian disappeared I got out of my chair and stood in front of the china-closet, putting my foot against the door. Immediately the gas was lighted in the front room, and I opened the door. I found only the shelves, the glassware, and — deathly silence! I immediately stepped to the cabinet, and found Mrs. Ross still seated in her chair, and no other person was there.

Prof. Wallace will not get the information he asks for from Mr. Braham and his friends simply from the fact that a thing that does not exist can have no dimensions. The above are hard, solid facts, which will remain facts, no matter what the pretended expositors may say.

E. H. JENKINS.

Rockland, Mass., March 12, 1887.

ON page 68 of this number will be found a very interesting statement of phenomena by Dr. J. D. Moore, showing that Miss Helen Berry did absolutely materialize and show herself to him, while her physical body was inside the cabinet. While we have long believed this to be quite a common occurrence, it is interesting as a phenomenon. Some two or three years since, Owaseeca, an Indian who controls Mrs. Whitlock, gave his ideas of materialization, Mrs. Whitlock being at the time entirely entranced. Her disinclination to have her name made public in the matter at that time caused us to refrain from publishing these opinions of Owaseeca's, which we now publish as follows: —

#### A THEORY OF MATERIALIZATION AS GIVEN BY A SPIRIT.

“As the medium takes her seat in the cabinet, and the spirit control enters the body, the spirit of the medium withdraws from it in the proportion as the control enters. A materializing medium must have in her own body forces which attract the material elements in the atmosphere, just as the magnet attracts steel.

As the spirit of the medium goes out, it attracts to itself all material forces that the medium's body has gathered; and, clothing itself with this matter, makes a counterpart of the medium's own body. While this is true materialization, it is really the spirit of the medium.

This form is acted upon by spirits in the same manner as a test medium is used, that is, for the time being. Nine-tenths of all true materializations that look like the medium are merely the spirits of the mediums. It is possible for materialization to be produced independently of the spirit of the medium, but it requires a complete knowledge of spirit chemistry and the union of spirit chemicals with material elements. When mediums and spirit chemists are strong enough and wise enough, they may produce one or more materialized forms.”

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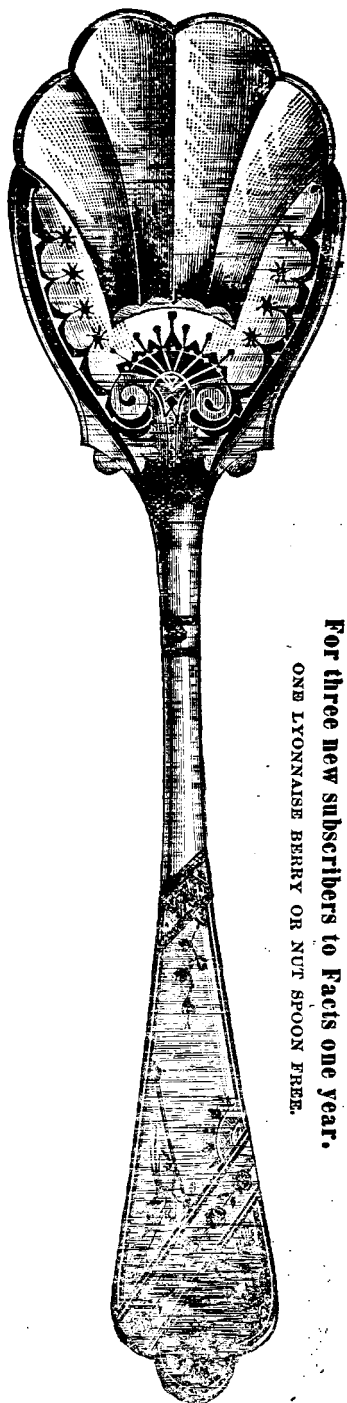
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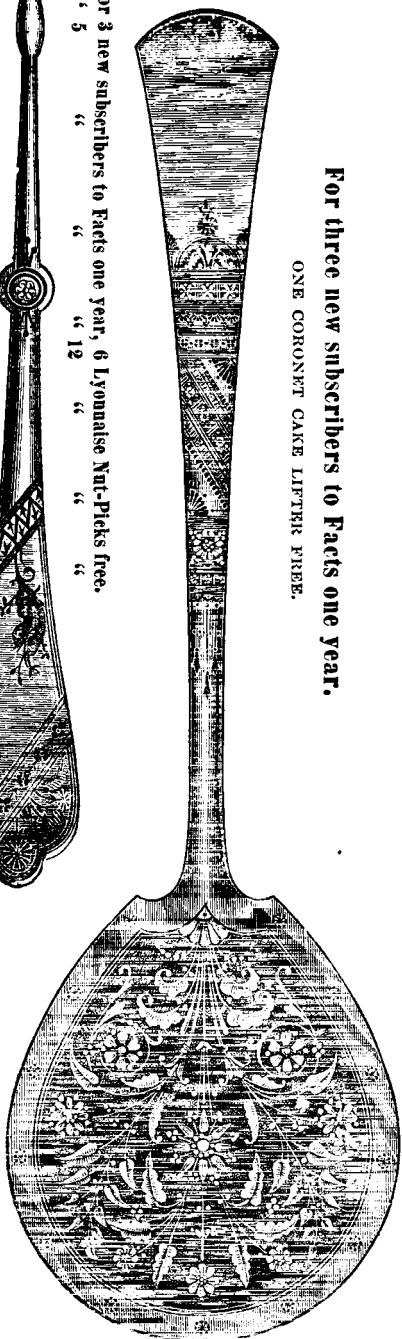
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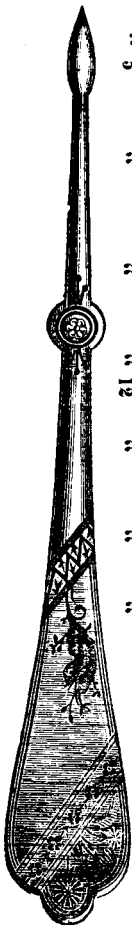
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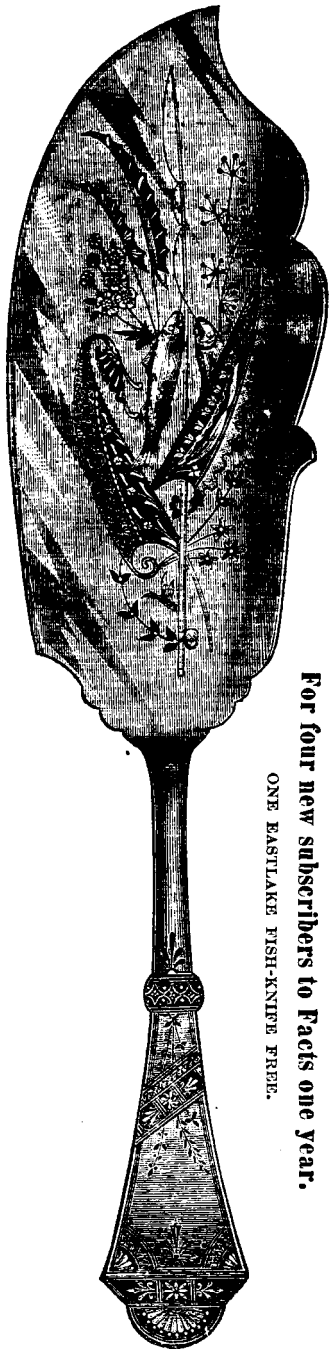


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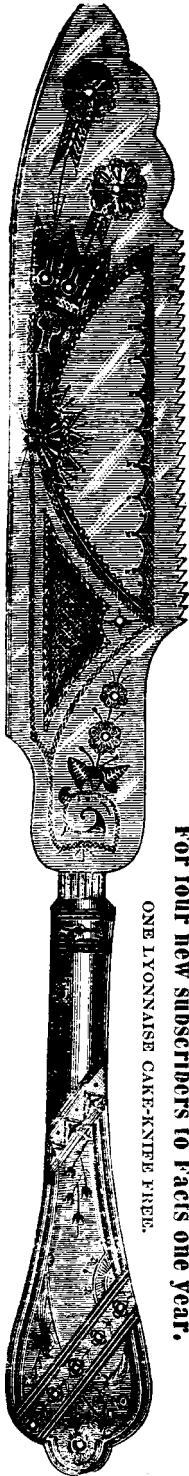
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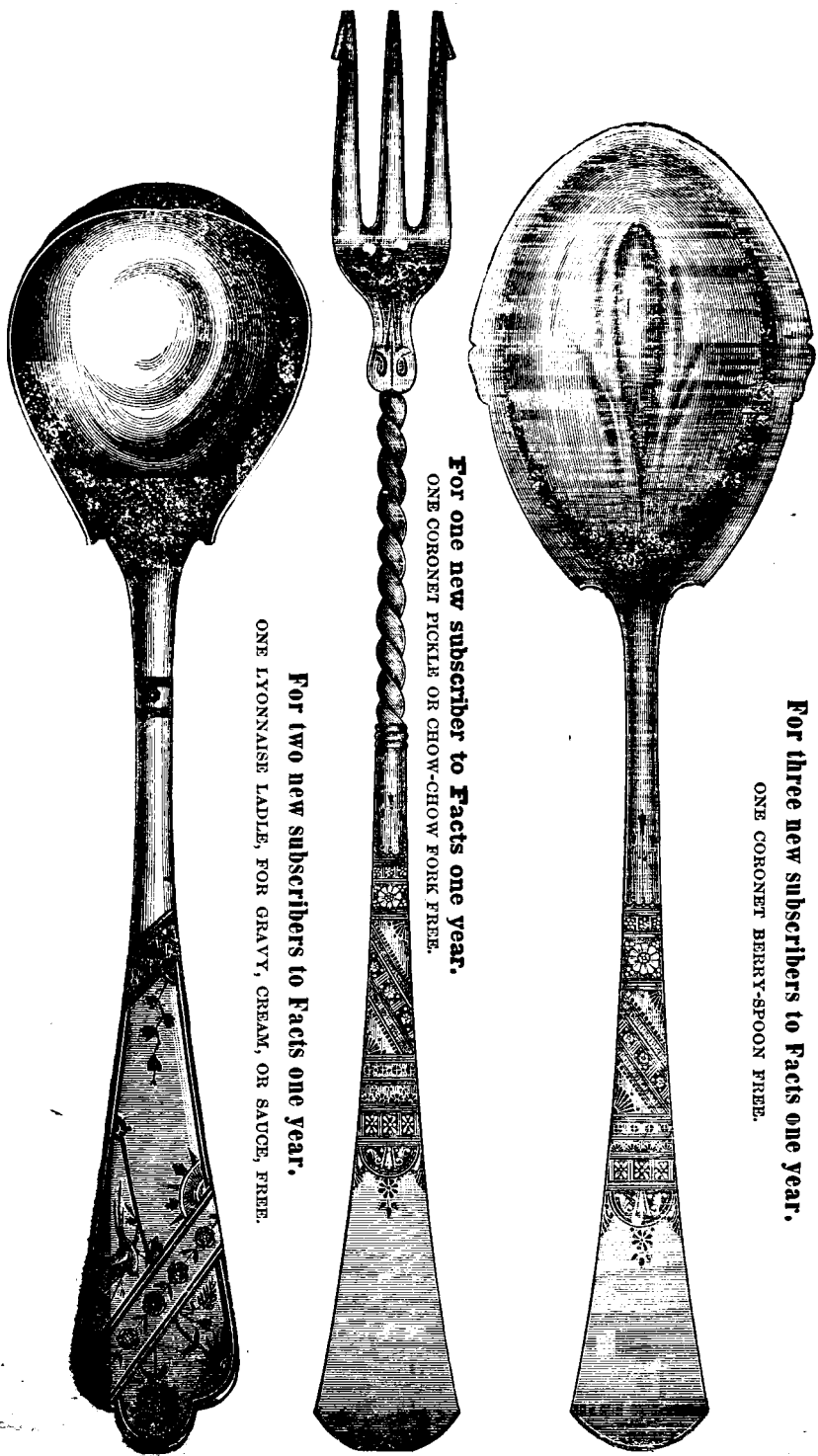
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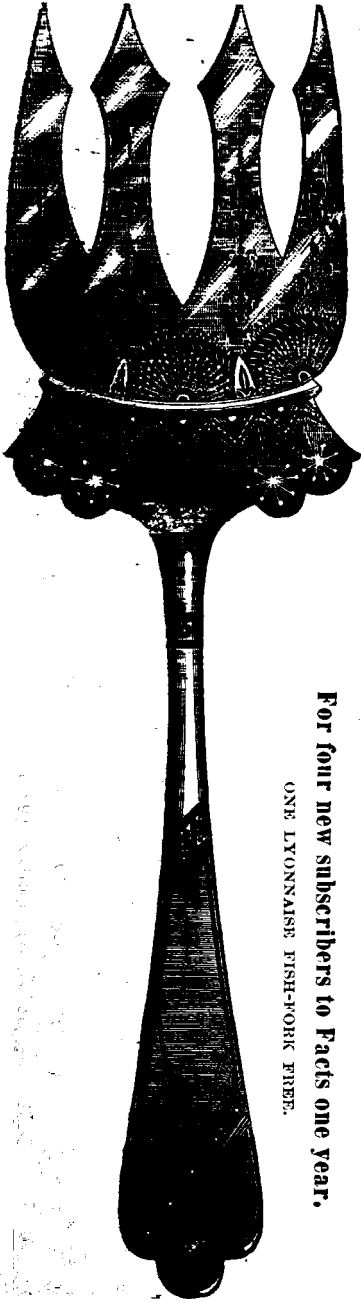
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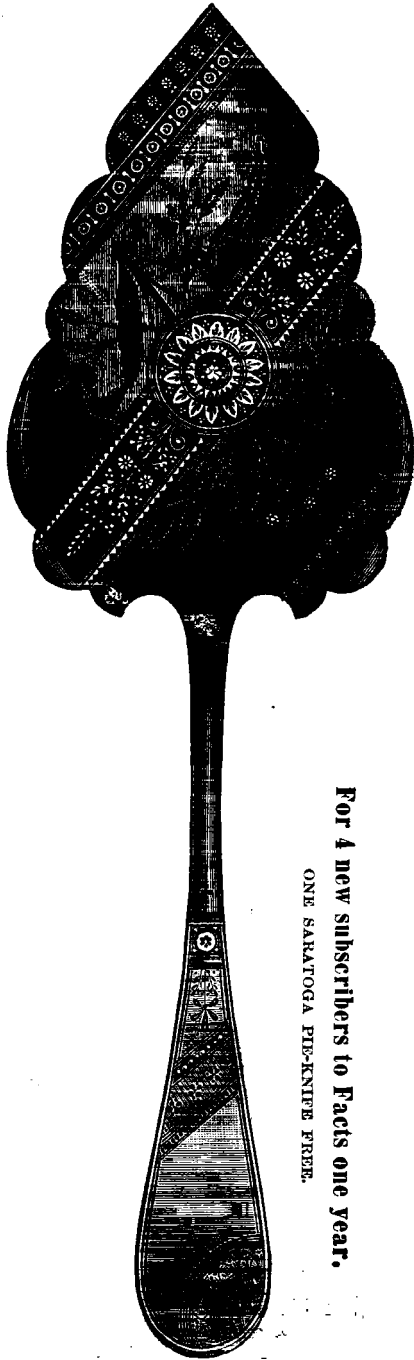
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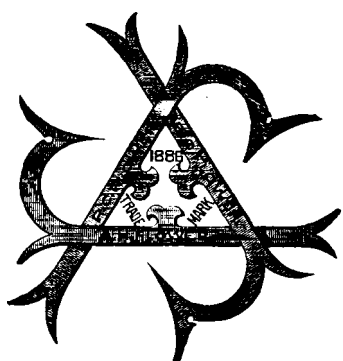




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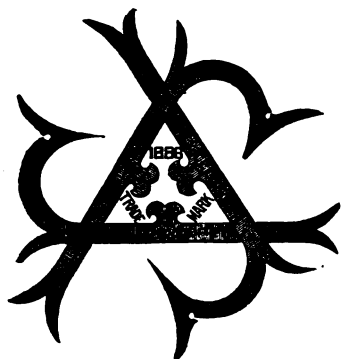
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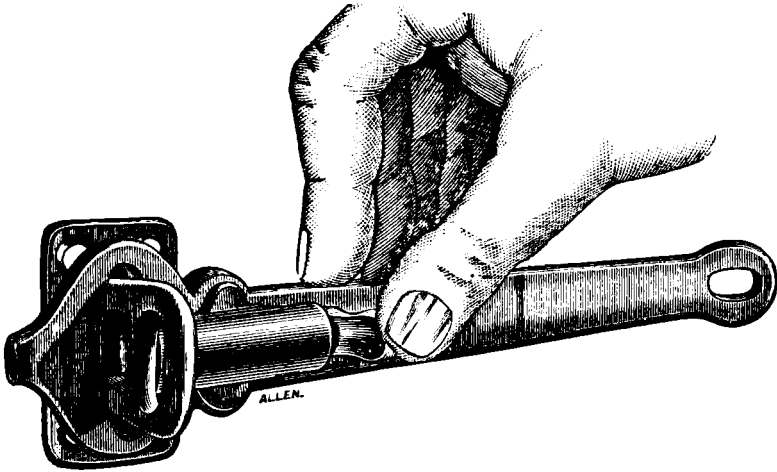
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