

JUNE  
1887

# FACTS

## Monthly Magazine

DEVOTED  
TO

### MENTAL AND SPIRITUAL PHENOMENA INCLUDING

Psychometry, Clairvoyance, Clairaudience, Mesmerism,  
Trance, Inspiration, and Physical Mediumship; Prayer, Mind,  
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***See third page of cover 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 impostor 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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Yours Kindly  
R. C. <sup>Mr.</sup> Flower



# FACTS.

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MAY and JUNE, 1887.

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[From *Sunshine*, Philadelphia, April 15, 1887.]

## UP FROM THE MIRE.

By BENJ. P. BENNER.

On Sunday morning I went to the First Association Hall to hear Miss Jennie B. Hagan, and had prepared a paper-covered parcel, so as to completely conceal the contents, and gave it to her as the subject of a poem. She looked it over, saying: "It might be a bouquet, but there is no perfume."

It had so little weight, and no definable shape, she could not possibly tell the contents; but she proceeded to build a poem entitled "Up from the Mire."

She depicted a well-dressed, prosperous merchant, who, when questioned by a friend who had been known as a besotted out-cast, described an experience he had while sailing on a lake.

The boat was overturned, and the occupants plunged into the mud. In the struggle to get out, he noticed that the long stems of the pond-lily grew up through the mire, and blossomed into beauty and fragrance on the surface of the pond. From that time he resolved to aspire to higher and better things; and his life and character had become to him, his family, and friends as beautiful, fragrant, and useful as the pond-lily.

At the close of the poem she remarked: "That, of course, is no test; merely a desire to please my audience." I leave any honest inquirer to judge whether there was a fair test, for, upon opening the paper, there was disclosed the dried and brown seed-pod of the lagoon lily, from the lower Mississippi, which, to one not posted, bore no resemblance whatever to the lily, and would have offered no suggestion for the poem had Miss Hagan seen it.

## EXPERIENCES AT ONE OF MRS. BLISS'S SEANCES.

By Mr. W. F. PECK.

I wish briefly to report a late experience of mine at a seance given by Mrs. Bliss. Although I have attended many materializing seances, my investigations in that line have been more or less unsatisfactory, leaving me in a state of puzzled uncertainty, so that when, on invitation of Mr. M. S. Ayer, my wife and I visited the rooms of Mrs. Bliss, it was with little hope of having that uncertainty cleared up. The cabinet was simply a frame covered with dark cloth, set in one corner of the room, with no doors or openings anywhere near it. A careful examination made it perfectly clear that there was no opportunity for the admission of confederates.

Mrs. Bliss, clad in dark clothing, entered the cabinet. The light, though dim, was much brighter than in most seances attended by me. A number of what purported to be spirit forms made their appearance, and many voices were heard speaking and singing in different keys; but as not more than one form appeared at a time, and as I thought I could detect Mrs. Bliss's peculiar accent in all the voices, I was not much impressed. Even when a female form fully six feet in height appeared, clad in a white robe, and afterward a male figure clothed in uniform, with the brass buttons on his coat plainly visible, and towering at least a head taller than I, as I stood not three feet distant,—Mrs. Bliss, as you know, is very short, her head reaching not much above my shoulder,—yet I thought of disguises, stilts, etc., and was still unconvinced. I *thought* all these things, but gave no expression to them in words, as I realize the necessity of avoiding inharmony and mental disturbance, which open expression of skepticism must necessarily produce in all seances for spirit manifestations.

It would seem, however, that the controlling influences read my mind, for suddenly a female form, clad all in white, appeared between the curtains and beckoned me to approach. I did so, and gazed searchingly into the face, not more than a foot distant from mine. The form was about the height of Mrs. Bliss, but more slender; the face, however, bore no resemblance to her that I could detect. I could not recognize the features as anyone I

had ever known, and so stated. The form extended its right hand, clasped my hand in a soft but firm grip, and drew me into the cabinet; it seemed to step to one side, its form brushing against my right arm, and reaching my hand over toward the back corner of the cabinet, brought it down upon the head of a person sitting in a chair in the corner; then the clasp on my hand relaxed, and the being at my side was gone. I immediately grasped the hands of the person in the chair, and led into the light Mrs. Bliss, clad precisely as when she entered the cabinet. The lights were turned up and the cabinet thoroughly explored, but not a vestige of anything did it contain but the chair in which the medium had been sitting.

This manifestation was so striking that, Spiritualist as I am, with twenty-five years' experience in the investigation of every phase of manifestation, I was startled, confounded. I have witnessed what many others called wonderful manifestations, several forms at one time, materialization and dematerialization, in sight, etc., but to my analytical mind there was always a loop-hole for deception or delusion. In this case I can see no way of accounting for it, except in what it claims for itself,—a case of *bona fide* materialization.

The above article from the pen of Mr. Peck gives one of the strong points of evidence in reference to materialization. As we have often stated, an unexpected phenomenon above question is worth more than those which ordinarily occur under test conditions. We have during April and May had Mrs. Bliss in our own house four times, and some specially good manifestations have occurred. At one time, after we had been having a good seance for about thirty minutes, a form in white made its appearance at the center, and came out some three or four feet in front of the cabinet. As this form again opened the curtains to return Mrs. Bliss rushed out the side. All agreed that the spirit and Mrs. Bliss were both seen at or nearly the same moment.

Several similar occurrences beyond the possibility of fraud have occurred, which have been very convincing to those present. The voices are undoubtedly in most cases similar to the mediums', by a fixed law.—ED.

## INDEPENDENT DRAWINGS.

By Judge NELSON CROSS, New York.

In compliance with your request, I send you an electrotype from the photograph of a life-size picture in crayon, executed by invisible intelligences through the mediumship of Dr. and Mrs. Henry Rogers, who, since the first of February, have made Boston their place of residence. You will observe that the electrotype is the same as that published in Hall's *Journal of Health* of the present month. I became deeply interested in this phase of mediumship last fall, upon being shown a life-size picture, then in the possession of Dr. Rogers, and receiving from him an account of the manner of its production. This was the same picture, subsequently photo-engraved in reduced size, and published on the first page of the *Banner of Light* of March 26th. Subsequently, on the invitation of Dr. and Mrs. Rogers, I was permitted to be present and closely observe the arrangements and conditions provided for the production of a life-size picture, some account of which I published in the *Banner* of November 20th. The history of this last-mentioned picture is as follows:—

Mr. Abram Cramer, who resides in Jackson Co., Kansas, now well on in years, had received assurances, through a well-known medium, that by following the directions given him he would be able to obtain a life-size crayon portrait of his deceased wife. The preliminaries included a number of sittings with Dr. and Mrs. Rogers in a small ante-room which was devoted by them to certain spirit phenomena, of which they were the medial instruments. It was understood that these preliminary sittings were requisite in order that the differing magnetisms of the sitters should be made to agree with the spirit forces employed in producing the picture. It is even claimed that during these sittings the picture is actually made, and that the final sitting is for its transference to the material surface prepared for its reception. It was at this period that I was fortunate enough to make the acquaintance of Mr. Cramer, at the rooms of Dr. Rogers, and, much to my surprise, I received an invitation, as did also Miss Hilda Anderson, to be present at the final sitting, the particulars of which I afterwards published. In brief, they were very simple and satisfactory. Suffice it to say, that, after making sure that



AMARONA.

the little ante-room, wherein the picture was to be taken, was provided only with the necessary materials,—viz., a large sheet of drawing paper upon an easel, and a little powdered crayon near by, and was made inaccessible except through the doorway opening into the larger sitting-room, and draped with a portier,—Dr. Rogers entered into the trance state, taking his place in the doorway, and remaining there until the life-size crayon and a smaller crayon (the taking of which was not anticipated) were completed. The sitters, ranged in the sitting-room near the doorway, were Mr. Cramer, Miss Anderson, myself, and Mrs. Rogers, in the order in which their names are given. The time occupied for the two pictures did not exceed forty minutes, and we have Mr. Cramer's statement that the likeness of his departed wife is in every way excellent.

In regard to the picture of Amarona, the cut of which I send you, I am able to make this statement, having received my information from Dr. and Mrs. Rogers and Mrs. Harriet E. Beach of New York City, for whom and through whose medial assistance the picture was taken. It is proper that I should state in the outset that Mrs. Beach is an earnest Spiritualist, who has devoted a number of years, and contributed liberally of her means, in the investigation of the various phases of spirit manifestation. On the evening of January 30th I was informed by Dr. Rogers that the following evening (January 31st) had been appointed by his spirit guides for the taking of this picture, several preliminary sittings having been had with Mrs. Beach, as is their custom in such cases, and it was upon the Doctor's invitation that I called at his room, at about 9 P. M., just as the picture was completed, and whilst he was yet in a state of trance, so that I was the first, outside of those immediately concerned in its production, to see the life-size crayon where it still rested in its place upon the easel, and although it will be understood that in the process of photographing and electrotyping the picture has lost much in an artistic point of view, I am able to state that its general characteristics have been faithfully preserved. The *modus operandi* in its production was identical with that of the Cramer crayon, and indeed of all similar life-size crayons taken through the mediumship of Dr. and Mrs. Rogers; but in this instance the only persons present were the two mediums and Mrs. Beach, and the actual time

in which the crayon was made did not exceed twenty-five minutes, and this too in a little dark room shut off from all connection with external things, and any possible interference by human agencies. Hence, it is safe to assert that the production of this picture, and others of a like character, through the mediumship of Dr. and Mrs. Rogers, is by the invisible agencies of which they are merely the instruments.

NEW YORK, May 27, 1887.

Editor of *Facts*:

Judge Cross tells me he has sent on photo of Amarona, with account, and thinks I had better add an account of a manifestation recently at Mrs. Sawyer's, 785 Sixth Avenue; so, if in time, please add as an appendix:—

On Sunday evening, May 15, 1887, while present at Mrs. Sawyer's circle, No. 785 Sixth Avenue, the spirit Amarona surprised me (whose portrait I have given through Dr. Rogers's mediumship). I was requested to enter the cabinet, and did so, taking both hands of Mrs. Sawyer (she conscious); both of us were standing and conversing, when Amarona materialized, took my hand from the lady's, and walked out into the room close up to all present in the circle. Mrs. Sawyer followed, and we all stood before those present; then the lady returned to the cabinet, and I returned with the spirit, he dematerializing in my presence.

HARRIET E. BEACH.

17 West 19th St.

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### TEST SEANCE WITH MRS. H. V. ROSS.

By A. E. NEWTON, Arlington, Mass.

We are glad to publish the following description of a seance given by Mrs. H. V. Ross at the residence of Mr. E. A. Brackett, because she has put herself under conditions which convinced those present of her mediumship, reserving the right to choose her own company.

The question of genuine mediumship is the one for every medium to settle, and their *guides* should know best *how they can do it*. Mediums cannot afford to be accused of fraud without proving their mediumistic ability, and we are glad Mrs. Ross has

done it, and hope she will continue to offer every opportunity for critical investigation. We know she has been a fine medium, but such accusations are damaging to character and Spiritualism.

Let every person use his influence to help mediums prove their powers, not by *demands or handcuffs*, but by harmony and love. Every medium should demand and prove herself or himself worthy of confidence, not only for their own sake, but for the good of Spiritualism and their spirit friends.— ED.

#### THE CASE OF MRS. ROSS.

To the Editor of the *Banner of Light*:

Those of your readers who have been interested in the case of Mrs. Ross, of Boston, lately charged with producing bogus spirit manifestations by means of personations, the employment of confederates, etc., may be further interested in the following statement:—

I was one of sixteen persons who attended a seance on the afternoon of May 17th at the house of my friend, E. A. Brackett, Esq., in Winchester, Mass., at which Mrs. Ross served as medium. Mr. Brackett (author of the valuable work published by your house, entitled "Materialized Apparitions") has seen much of Mrs. Ross's mediumship, and had arranged this seance at his own house for the purpose of demonstrating to some of his friends and neighbors that tangible and visible forms, not of ordinary flesh and blood, and not the product of personation or confederacy, do appear in the presence of Mrs. Ross, notwithstanding what has recently been alleged against her.

Mr. Brackett's residence is on a lofty elevation, overlooking the surrounding country, and is several rods from any other dwelling, making seclusion an easy matter. A "cabinet" or inclosure for the medium had been constructed by simply hanging curtains on brackets against a dead wall on one side of the sitting-room,— the curtains forming three sides of the small inclosure,— no window or door within several feet. I examined this wall on both sides, and found it to be of solid plaster, with no possible entrance for confederates either through that or the floor.

Mrs. Ross was unattended by her husband, so there is no opportunity for the plea of "coverture" in her behalf in this instance, were anybody disposed to make it. Before the seance she



invited all the ladies present, nine in number, to the seance-room, where, as I was informed by some of them, she wholly disrobed herself, and requested a thorough inspection of her clothing, which showed that she had nothing about her but ordinary apparel. She did not leave the room afterward until the close of the seance.

The seance which followed, though not as light as others that I have attended on former occasions (the arrangement for lighting proving defective through inexperience), furnished conclusive proof on the point in requisition.

*Confederates being out of the question*, under the circumstances, the appearance of any form not that of the medium, who alone entered the inclosure, was a demonstration; and *such forms did emerge therefrom, to the number of twelve or more, of various sizes and apparent ages, from children of four or five years to full-grown adults*, and dressed in the garb of both sexes. These, I think, were seen more or less distinctly by all present, and some were touched or handled by their friends, proving their tangibility. Moreover, several of them were able to speak, and thus tell their names or otherwise identify themselves to their friends, though countenances were hardly distinguishable. The medium being of a large frame, the contrast presented by smaller frames was easily noticeable. The medium's voice was repeatedly heard in the cabinet, while forms were out in the room, and in several instances two forms appeared at the same time.

I will not weary you with details, but simply mention that, among others, a male form appeared, who did not seem able to identify himself to anyone; but, taking the arm of a lady, walked across the room and asked if there was a Mason present, as he wished to give a sign pertaining to that order. A gentleman responded, and received what he declared to be a veritable masonic signal in a vigorous grip of the hand.

A female in a white robe, claimed by a gentleman present to be a well-known deceased friend of his, exhibited a large quantity of lace, apparently manufactured on the spot. This was submitted to inspection, and was at first of a heavy variety, but was subsequently manipulated into a very fine, gauzy, fabric, and at length vanished as mysteriously as did its manufacturer.

Mr. Brackett's niece, "Bertha" (so interestingly described in

his book), appeared with her characteristic sprightliness and vivacity.

A female form, manifesting extreme lameness, hobbled from the cabinet, called for myself, and gave the name of an old and highly-esteemed friend known years ago at the South, but of whom I had not thought until her name was spoken. That friend, in her last years, had been nearly disabled from walking in consequence of an injury to the hip. Of this person, or her name, I am confident no one present except my wife could have known anything. *This, to us, was a crucial fact.*

But I must not extend this statement. I will say that several who were present requested me at the close to write for your paper an account of what had occurred. I have no opportunity to submit the above to any of them, and therefore am not authorized to use their names. Among the gentlemen present, I am told, were two lawyers and a clergyman, strangers to myself, who were searching for evidence on the subject. Doubtless they must have witnessed substantially what I have described; but as I am unable to consult them, I am not at liberty to mention their names.

In the light of these facts, and of what I had previously witnessed in the presence of Mrs. Ross, and in view of the conflicting and doubtful testimony thus far presented against her, I think I am fully justified in giving her the benefit of the doubt in the late accusations of fraud. I understand she totally denies the employment or knowledge of a confederate in any instance, and claims to have been the victim of ruffianly and dastardly outrages in the late so-called "exposures." I trust her innocence will be made to appear in due time before the proper tribunal.

In the meantime, as there seems to be evidence of a concerted movement on the part of hostile persons to make raids upon and break up seances,—even to the extent, as I am informed, of entering them in disguise and hiring ignorant roughs to do the violent work,—is it not time that measures be taken to protect, sustain, and defend honest mediums, who are willing to employ their peculiar gifts for the enlightenment of humanity? They should not be left to contend individually against such unscrupulous foes. The absorption of their mental and physical forces incidental to mediumship renders them in a measure incapable of self-

protection or support in ordinary ways. Nothing is more clearly proven than that the results of seances for spirit manifestation, in any form or manner, depend largely upon *the character or mental and moral conditions of the persons present*; and hence the necessity in order to secure results of value, in either a scientific, moral, or religious point of view, that care should be exercised as to the character and motives, not alone of the medium, but of all who are permitted to be present at such seances. Mediums should be instructed (if need be) in the necessity of making these discriminations, and sustained in refusing admission to unfit persons; else anything like the public exercise of mediumship is liable to be destroyed by the violence of ignorant and unscrupulous opponents.

May not the *American Spiritualist Alliance*, now being revived, find a useful function in an endeavor to diffuse information as to *the proper conditions of investigation*, and to promote the adoption of more careful and truly scientific methods of observation, verification, and record of psychical phenomena, as well as protection of the instruments (mediums) used? It seems to me here is an important work needing immediate attention. But of this more anon.

Yours truly,

A. E. NEWTON.

Arlington, Mass., May 21, 1887.

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## INDEPENDENT SLATE-WRITINGS AND PICTURES.

We quote the following interesting editorial from the *Golden Gate* of May 21st.—ED.

### OUR SPIRIT PICTURES.

The spirit pictures which we have given from time to time in these columns, produced, as we claim, by independent spirit power, through the mediumship of Mr. Fred Evans, have attracted no little attention and much favorable comment among the readers of the *Golden Gate*. These pictures, as we have heretofore stated, are produced upon the slates by a spirit artist who gives his name as Stanley St. Clair. From two to five minutes is all the time required in their production. These are sometimes sketched upon the underside of a slate placed on a table or the floor, and frequently without the contact of human hands.

Sometimes they are produced between slates held by the medium, or other persons in his presence; but the work is always done with great rapidity, as is the writing upon the slates,—a slateful of writing being sometimes seemingly photographed upon the slate in a few seconds of time.

The pictures are all of persons who have passed to spirit life, and as they appeared in mortal life. No high art is claimed for them; and yet, as slate-pencil sketches, considering the brief time, and peculiar manner, in which they are produced, they are certainly excellent. That this development, which came to Mr. Evans only a few months ago, will lead to a higher order of art we have no doubt.

The picture of Dr. Benjamin Rush, which appears in this issue of the *Golden Gate*, was produced upon a slate which was first thoroughly washed and dried by a committee chosen by a public audience at a theater in San Diego, on the occasion of the recent visit of Mr. Evans and the writer to that city. That it is a good likeness of the eminent physician no one familiar with his features will deny.

A peculiarity of all these pictures is the utilizing of the space around the sides with private messages from the spirit world to persons present or in the neighborhood of the seance. Why this is done we are unable to say, unless it is to show that the picture was actually produced at the time and place claimed for it.

We have now given enough of this class of pictures to fully illustrate the fact we would impress upon the minds of our readers, which is their independent spiritual origin; but whatever new, or especially interesting, phase of this development we may receive in the course of our experiments with Mr. Evans, we shall hasten to give our readers the benefit. We are promised a likeness of Mr. Evans's psychographic control, spirit John Gray, which, when received, we shall give in connection with a picture of the medium himself. These pictures we shall hope to make genuine works of art, as far as they can be in a newspaper print.

The reader will bear in mind that for many months past we have had, and do now have, every possible opportunity for careful and thorough investigation of Mr. Evans's psychographic powers. We regard him as the most wonderful medium in the world for this phase of spiritual phenomena. Those who would



**SPIRIT PICTURE.**

[Taken through the mediumship of Fred Evans, April 6th, before a public audience in San Diego, and under the supervision of a committee chosen by the audience.]

question the genuineness of these manifestations of his powers are simply ignorant of the facts.

We will add that we obtained a fine likeness of Father Pierpont at our seance given to the reporters of the Los Angeles press recently, which we left in the hands of the *Express* editor, with the promise that it should be forwarded to us. Should it come to hand in good shape, we shall give it a place in our columns with the rest.

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[From the *Carrier Dove*, March, 1887.]

### INDEPENDENT SLATE-WRITING.

THROUGH THE MEDIUMSHIP OF FRED EVANS, OF SAN FRANCISCO.

The accompanying engraving is an exact copy of a slate obtained through the mediumship of Fred Evans, at a sitting given the proprietors of this journal, on Monday, February 21, 1887.

At a sitting with the medium the week previous his guides promised to give us something for the *Dove* if it was possible, and how well they kept their promise this picture tells. We three sat at a small table, in a light, sunny room, and Mr. Evans took two slates, which were thoroughly washed and wiped on all sides, then tied together (with some bits of pencil between), and the edges sealed with sealing wax. We held them about ten minutes, when the raps announced the work completed. Dr. Schlesinger broke the seals, and found the portrait and messages, as here represented, upon the slate.

Another slate was washed and placed upon the table, upon which were some small bits of pencil, and Dr. S. rested his hand upon it. Meanwhile, another slate was similarly prepared, upon which our own hands rested, Mr. Evans touching neither slate. At the signal from the guides we took up the slates, and found the following messages written thereon:—

MR. AND MRS. SCHLESINGER.—*Dear Friends*: We have given you, under difficult circumstances, the picture of C. H. Foster, by our spirit artist, Stanley St. Clair. It is the aim of the artist to give the pictures in such a manner that they will be recognized by their earthly friends, and to do this the spirits must clothe

themselves with the elements they used when on earth, which is a very difficult matter. Therefore, we have given you the best that conditions would allow.

JOHN GRAY.

MY DEAR JULIA:— Your loving mother is with you in spirit. Many loved ones are gathered around who send love to both you and Louis. Little Matie hopes soon to have her picture drawn for you. I know you will be pleased to receive it. It is difficult for us to present our earthly forms to be pictured so that you would know us, but with development we will succeed. Other kind spirits have aided me to give you this.

Your mother,

MARY.

This last communication was written in eleven different colors.

Mr. Evans asked the guide to interpret the message written in Greek upon the slate, which was also done in the same manner the other writing had been produced, and read as follows:—

The Greek translated reads: "I have written, 'Render kindness to all; indeed, especially to the good.' O. SOCRATES."

The above has been so explained to me.— JOHN GRAY.

[I will aid you in your development.]

The messages surrounding the portrait are so finely written that they are given below also:—

DEAR MAMMA:— Mr. Gray has promised to ask Mr. St. Clair to draw my picture for you on the slates, and also many other spirits that you would like to see. But, of course, you will have to wait a little, for there are so many others who will have their turn before me. I am so glad to see that I will be able soon to give you some loving little messages at home without the aid of a medium. Grandmamma Mary is here, and sends love to you.

Good-bye. Your loving daughter,

MATIE.

Harry sends love to mamma.

MATIE.

TO MR. AND MRS. SCHLESINGER.— *Dear Friends:* At the request of this medium's guide, I have sat for my picture for the benefit of the *Carrier Dove* and *Spiritualism*. Remember me with kindness to my old friends, Mr. and Mrs. A. Morton and many others.

Your friend and well-wisher,

CHAS. H. FOSTER.

MR. AND MRS. SCHLESINGER:— I am pleased to introduce myself to you as the artist of this picture.

STANLEY ST. CLAIR.

My dear son Louis, and you, Julia, have the love of your father  
in spirit.

CASPAR SCHLESINGER.

Have done the best that conditions would allow. Good-bye.  
Control, JOHN GRAY.

In addition to the slate-writing, Mr. Evans gave us another phase of his remarkable mediumship. We were each requested to write a question, fold it securely, and hold it in our hands. Mr. Evans then took a pencil, and was very soon controlled to write not only the questions upon the slips which we still held but also the answers. It was quite impossible for the medium to have seen the writing on the slips, and it was given in the exact words in both instances.

In every particular, during this seance, strictly test conditions were observed. The possibility of deception was out of the question. That the writing was not done by Mr. Evans we positively know, and it therefore must have been done through the agency of spirits, as any honest investigator would be obliged to admit who witnessed similar manifestations.

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### EXPERIENCES OF MR. MOSES HULL.

The following from *New Thought* of May 21, 1887, published at Des Moines, Iowa, we publish not alone for its value, but to do honor to Mr. Anderson, who was the editor and publisher of the *Richmond Democrat* of Missouri, and who, knowing the truth of Spiritualism, dared to publish it. His wife is a fine medium.—ED.

Our readers all know of the demise of Jim G. Anderson. We call him Jim because he called himself by that *cognomen*, and preferred to be called so. He always signed his name and published it so. The funeral was a lesson to us, as well as to the people. One incident we must relate. Lately we have been getting regular communications from the world of spirit—the world of thought—through our own organism. Those communications usually come after having a rest, about 3 o'clock A. M. On our way to the funeral we passed through Moberly, Mo., about 2.30 A. M. We were asleep in the chair car. At Moberly Jim always



Dear friends, I have the pleasure to send you a picture  
 for you on the above subject, and many other subjects that you would like to see  
 that of course you will have to wait a little for them as many others who will  
 have their turn above me. I am so glad to see that I will be able to serve  
 you for you are always little magazines at home without the use of a mirror  
 I am of course very glad to see in it some love to our good old country, and hope to see  
 some more of it in the future.

ΚΑΙ ΑΝΤΙΣΤΑΣΙΣ ΚΑΙ ΑΝΤΙΣΤΑΣΙΣ  
 ΤΩΝ ΕΛΛΗΝΩΝ. ΟΣΩΠΟΤΕΝ. ΣΤΑΝ ΣΤΑΝ  
 ΚΑΙ ΑΝΤΙΣΤΑΣΙΣ ΚΑΙ ΑΝΤΙΣΤΑΣΙΣ



My dear son, I am glad to see  
 that you have the love of your  
 father in a spirit of affection  
 and hope to see more of it in the future.

Chas. H. Foster

In the year 1840 I have been friends at  
 the request of this excellent guide, I have set  
 for my picture for the benefit of the cause of  
 population. Remember me with kindest regards to my old  
 friends, and to all the friends and many others, your friend  
 and well wisher Chas. H. Foster

PHOTODUPLICATION

changed cars in going from Richmond to Clarksville; there he would naturally board the train we were on. We had got, probably, five miles beyond Moberly when we received a shock which nearly threw us out of the chair. We waked up immediately and were made sensible of the presence of Brother Anderson. We turned to speak to him, when he seemed to know his presence was too much for us; he receded about three steps and said:—

“Moses, you know very much more about this business than I do; but I know the people where you are going; you do not. They never heard a spiritualist lecture; if you will open the meeting with an invocation—such as you will be impressed to make—your discourse will have a wonderful effect. If you do not, many of them will regard you as an outlaw, as a kind of heathen, and your talk will be like pouring water on a goose’s back. You know this is my funeral, and those people are my friends; it would please me much if you would pray.”

With the last word he was gone. Something there and then inspired us with an invocation which never left us until it was delivered at the funeral. We may be able to recall it; if so, and if we have room, we will give it a place in the Anderson memorial pamphlet.

Now the test comes in. Mrs. Anderson is a medium; Mr. Anderson’s foreman, Mr. Sam W. Davis, a strict Methodist, we believe, but a man of unswerving honor and integrity, writes us that Jim entranced Mollie and talked to the friends before the open casket in which his body was laid. This he had many times said he hoped to be able to do. Mrs. Anderson said to us: “Conduct the funeral just as you are impressed; make your remarks long or short, here or at the grave.” After the funeral Mrs. Anderson said: “I do n’t know what Jim wanted, but he was with me several times yesterday and said: ‘Tell Moses, tell Moses.’ I went into the parlor several times to be alone with him, and said: ‘Darling, what shall I tell Moses?’ but could not get it. This morning I asked him again what he wanted me to tell Moses, and he said it was all right.” When we put that with what came to us it becomes, to us, a genuine *spiritual* test; physical tests are, to us, *not spiritual*; they are only physical tests,—tests to our physical senses of physical power; while such as the above are *super-sensuous* tests, and are, to our spirit, more convincing, more satisfactory, than any test to our mere physical senses.

## A MAN SPEAKS AT HIS OWN FUNERAL.

By Miss SARA WILLIAMSON, Boston, Mass.

On Friday, April 1st, Mr. George T. Cutter, husband of Dr. Abbie E. Cutter of Wicket's Island, Onset, Mass., entered into spirit life. On Tuesday, April 5th, at 1 P. M., the funeral services were held at the Island Home, and were wholly conducted by spirits in materialized form, through the instrumentality of Mrs. Eugenie Beste, the medium of the Spiritual Temple, of Boston. This was in fulfillment of a promise made several years ago, by the guides of Mrs. Beste to Mr. and Mrs. Cutter. Mr. Cutter was himself a medium of great power, having developed physical mediumship about fourteen years ago, very unexpectedly, but being retiring and sensitive never exhibited his powers except to very intimate friends. The knowledge of angelic care and guidance, however, was a comfort and a solace to him through years of severe physical suffering, and up to the time of his departure from earthly life.

The room in which he had passed the most of his time, day and night, for the past five years, was darkened, and a curtain suspended across one corner of the room. The casket containing the body was placed directly in front of the curtain, and the relatives, eight in number, with three friends, and a gentleman who took notes (stenographical), formed a half circle around the casket. Mrs. Beste took her seat behind the curtain. A hymn was sung, and, in a few minutes, a tall ethereal form was seen standing beside the casket, and the voice familiar to those who had watched over him for many weeks spoke, saying: "Bless you all. I stand beside my own body. I'll be all right after a while. No pain. No regrets. All that love could do was done for me. Oh, the beautiful light! The beautiful home! I'll come again when I get more strength. Bless you."

After this a form with a powerful and musical masculine voice sang "Waiting 'mid the Shadows," three verses, and several forms appeared giving their names, being personal friends of the family. Then the tall form of Mr. J. L. Severance, the guide of the medium, was seen. He made a beautiful address of some length, full of interest and instruction. Many other spirits, both male and female, came, saying that they had come to assist the

spirit in his passage to his spirit home. Mr. Cutter's mother came, bearing in her hand a light which seemed electric in its character. She bent over the casket and reflected the light over the face, saying: "I am trying to see if the features of my dear son look natural." She gazed tenderly for a moment, then blessed the friends and withdrew. A voice of great power sang, behind the curtain, "'T is but a little faded flower."

A powerful male form, with a crown of light, spoke of the importance of such conditions as were there afforded, to assist the spirit in casting off all material influences. The spirits rejoiced in the absence of sable vestments and funeral pomps, which many times acted as a drag to the spirit, holding it in unpleasant association to the body and earthly conditions. They said that spirits did their work silently, not desiring superfluous words or ceremonies. The blessing and benediction of angels was given, and a spirit voice was heard in an improvised chant of great beauty, welcoming the newly-risen spirit to the Elysian bowers of the spirit's home. After this interment took place.

Thus closed one of the most remarkable funeral services ever recorded. Our spirit friends say that such will become more general in future time, when pomp and ceremony, mourning and sorrow, will give place to rejoicing at the release from mortal existence, and the passing spirit will be aided, not held back, by those left on earth.

There were more than thirty spirits who manifested their presence, and their words were of the deepest interest; space will not permit of reporting them in full, but Mrs. Cutter intends printing a memorial pamphlet which will record every detail.

P. S. I forgot to mention that, although the daylight streamed in, nearly every spirit was covered with light and radiant coruscations, played over the top of the curtain during the whole service.

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## INDEPENDENT WRITING.

By Mr. J. B. ARMSTRONG, Canton, N. Y.

May I contribute a few facts for your good magazine?

Mrs. George Eagar, of Great Bend, Jefferson Co., N. Y., is a recently-developed medium of extraordinary ability. Any honest

investigator who will spend two days in this lady's home will, I venture to say, gather in facts enough to fill your publication full, to the crowding out of everything else. Let me give you two from a very great number. First, my mother passed over some twenty years ago from my home. She was past eighty years old, and had spent all of her life in the old-school Presbyterian church. I had got out of the church some fifteen years before she left her body, and it was a great grief to her, as she thought I was on very unsafe ground. Now to her message. After several members of my family had written their messages and signed their names, my mother wrote: "I am here, too. How glad I am that Abigail has got through her trouble." Abigail is my wife, who has but recently passed out, and under very painful circumstances. "We are all together here; we have a beautiful home. You are on safe ground. You will soon be with us. So, good-bye. From your mother, Anna Armstrong." When I read the message, I said: "Why, mother, you thought when here that I was on very unsafe ground." Then the medium said my mother wanted to write again. So we laid the slates down and she wrote: "I know I did, James, but now I find things different. Since I passed over I have had spirit help, so I am in the light now.—Mother."

A little explanation will show the next message to be a remarkable test. Seventeen years ago I had some beautiful messages through Dr. Slade's mediumship (independent slate), the same as these, with the difference that those given through Mrs. Eagar are written without a pencil. I received a message from my father, also one from my brother, and from my two little daughters. And at that time I had a good brother living in Minnesota. Inasmuch as I was so highly pleased with the messages, I thought he would be also. It gave me great pleasure to send copies of them to him, and I anticipated that he would acknowledge the receipt of them, and express some pleasure in the reading of them. But, alas for fond hopes when the object is living under the dark cloud of an old orthodox church! He did answer my letter and acknowledge the receipt of the messages, informing me that he did not wish and would not hear anything more about my Spiritualism,—if I ever wrote him another letter, if he saw it was my writing, he would not open it;—said he once heard Erastus Corning, Esq., of Albany, N. Y., say that he would rather

see a daughter of his going into a house of ill-fame any time than to see her going into a spiritual circle, intimating that these would be his own feelings on the subject. I think he carried that unkind feeling to the very mouth of his grave, as he lived some thirteen years after that, and this message is the very first thing which I have heard from him in all that time directly. Now for the message: "Dear Brother James, I am in the dark and cannot get out until you forgive me. Now, will you, brother? I see now that I did wrong you. I see that you are in the right. Go on with your good work. This is from your brother, 'Major' Thos. Armstrong." We always called him 'Major' in earth life.

Mrs. Eagar's independent slate-writing is remarkable. And her materializations, also independent spirit voices in singing and speaking, are marvelous; and I think are not equaled, much less excelled, in this or any other country.

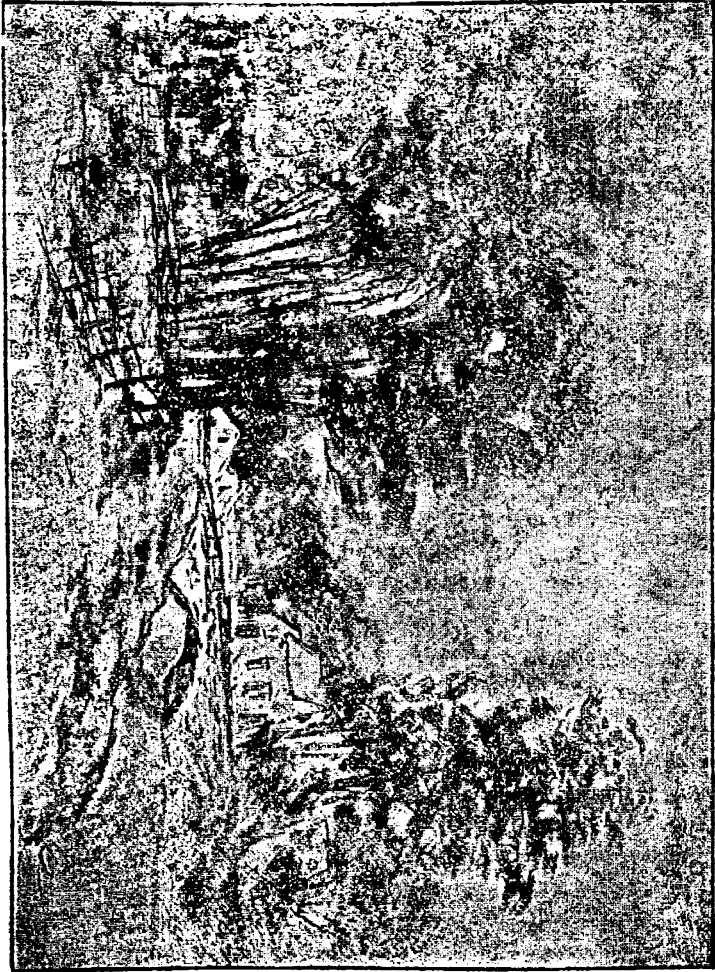
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[From the *Religio-Philosophical Journal*.]

### MR. JOSEPH G. FISHER'S DRAWINGS.

The photo-electrotype opposite is a copy of a crayon picture about a foot square drawn in ten minutes, I am told, by Joseph G. Fisher, of Grand Rapids, Mich., when blindfolded. I stood by his side in a studio in that city, the afternoon of March 26th, fastened the handkerchief over his eyes, saw him set the cardboard in place, seize his crayon, work with great rapidity and finish a picture like this in eight minutes, and two more in less time to each. An artist in this city of excellent judgment says they are bold and skillful artistic sketches, showing genius, and that their being done blindfolded is a wonder he cannot explain, a work no artist could do in a normal state.

These pictures differ in style, as would the work of the different artists from whom they purport to come. Mr. Fisher does not know what he is doing, but finds on the corner of these sketches the names of Dupre, Corat, Rembrandt, J. M. (Millet), and other eminent painters. He has drawn and painted for some years as a recreation, but without instruction, discovered this gift by accident a few months ago, and has made scores of these



sketches in the presence of well-known persons. His employments have been in mechanism, but he is now carrying on a bakery. He was born in England, came here as a child, is 54 years of age, sings in a church choir, and is a modest and unpretending man, genial in his ways, and of good personal character and habits.

He has seen but few of the works of the ten artists whose names he finds on his pictures, and did not know anything of some of them. His own feeling is that he must be guided and inspired in this artistic work by intelligences outside his own. He is reverent in his nature, much attached to the service of his church, and a believer in spirit presence, yet not active as a Spiritualist. These are the plain facts touching these remarkable pictures, which are not finely finished, but are striking in style and outline, and wonderful in their method of execution. Mr. Fisher has taken no pains to make his gifts public, but they are worthy of careful attention.

GILES B. STEBBINS.

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### SPIRIT PICTURES.

By Mr. CARLTON RICE, Hamilton, N. Y.

When my oldest daughter was about twelve years of age, she was suddenly and strangely affected, so much so that the whole family were alarmed at her symptoms and actions. She seemed to be in a deep sleep, with eyes tightly closed, and yet constantly talking, and in a manner never known before. She would go around the house and premises as though she were awake, but with closed eyes, nor could we waken or arouse her. After being in this condition for a while, she awoke and appeared natural, but, as seemed most strange to us, did not know anything of what she had been doing or saying, and when told would not believe it.

The next day she was again taken in a similar way, going through the same performance, which lasted about the same time, but the condition seemed to be stronger than before. The girl did not appear or act as though she could be our dear child, her behavior even frightening the other children.

The third day she was again taken at about the same time and



in the same manner as before. We were all alarmed at this curious phase of the child's behavior, and I hurried for our family physician, Dr. Putnam. He came, and found her in a strange sort of stupor, nor could he explain the cause of it. She talked with him in a natural way, answering his questions and asking him others which puzzled him to answer, all of which excited and alarmed us, till all at once she opened her eyes as though just awakened, and appeared perfectly natural. But one thing the doctor could not understand was that the girl had no knowledge of what she had said or done. He prescribed no medicine, saying he could discover no illness, but pronounced it a sort of "sleeping lethargy," a case like which he had never seen before, and advised us to keep good watch of her, lest while in that condition she might do herself harm.

The day following she was again taken in the same manner, and as there was nothing we could do we let her alone, watching only to see what would follow. She got a pen and paper, and began to write in a hand entirely different from her own. This was most alarming, for the name signed was that of a man who had formerly worked for me, but was then dead, as I well knew. Then for the first time did I and my family know that the child had been in a spiritual trance condition, and that these mysterious manifestations were the doings of departed spirits. As anything like Spiritualism at that time was very unpopular, we all agreed we would not let it get out of the family that "Emma was a medium," and we kept it a secret for a while. During all this time the manifestations continued to increase, and were convincing. So it went on for years, until the girl got her education and completed her growth.

It would require many volumes to relate even a small part of what was witnessed in my family, that no one but ourselves had the privilege of witnessing. She must have been under the promptings of many hundreds of spirits, claiming to be doctors, lawyers, ministers of all denominations, and from the highest to the lowest stations in life.

She was for a long time under the control of an Indian spirit, who gave us the name of Wyoming. He represented himself as a chief in his tribe and in his day, which was three hundred years before the pale faces made their appearance, and that he lived in

the far western Indian territory. When, with my family of children, all were home in the evening, this Indian influence used to come, and so familiar had we all become with him that it seemed as though we were acquainted with him. He would tell us, through this girl, long stories of his experience while in life. He seemed to know all about the western continent and its inhabitants, their habits, customs, mode of life, etc.; he would describe their wars, which were terrible; he told how, before they went to war, they would have "war councils," at which times the spirits of their friends would appear to encourage or discourage their plans of war, and that they were governed by such advice. One time he described his dress and the uniform he wore on going into battle. I said I would like to see him and how he looked in such a rig. He said: "If you will go to Mr. Nolan's picture office at Waterville (naming the time), I will be there, and will try to show myself in a picture."

When the set day came, I started with my wife and daughter for Waterville, about eight miles distant. Arriving there I sought out the office of Mr. Nolan; and, finding him, my wife sat and obtained a satisfactory picture. Emma then took her seat for one, nothing being said as to spirit pictures. During the process I watched as well as I knew how to see if there was anything unusual in the proceedings. After he obtained the negative, he invited me to see the result. When the picture was completed, there was a perfect one of the sitter, and by her side that of an Indian, nearly as plainly to be seen as her own. He was dressed in Indian uniform, having on his head a sort of turban with long feathers. He had rings in his ears, a necklace about his neck, and his bosom bare. A robe covered his body, which, when we examined it, seemed to be made of fur, and in the center was a deer's head, in which the eyes could be distinctly seen. On seeing this picture we were all surprised at its being so plain, the artist himself declaring it to be the most interesting during his experience.

My daughter had taught the village school at Peterboro that summer, boarding in the family of her aunt, Mrs. Allsworth, of that place, and all the family were familiar with the influence of the Indian spirit. On obtaining the picture, Emma wrote to Mrs. Allsworth that she had received the picture of "Wyoming, her Indian guide." Mrs. Allsworth showed the letter to her neigh-

bor, Mrs. Garrett Smith, who was herself a medium, and whose entire family were Spiritualists, all of whom had become familiar with the Indian chief while Emma had been there.

Next day Mrs. Smith, her daughter, Mrs. Millen, and Mrs. Allsworth went from Peterboro to Waterville, a distance of about twenty miles, to see what they might get in the line of spirit pictures. Arriving at Mr. Nolan's rooms, Mrs. Smith asked for a sitting for a picture, and requested the operator to wait till she was ready. Drawing a chair to her side, she said: "I want the spirit of my son to take a seat beside his mother." Then being herself seated the picture was taken, which, when finished, was a likeness of Mrs. Smith, and in the chair she had drawn to her side was a picture of a young man, whom she recognized as her son, who had died some years before.

Upon inquiry of Mr. Nolan as to these spirit pictures, he said he could not tell how he obtained them; that at first he had been pestered by their appearing when not expected; that many pictures had been spoiled by them; that the first he knew they were spirits was when those who sat for pictures recognized them as their spirit friends, and that there had been those who would deny at first and own the fact afterward. When it became known that Mr. Nolan took spirit pictures, his business increased, and he increased his charges, till all at once he closed his shop and went into other business. Being a Catholic, his priest forbade his following the profession.

These facts in my experience are not only true but can be proved by many living witnesses. What a flood of light the knowledge of the theory of Spiritualists opens to us, and how it serves to make this life a happy one!

It seems there can be no mistake or deception about this thing, for the belief is held to by the most learned, scientific people, not only in America, but in nearly all parts of the world. It meets with little opposition, save from the clergy and those over whom they hold control. Surely the knowledge of Spiritualism is as "a light shining in a dark place," and it cannot be hid.

## SIX EXPERIMENTS WITH EGLINTON.

By Mr. JULIUS GILLIS, St. Petersburg, Russia.

[Translated from *The Sphinx* (German, Occultist, Monthly), by Mrs. DAWLEY.]

Mr. Wm. Eglinton was here in St. Petersburg not long since, where he earned great applause in the very highest circles for his seances, whose results seemed to be so opposed to all known physical laws that one could scarcely believe the evidence of another in regard to them, and he who has seen for himself can only realize by degrees that such things have occurred, notwithstanding they are and remain incomprehensible.

On the 28th of February and 12th of March Mr. Eglinton gave me sittings at noon, in bright sunlight, at which I was accompanied by my friends, Messrs. G., von K., and von S., all three of whom are prominent and well-known gentlemen. We sat with Eglinton at an ordinary card table, and the following experiments took place without, as seems to me, the remotest possibility of the result being brought about by any physical means, and yet equally without a possibility of comprehension by any view of our modern science.

Mr. Eglinton first requested that a simple question, unknown to himself, be written upon a double slate which I had brought. He declared that thus proof would be given that a to him unknown question could be answered by an unknown power on closed slates. Mr. S. wrote: "How old is my mother?" The slates were instantly closed, laid upon the table, and the chain formed so that Eglinton's hands and my left one lay upon the slate, and after a short time three raps indicated that the answer had been given. Two figures, 62, were found to indicate the correct age.

The question was written on one side of Eglinton's own slate: "What is the meaning of the phantoms I sometimes see nights before I go to sleep?" Eglinton and I held the slate under the table, so that the clean side of the slate, with a tiny piece of slate-pencil, lay closely pressed against the under side of the table. After a short time, during which the scratching of a pencil was heard, we found this answer: "We cannot explain the phantoms to you till we have seen them ourselves."

For the third experiment several strips of paper were used,

upon which I had years ago written various names, as John, Paul, Fred, etc., and which were folded over and over many times. From these folded bits of paper Mr. G. chose one, so that none of us knew what name might be upon it. The pellet was laid inside the double slate, held as before under the table, on which, being opened, was found the name Alexander. The pellet, lying unopened beside the name, was unfolded and found to contain the same name.

For the fourth experiment Mr. von S. laid a bank note in a double-locked slate, without looking at the number of the note or allowing any of us to see it. The slate was locked, the key put in his pocket, and the chain of hands formed as before, Eglinton's and my hand resting upon the slate. Soon we heard writing upon it, and on opening it found the figures No. 582337 in coarse lines upon it, which proved to be correct.

For the fifth experiment Mr. G. chose from the collection of British authors, Tauchnitz's edition, a volume which he did not open, but wrote on the double slate "page 133." Mr. von K. wrote "line 25," and Mr. von S. added "second word," all, of course, so that Eglinton could not read any of it. The slates were clapped together, laid with the book under Eglinton's and my hand, the chain formed, and soon three raps signified the wonder was done. We opened the slate and read: "The word is To," and so it proved, beyond all comprehension.

Now for the last I was desirous of having the well-known experiment with the knotted cord, which Zöllner tried first with Slade, and, later, I also had in London. I showed the knotted cord which I had received in London, and laid a similarly-prepared cord, without knots, upon the table. Mr. Eglinton asked his "spirits" if they could tie the desired knots. Hereupon we heard upon a slate, which was held as in the second trial, much writing, and finally, after the usual three raps, we found the slate covered with writing, as in the illustration given herewith.

The communication upon the slate, which shows that Eglinton's guide, Ernest, wrote only imperfect German, was to this effect:—

"Our ancestors knew of these phenomena hundreds of years ago, and had power to bring them forth. However, through the progress of the world in other things, people troubled themselves

less about the destiny of mankind, but now they shall do so more than ever. We hope, through the facts which we bring before you, that you may comprehend these subjects more and more.

Your devoted

ERNEST."

The English message, as will be seen, is in regard to the cord experiment.

When one reflects that between the table and the under side of the slate was only a space of one and a half to two lines, that the pencil was three or three and a half lines long, and that the solid matter of the table surface was no hindrance to the writer's raising and writing with the pencil, our ideas and explanations were all naturally overpowered, and these occurrences alone were enough to show the supersensuousness of the written answer.

The sittings were for an earnest examination of the question: "Are Eglinton's direct (spirit) writings metaphysical facts or not?" This question is, for us four who took part in the experiments, fully answered in the affirmative. We ask for no more.

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### A DESCRIPTIVE SEANCE.

At a seance held May 29th, by Dr. J. R. Cooke, 603 Tremont Street, the following remarkable phenomena occurred. The Doctor, rising from his seat, minutely described a spirit who gave the name of Fannie, saying that she was desirous of reaching her sister, who was in the circle. He then went to a lady who was an entire stranger, called her by name, and gave her a message concerning personal affairs, going into remarkable details, all of which the lady acknowledged to be correct.

A remarkable cure has also been performed through the mediumship of Dr. Cooke. Mrs. J. K. Low, of Greenwood, Mass., suffering from a severe case of dropsy and gastric trouble, has been entirely relieved. A gentleman whom the Doctor had never seen before came in, desiring a medical examination. Going into the trance state his control gave a thorough examination of a complicated case, locating the exact position of a bunch which was growing near the spine, and which was entirely concealed by the clothing.

17  
Mein lieber Herr,

Vor Jahren bestanden unsere Fortschritte in der  
Kraft dieser Fortschritte  
Welt in anderen  
sich man weniger  
das menschliche  
jetzt sollte man  
ja. Wir hoffen  
die That sachen,  
Ihren  
mehr auf  
Gegenstand

Das Experiment  
Ergebn

The experiment which  
you desired would  
take a very long  
series of tests.

## FACTS.—MISCELLANEOUS.

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[From *The Open Court*.]

### MIND-READING, ETC.

By MINOT J. SAVAGE.

The editors of this paper ask me for an article containing "the results of your observation and experience in regard to mind-reading."

Now, to be suddenly called on for all one knows about any subject is somewhat embarrassing. One has the comfort, to be sure, of feeling that it will not take him long to tell, and the cost of paper will be so much less than it would be should he attempt to tell all he does not know. But, still, there are so many things one half knows, or thinks he knows, though as yet he can give no scientific proof. Then one wants to give so many reasons for not knowing more, or for opinions that as yet are not quite certain. No, it is no easy task to tell even the little that one knows.

Then there is another thing that concerns these investigations on the border land that the members of the Society for Psychical Research do not take sufficient account of. Through circulars, and in other ways, the committees call loudly for evidence, asking all who have any facts to submit them for examination and judgment. But it has happened, through my known interest in and sympathetic treatment of these questions, that large numbers of cases have come to my knowledge that the society will never hear of. And the reason for this ought to be noted. And public investigators ought to take account of this reason. No one should suppose that nothing is going on because it is not submitted to the inspection of those who call loudest for it.

The reason for keeping these things back is twofold:—

1. Many of the things that occur are of a private, personal character. It is quite natural that this should be so. Such things are held as sacred. People would as soon publish their private griefs as give these things to the world.

2. Then the attitude of the investigators is often a most unfortunate one. It has always seemed to me that it is absurd for a man to investigate a thing, the very possibility of which he denies before he begins. If a man does not believe, of course he gives no testimony in favor. If he does be-



lieve, he is treated as a "crank," and his testimony is ruled out. So long as one knows that he is to be met in this spirit,—that he will be looked on as a lunatic, to be treated with a superior kind of pity and tenderness, or with the blunt brutality that says, "You may mean all right, but you are a fool,"—so long circulars asking for information will be likely to find the waste basket.

I have taken the liberty of heading this article "Mind-Reading, Etc." I mean the "Etc." shall be the larger part of it. Or, to speak more accurately, I wish to make it an open door through which I may go out and wander through this border land at will.

That mind-reading, thought transference, or something quite as inexplicable, is true I know. My purpose in this article, then, will be to make it clear that here is a problem that challenges the attention of rational people. I wish, I say, to make so much clear if I can. And yet I am not ready to publish more than hints or fragments of facts that lead me to express the certainty to which I have given utterance. But the principal thing that reasonable people need at present to know is that there are facts that as yet find no place in our generally-accepted scientific theories.

The present condition of affairs is a scandal both to science and philosophy. Here are thousands of sane persons asserting that wonderful psychic facts are of daily occurrence. Their statements are either true or false. If false, here is at least a huge delusion from which it is worth while that these people be set free. The statements of these persons are accepted without question on all other subjects. And these things are not like one's theological opinions, that are taken on faith, and that those who disbelieve them are accustomed tacitly to ignore. They are offered as facts that are open to investigation. I am aware that a few persons, in a half-and-half sort of way, are investigating, but it seems to me that something more than this is needed. If these asserted facts take place, then they change our scientific theories of human nature and human destiny. If not, then there are other and more important things to engage our thought and time. I believe, then, that this is a question worthy the most serious attention.

But my experience with so-called "scientific" investigators leads me to think that, as there are "odds in deacons," so there are odds in "scientific" investigators. Some of them are scientific; and others are such bundles of prejudices and preconceptions that their claims to be scientific in these inquiries are simply ludicrous. Their demands and their proposed tests seem to me as absurd as would be the position of a man who would not believe in electricity because it would not ignore its own laws, and, just to please him, work through a rail fence instead of a wire.

I plead, then, not only for an investigation of these things, but for a lit-

the unbiassed study of conditions,—the same as would be rational in other departments of study.

Now for a few hints as to the kinds of facts that need to be explained.

The mind-reading committee of the English Society for Psychical Research thinks that the fact of thought transference has been established. Their experiments, however, are before the public; and all those interested can review their work and pass judgment on it at will. The thoroughness of their work has been questioned on this side of the Atlantic, and their conclusions impeached. I am inclined, however, to accept the fact itself as established. But my acceptance is based not so much, perhaps, on the evidence they offer as on the fact that I am sure that things quite as wonderful have occurred in my own experience. When once a general truth is established in one's own mind, he does not require so much evidence as he did before to lead him to accept some special case that may be reported.

I was a good deal impressed at one time with the so-called mind-reading experiments of Mr. W. Irving Bishop. I have had many private experiments with him that seemed very wonderful. But Mr. Montague (one of the editorial staff of the *Globe* of this city) has duplicated nearly all of Mr. Bishop's wonders, and claims that he does it by means of the unconscious guidance of the subject. I do not feel quite sure that all of Mr. Bishop's work can be explained in this way. And yet I do not rely on any of these things as giving satisfactory proof of actual thought transference.

I will now give a few brief hints of some occurrences that, to my mind, establish the fact that there are some things for which our present theories of man and nature furnish no explanation.

The facts of hypnotism are somewhat familiar to all those who have given any attention to this class of studies. But not all these, I think, are aware that some hypnotic subjects are clairvoyant, and can see and report things with which even the operator is not acquainted. During private experiments in my own study strange powers have been exercised, for which I know of no explanation.

Then, as the result of private experiments, I am sure of the manifestation of some force that is able to move physical objects. The circumstances have been such that no muscular pressure, conscious or unconscious, could account for the movements.

I am acquainted with no end of cases where people have been told things that the persons who told them (or through whom they were told?) did not know.

More than once I have had a person hold an unopened letter in her hand and tell me about the one who wrote it in the most detailed and unmistakable way.

In sitting with a personal friend, not a recognized or public "medium," I have, over and over again, been told things that it was impossible the friend should ever have known.

And—most unaccountable of all—I have had this same friend tell me of things that were occurring at the time in another State, and concerning which neither of us could, by any possibility, have had any knowledge. These have been so personal and peculiar as to make all theories of guess-work or coincidence so extremely improbable that impossible seems the proper word to use.

To tell the story of my experiments in any fullness would require a volume. Are these things mind-reading? Are they telepathy? What are they? That they are facts I know.

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### THE MENTAL OR MIND-CURE PROBLEM.

By Dr. A. S. HAYWARD, Boston.

There are various names applied to the invisible forces utilized in healing the sick, and but little harmony exists between the different cliques. There are as many sects in the healing art by invisible forces as there are church denominations, and all claim to be working for the same great good, but taking different ways or means to obtain it.

With these different wings it takes but one prominent mind to get up an organization, which, followed by a petition to the Secretary of the State, a college charter is readily obtained under the general laws of the State, which embraces all trades and professions in the privileges granted. The object of these colleges is to teach and confer authority upon students to practice the healing art by invisible, subtle forces.

All that is required to obtain a charter in Massachusetts is to get a few individuals to sign an application for one, and when granted one person can run the college, act as president, or chancellor, grant diplomas or rewards of merit. In some cases a few months' experience is sufficient to be at the head of one of these colleges.

The teachers, in most cases, make great exertions to ignore before their pupils and the world the individuality and power of disembodied spirits to heal the sick, also the philosophy of Spiritualism, as having anything to do with their practice.

Ancient and modern Spiritualism is the father and mother of the philosophy or the gift of healing by invisible forces, and what is witnessed to-day in the effect of vital or spirit magnetism, in making cures, harmonizes with what is recorded as occurring in the past, and of necessity will extend to future ages. Spiritualists who recognize the power of disembodied spir-

its to assist in healing should not join in word and act those who are doing all they can to destroy public confidence in the possibility of spirits having the power to return from the spirit world with healing elements to benefit the sick.

I will not allude to the many individuals of the different wings of Christian scientists, or metaphysicians, who are taking the course of action above described with their classes. Anyone who has listened to their teachings, watched their actions, and studied their writings upon the subject, knows that what I herein state is true to the letter, and the whole combined force are doing what they can before the public and their classes to separate the healing by spirits, and their aid from their so-called new discovery; also, that their philosophy is decidedly opposed to Spiritualism in any form whatever. There are a few honorable exceptions to this course of action.

They also claim that their new discovery has been made by certain individuals within a few years. Some of them claim that Dr. W. F. Evans was the first to discover the new system, he printing a treatise upon the subject in the year 1869. The book is entitled "Mental Cure," and illustrates the power of mind over mind and disease in a masterly manner, and also the psychological power to eradicate disease. This work was reprinted in England and France, and Dr. J. R. Newton looked upon it as embracing the philosophy that he exercised in his remarkable cures.

Mrs. Eddy some time subsequently printed her book. She, it is stated, was once a spirit medium, or professed to be such before her mind was drawn to writing on this subject; and some of her admirers, also she herself, as I am informed, claims to be the mother of the new science of healing, while there are others interested in the subject who think that Dr. P. P. Quimby was the father of the new system of philosophy, as promulgated today as fact and truth.

Dr. Quimby passed to the spirit world some eighteen years ago, and during his life had practiced the healing art and had his own views, which harmonized with others, but he had never written upon the subject to any extent for publication. Others took down his views at the time he was in active practice, as I am informed.

There is no need of singling out any particular individual as being the head center, or leader, in this new movement at the present time. The works of each individual speak stronger and with more power than self-aggrandizement or speculation. I can see no need of bringing to the front Dr. Quimby at this time any more than I can Dr. J. R. Newton and others. Both Dr. Newton and Dr. Quimby are now denizens of the spirit world, and were powerful magnetic healers in their day, and both did a noble work for suffering humanity. Dr. Newton's work was world-wide

and national, while Dr. Quimby's was local and confined to the State of Maine principally. They were both designated magnetic healers or physicians, both possessed great psychological power, and made use of it in their mode of treatment. This, combined with their powerful vital or spirit magnetism, made them efficient operators, and without question they both made use of the same or similar forces that were used by Elijah, Elisha, Jesus, Paul, and Peter in their day and generation.

In this rendering or explanation it takes all the mystery and secret out of the system, and establishes a philosophy that harmonizes with common sense and reason, also as embracing what is done in healing by and through faith, mind, prayer, and magnetic treatment, as well as all other modes of healing with *invisible forces*, including the cures made by the adherents of the new names which are applied to the same *force* or *power* which makes the cures in all of the other modes described above.

This establishes a system based on natural laws, which is not confined to any particular sect, creed, church, nationality, or people, but is broad and universal, and has occurred in different ages. There is considerable said of late concerning the cures and mode of treatment by Dr. Quimby; some of his friends claiming his cures were made by a different *modus operandi* from that which his patients claimed for him while he was on earth.

I never saw Dr. Quimby while in earth life, but having heard of his mode of treatment from the lips of his patients, I took the liberty while in Portland, in the year 1869, to put in my advertisement printed in the *Press and Argus* of that city, that I gave treatment on the same principle that the late Dr. Quimby did, and it brought quite a number of his old patients to me, and not one of them has ever said they were not like his in most particulars, which is *magnetic treatment, nothing more, nothing less*.

If Dr. Evans accepts Spiritualism as a fact, and Mrs. Eddy at one time exercised her spiritual gifts as a spirit medium, and Dr. Quimby employed a spirit medium in his practice, and Dr. Newton was rooted and grounded in Spiritualism and its philosophy, what is there but selfish policy that causes Spiritualists to be ashamed to designate their system as belonging to Spiritualism?

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## MESMERISM AND SPIRITUALISM.

By Prof. J. W. CADWELL.

Editor of *Facts*:

I have been requested by a gentleman who is interested in mesmerism to give my views on its connection with Spiritualism in *Facts*.

I consider your magazine one of the best means for the dissemination of modern Spiritualism that I know of. Facts, well authenticated, of spiritual

manifestations, published in book form, that are accessible to the masses, are just what is needed now.

The church, Catholic and Protestant, seems to be making an extra effort to spread the gospel of eternal misery for all who do not believe as they do. Your magazine came none too soon, and fills the chasm between theology and rationalism as no other publication can. Fate, or an overruling providence, prepared a Whitlock at the right time.

Fate, or providence, prepared a Mesmer at the right time, also. I am, as you well know, a mesmerist, and realize more and more that it is the grandest science the world has ever known. But few intelligent people doubt the fact that one person can influence another. Probably not all your readers know that fact for a certainty. One of the best evidences that I can now offer to substantiate the truth concerning mesmeric influence is this: On the first day of this year (January 1, 1887) I accompanied two ladies to the dental office of Dr. D. S. Fernald, No. 261 Middle Street, Portland, Me.; and, after they were seated in his operating chair, I by mesmerism alone rendered them so entirely insensible that one had eight upper teeth extracted, the other six; the time required for each, in turn, not requiring as long as for administering gas. Neither knew anything while the teeth were being extracted, or sensed pain during the operation. One of those teeth came so hard that Dr. Fernald was unable to extract it alone; and while two men were exerting their combined strength the tooth broke off, and the remaining portion was crushed, requiring the united effort of both men; and the fragments (one piece excepted) were removed. The doctor remarked that he had never seen people more insensible under the influence of gas or other anæsthetic, or ever so little flow of blood where so many teeth were extracted. A much lengthier account of this case appeared in the *Portland Daily Advertiser*, Jan. 5, 1887.

I think that I can furnish all the evidence that any number of the most skeptical people on earth could demand to establish the great fact of mesmeric influence. That "fact" being established, we are prepared to consider the most important questions that I can conceive of.

What influences, and what is influenced? The mortal body is, as most people know, made up of the particles of matter that have been taken into the stomach, and consists entirely of so many pounds and ounces of bread, meat, potatoes, etc.; that is all. Do these things think? Can they by any possible means be put together to enable them to see, to hear, to love, or hate? Do these possess mentality? Can they act of their own free will on other inert matter? That which controls the human body must of necessity be superior to the body itself. What controls? Mind, says the materialist. What is mind? Is it the result of the accumulation of food particles?

As is well known, the body is undergoing a constant, ceaseless change,—the bones entirely, once in about seven years; the flesh in about one. Although small portions of the body daily disappear by insensible perspiration, as new takes its place, it is not destroyed. It is eternal in its nature, because possessed of indestructible properties. That which controls these changing atoms while in human form is possessed of qualities which mere matter is not,—the power to act, the ability to think, and that property must be as indestructible in its nature as is visible matter itself.

Animal magnetism is the motor power, enabling me, the indwelling force, which I call the spirit, to control the body and limbs,—the house or machine in which I live. These eyes are not, as has been affirmed, windows through which I see the outside world. They are, like the lens of a reflecting telescope, only receivers of ethereal waves, called reflected light, on which are mirrored the outer objects; and the optic nerves communicate to me, the spirit, the nature of those images by wave motions of magnetism. The ears are but mechanical devices, telephones only, and the auditory nerves, like telephone wires, connecting them to my spirit ear, or sense of hearing in the brain. The ear does not hear, the eye does not see; they are but parts of the wonderful mechanism that help make up the house I live in.

As stated in my book, "How to Mesmerize," the *N. Y. Tribune*, May 24, 1881, while referring to some experiments performed by Dr. G. M. Beard, at the Academy of Sciences in that city, says that a lady, who was formerly one of my mesmeric subjects, was able to read whilst blindfolded the title-page of a book which he took from his pocket; and to accurately name cards drawn at random from a pack, and held by the doctor on her forehead. After detailing other experiments of as wonderful a nature, the *N. Y. Tribune* gravely asks: "What is it that sees without the aid of the optic nerve or retina?" and adds: "Here is a question which opens a wide and interesting field for speculation."

I could relate many marvelous incidents wherein my mesmeric sensitives, while mesmerized, and by that developed to do so afterwards, have been able to see and hear without the use of eye or ear. Indeed, more wonderful than that, for they have been able to foresee and hear events days before they transpired. One or two illustrations must suffice for this time.

On the last day of December, 1886, a lady called on me at the United States Hotel, Portland, Me., and requested that I accompany her to the house of a friend whom she wished me to mesmerize, a Mrs. Kennedy, residing at No. 16 Mechanic Street. I think that she had never been mesmerized or seen others, and never been entranced. I mesmerized her in the presence of several ladies. Hardly had I put her into an uncon-

scious state before a disembodied spirit, or what claimed to be one, took control of her, and said that I was going to mesmerize another lady tomorrow, who would have her upper teeth out; that the dentist would have to get another man to help him, and would not be able to get one piece; but we need not worry, as it would eventually work out itself. The very thing predicted happened on the following day, Jan. 1, 1887. At the time of the prediction I did not know that the lady referred to had teeth that needed extracting. The full statement, including the names of the ladies who were present at the time of the prophecy and their residence, appeared in the *Portland Daily Advertiser*, in connection with that already given in this article. After the prediction was verified I returned to the house of Mrs. Kennedy to learn the names of the parties who heard the prophecy, and they were given at my request in the *Advertiser* of the before-mentioned date.

While there the second time I mesmerized her again, on which occasion, in the presence of other witnesses, she gave as correct an account of what would be the West Springfield, Mass., railroad disaster as I have seen in print since it happened. The Railroad Commissioners attributed that accident to the breaking of a journal; but, if I could be allowed to do so, I think that I could prove satisfactorily that that was not the cause; and I believe that, under similar circumstances, another accident like that one may happen at the same place at any time.

I am writing this article during my spare moments, in Greenfield, Mass., while filling a three weeks' engagement for the Spiritualist society of this town. Mr. Bishop A. Beals is also here, as their speaker on Sundays. At his request I made an engagement many years ago to give entertainments in Gowanda, N. Y., for two spare evenings that I had before going to Buffalo. After being well advertised in that town, a spirit took control of one of my mesmeric subjects in Dunkirk, where I was then giving entertainments, and said that I must not go to Gowanda; that if I did I would never go to Buffalo. I was already advertised for an engagement in that city, where I subsequently continued for four weeks. At the earnest solicitation of that controlling spirit I wrote to the postmaster at Gowanda, who was the agent of the hall in that town, that I should be compelled to cancel my engagement there. Had I gone as I intended I would have been on my way to Buffalo in the train that was thrown off the bridge at Angola. I could not have taken an earlier train; and a later one would not have landed me at my destination until too late to commence my course of lectures there. But for a spirit entrancing one of my mesmeric subjects I certainly would have been in that fearful wreck where so many were crushed and burned beyond recognition. Mr. Beals assures me that he distinctly remembers my making the engagement, and of the reason why I canceled it.



I have been asked why, if spirits could save my life, they did not all the others on that train also? In the present limited knowledge that the world has of spiritual phenomena, how could they? Not all are sufficiently susceptible to be affected by them, or by a mesmerist. Therefore, it is not possible that everyone in danger can be warned of it. And with the bitter opposition and insolent sneers that are sure to assail anyone who might be able to do something in this direction, it is only martyrdom to attempt it. Suppose I had been fully informed of the impending Angola disaster. Suppose I had walked into the railroad office and announced that, at a given place and time, a train would leave the track and be hurled into the bed of a creek, a hundred feet below; what would they have said to me? "Crank," undoubtedly; and after it had happened had me arrested and imprisoned for life as the cause.

On questioning a spirit that subsequently controlled one of my subjects, he assured me that it was foreknown in the spirit world, as other events are, before a mortal can even see a connection between the cause and effect.

Mesmerism has done far more for humanity than many realize as possible. It has prepared the way to scientifically understand mediumship and spirit control. It has demonstrated the one great fact that one mind, while in the body, can influence not only the muscles of its own tenement but other human organisms also, and be able to control a medium after it enters the spirit world. That is the key that opens the door between earth and heaven; between those who still live in the mortal body and those who live after the machine that they once manipulated—calling it my body, my limbs, my head, my hands, my feet—is changing back, not to dust, but to its original and invisible condition, preparatory to again becoming parts of other similar machines, for other spirits to inhabit and control here in the nursery condition of the soul, on the material earth. If this mortal life is all there is of life, a hundred times better had we never lived. The pleasures of the fortunate will not compensate for the sufferings of the unfortunate in this life. If there is another, the pleasures that await the unfortunate ones of earth must exceed those of the more favored here by the contrast. God makes no mistakes. It would seem He did if death ends all.

Mesmerism, as no other science can, proves the possibility of a continuity of life for the spirit that so intelligently controls the temple in which it dwells until summoned by the kind and beneficent angel of death to a higher and more progressed state of existence.

GREENFIELD, MASS., June 13, 1887.

The statement relating to me, in the article on the Angola R. R. disaster, is substantially correct as given by Prof. Cadwell.

BISHOP A. BEALS.

## THE PRESS.

BY LUTHER COLBY.

The great World of Thought  
 To perfection is brought  
 By the power of the mighty press !  
 It is the grand college  
 Whence all human knowledge  
 Is attained, the people to bless.  
 Its Promethean fire  
 Bids Ignorance retire,  
 That Error no longer hold sway ;  
 With lightning speed  
 It fills the great need  
 Of all the wide world today.

## THE RESURRECTION.

An improvised poem, given at Boston, April 12, 1887, by Mrs. NELLIE BRIGHAM.

You ask us to look back  
 Along a shadowy, darkened track,  
 Turning backward time-worn pages,  
 Looking through the misty ages,  
 Until we see his resurrection  
 Whose life was full of God's affection ;  
 But 't is not Jesus, just the man,  
 That we would see in this great plan,  
 But the arisen Christ, the spirit,  
 The principle we all inherit.  
 Of this our souls would speak  
 Triumphant, yet most meek.  
 On earth, in heaven above,  
 Lives this principle of love.  
 This resurrection was not in time  
 In a far-off age, on a day sublime,  
 But in our spirits, day by day,  
 In good that never can decay ;  
 And so we see eternal truth  
 Arising in immortal youth ;  
 And looking on the page of history  
 We see, instead of myth and mystery,  
 The deathless truth that Jesus taught,  
 The quenchless light that angels brought ;  
 It lives within our hearts today,  
 And still must live when worlds decay.  
 The truth that man's immortal powers  
 Shall blossom like these Easter flowers,  
 And, as eternal ages go,  
 Shall purer, stronger, brighter grow.

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## EDITORIAL.

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### DR. R. C. FLOWER.

The following sketch of this distinguished physician is made up in part of extracts from our leading American journals, and the history of the English Settlement of Southern Illinois. Possibly no man is better known throughout the country than Dr. R. C. Flower,—certainly no one so young.

“George Flower, the grandfather of Dr. Flower, founded in 1818 the English colony at Albion, Ill. He was a man characterized by a remarkably vigorous intellect, highly cultured, and in affluent circumstances. He was led to this step by his intense love for the New Republic, having learned much of its history and possibilities from the lips of LaFayette, at whose home Mr. Flower was ever a welcome guest when on the continent of Europe. He heard with a thrill of enthusiasm the stories which the great Frenchman related of our early struggle. His quick perception also beheld in the New World the splendor of our future greatness, and he at once determined to cast his lot in the land of liberty. With this purpose in view, in company with his brother Edward (the father of the now celebrated scientist and surgeon, W. H. Flower, of London), George Flower embarked for America, at the head of a colony of two or three hundred persons. The new settlers had to undergo the trials and contend with privations and hardships such as all pioneers are compelled to experience. In spite of these, however, Mr. Flower gave his children an excellent education, one of whom, the father of the subject of our sketch, entered the ministry of the Disciple Church, and became a clergyman of considerable note in the West. He was, as might naturally be supposed, a man whose refinement and culture made him keenly sensible to the inestimable value of a liberal education. The schools of southern Illinois at that time not offering the advantages he desired his children to receive, Alfred Flower, the father of the doctor, procured from Boston the services of a thoroughly educated preceptor to take charge of the early instruction of his children. Thus Dr. Flower, while yet a child, received the foundation for a broad scholarly education. From the Illinois home he went first to Indianapolis, Ind., and subsequently to Cincinnati, Ohio, to enjoy the benefits of a collegiate education. Besides the regular curriculum, Dr. Flower made a special study of law, theology, and medicine,—he was then, as he is now, a hard student, an indefatigable worker. In medicine he is eclectic in practice, relying chiefly upon the vegetable kingdom, and discarding all those poisonous drugs that are deleterious to the constitution.

“His quick, progressive mind also saw the excellence of the Vitapathic system of medicine. He accordingly mastered Vitapathy, and much of the wonderful success his remedies have obtained may be attributed to the peculiar methods employed in their preparation, which, we understand, have never before been used by any of the older schools.

“Dr. Flower’s success in the practice of medicine has for years been a wonder. Why is it that he, a young man but 37 years of age, should have thousands and thousands of patients under his care constantly, patients in almost every town and county in the United States, patients in almost every country on earth? His enemies said some years ago: ‘His fame is but short lived; his practice will soon subside.’ In this they were mistaken. He has under his professional care today, we are told, thousands of patients more than he ever had before. His fame has extended into the old world, and among his happy and grateful patients are those from the different European states, Bagdad in Asia, Bombay, China, Ceylon, and the home of the Japanese. No one for a moment doubts that his fame as a physician will ever live as long as he cures when others fail, and snatches from death’s altar the sick and dying when abandoned by the medical world, given up to die. As long as he can diagnose a disease, telling his patient his trouble (without asking a question) better than the patient can tell himself, just so long will the sick and suffering seek his aid from all parts of the earth.

“The writer has carefully studied Dr. Flower’s methods of practice for years, witnessed hundreds of examinations, and been permitted in many cases to follow the treatment to the close. It would seem that Dr. Flower’s almost miraculous success is the result of his large experience; his almost supernatural diagnosis of disease; his extraordinary and almost superhuman efforts to cure; and his absolute candor on all occasions. Dr. Flower never asks persons to describe their disease. He can tell after once seeing them their trouble better than they can tell themselves. He reads the interior condition, and minutely describes the disease, as the school-boy would the open book. I never knew nor heard of Dr. Flower making a mistake in the examination of a patient. This statement may fall under the eyes of many of his old patients, who will say: ‘Yes, he told me, when he examined me, my troubles better than I could tell them myself.’ How he can with an unerring accuracy read a man’s disease, like an open page, is a secret, and one which any physician could well afford to give four-fifths of his life to understand. Whether this is explainable, as natural or supernatural, I do not know. Dr. Flower disclaims anything supernatural, but does not explain how he does it. But let this be as it may, able to detect one’s disease, and describe it in all its detail, it is not likely he will make a mistake in the treatment. The great trouble in gen-

eral practice has always been that doctors experiment with their patients. Not knowing what the disease is, they more frequently doctor them for troubles they do not have than for the real disease. This mistake, for the reasons above given, does not occur with Dr. Flower.

“It is said that Dr. Flower’s greatest power is seen in desperate cases. This I am inclined to think is so. I have frequently known of his being called to the sick-bed after physicians had been changed, consultations held, and death declared to be the final and almost immediate result. I have seen him enter these death-chambers with a smile on his face, take the dying sufferer by the hand for a few moments, then prepare his remedies; break the silence then by saying: ‘The worst is over; he will be better tomorrow, and soon be well again.’ I have never known those death-bed predictions to fail. By what power he can go into the throes of death-chambers, even when respiration is growing labored, and the death-watchers have taken their places, cause an immediate cessation in the progress of the disease, and speedily bring the sufferer back to health and life, I know not. But that he has done so in almost numberless instances hundreds will attest.

“The above facts have been furnished to the publishers by a professor well known in Boston and vicinity, who has made, for years, a careful study of Dr. Flower’s practice.”

#### DR. FLOWER AS A BUSINESS MAN.

In business Dr. Flower has been equally successful. In fact, it has been said by the best authorities that everything he undertakes succeeds, and that all his investments pay. One thing is certain, that outside of his practice, in the business world, he has built up more than one prosperous and gigantic enterprise. He has made not only a fortune for himself, but fortunes for many.

A prominent finance man remarked that it didn’t make much difference what Dr. Flower went into, it was sure to succeed,—that his wheat fields in Dakota, his ranches in Texas, his mines in Colorado, like his practice and medical business in the East, constantly increase, ever unfolding like a forest in bloom. He has hundreds of people in his employ in different parts of the country, but can always tell you the exact status of any of his different business interests.

It is said that Dr. Flower is largely interested in the Security mines of Colorado, and that under his management the stock of the company has increased in value from less than half a million to eight millions of dollars within the last twelve months.

#### DR. R. C. FLOWER AS A WRITER.

As a writer Dr. Flower is well known in many of the leading journals

of the country. He is one of the editors of the *American Spectator*, a family journal, published in this city, a paper which is increasing in circulation very rapidly. It is pronounced by all critics a family treasure, and must at an early day find its way into all homes where a truly valuable paper is appreciated.

J. S. McDonough, of Philadelphia, in his history of the English Settlement of Southern Illinois, says, in speaking of Dr. Flower :—

“He is a man of great individuality, a man of methods, and a man who from all appearances does the work of a hundred men. Dr. Flower’s palatial residence on Commonwealth Avenue is one of the finest in the city ; the situation is the choicest on what is claimed by Bostonians to be the grandest and most superb of all American streets. Here the hand of art and design has played a great part. The cost has never been considered in giving comfort, elegance, and beauty to this model home, and within these radiant rooms and granite walls live the happiest hearts on earth. The doctor takes a great interest in his home and in every little thing about the place. He might be considered a domestic man, for when not actually engaged in his profession he is always to be found at home or with his family.”

Dr. Flower has a winter home on the St. John’s River, Florida, opposite the town of Palatka. His place is said to be one of the most beautiful in the State. His house was made in the north, shipped to Florida, and put up by northern men. The orange grove, though young, is large and very beautiful ; and the entire place is fast being converted into a garden thoroughly tropical. The place is new, and it is said will take two years to complete the doctor’s plans in developing and beautifying it. Acres of ornamental garden, with lakes and ponds, drives and walks, watered by artesian wells through pipes under the ground, every few feet exposed, fountains, and sprays, and everything tropical which grows, leafs, buds, or blooms. It is fast approaching as near a paradise as earth can afford. Wrapped up in his home and the home life, as Dr. Flower is, it seems to be his life’s joy to make his home, wherever it may be, to blossom like the rose.

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### JUDGMENT AND REASON IN ALL THINGS.

What the antagonistic views of society toward Spiritualism have to do for or against its reception by the world is the important question of today. Truth cannot find a stronghold until proven ; and antagonism may help to bring to the surface the smouldering fires of distrust, which will in time be put out by the light of reason. Every science has had its advocates and opponents until at last they have arrived at the truth.

Spiritualism can never suffer. What seems to be a conflict is, in reality, only a development. Materialization even has never been more perfectly vouched for than during the recent unpleasant discussions. We are not wise enough to see the end, but have no doubt that this, like other truths, will in time prove itself, by scientific communication, on a spiritual plane. The present system of organized fraud-hunting may bring about what we have always advised, a better and more convincing manner of investigation, instituted and carried out by *mediums* and *their guides*. Absolute honesty of purpose seeks no carefully-secreted conditions, liable to be considered fraudulent, but only perfect harmony. The best manifestations occur when least expected, both in mental and physical phenomena, and should be accepted only from the standpoint of reason. It may be proven that a certain phenomenon did occur, and be valuable as proof of a power not generally accepted, but of no value as a proof of disembodied spirit existence, unless it bears positive evidence of an individual intelligence known to have existed in physical form, but now physically dead. Our investigations prove that these phenomena do occur with sensitives when there is no absolute proof of the individuality of disembodied intelligence. At a slate-writing seance with Mr. Calvin West, of Syracuse, on a book-slate, and with no physical pencil, a message was written purporting to be from Mr. D. M. Bennett, but which we believe was written by one of the medium's guides, intentionally to deceive. In another case of independent writing, which came under our notice, a demand was made for money, bearing the signature of a friend, but it was undoubtedly a forgery, for the purpose of extorting money for the medium. In neither of these cases is there any question as to the genuineness of the phenomena, but no evidence that the persons were present whose names were signed to the messages. Honesty of purpose, we are convinced, cannot be expected from all in spirit life, and while this is the case, we find grand and noble spirits whose missions are good, true, and elevating, and whose teachings we must judge of from the standpoint of reason.

The wholesale denunciation of mediums who have been accused of fraud, as unworthy of consideration in these phenomena, is alike unjust and unreasonable. Even Jesus said: "Let him who is without sin cast the first stone." Scarcely one person in a hundred can claim such perfection in any business or profession. In our own experience the best proofs we have ever received came from mediums whose names have been placed on the long list of those whom some person has claimed to have exposed. In fact, from the lowest class of phenomena, if there be any such (?), to the highest forms of mental mediumship,—from the dark seance to the test medium and inspirational lecturer on the platform,—many have suffered from unjust criticism; while not a few, probably, have under their own or some

other influence produced what seemed to be fraudulent manifestations, while a limited number have intentionally defrauded the public. For this class we have no excuses to make; if fraudulent, punish them, and watch them as you would any dishonest person if again you come into their presence, but first prove beyond question that they are guilty.

These mental and physical phenomena are not alone confined to disembodied intelligence; in fact, hundreds of cases are on record where persons have left their physical body and traveled, as Emanuel Swedenborg did, to distant places. Of these we would mention the case of the prisoner who, while his body was locked in a cell at Michigan City, appeared and talked with Gov. Porter at Indianapolis at three o'clock in the morning. Also a little girl, only three years old, who saw and conversed with an uncle who lived in Iowa, he giving her the particulars of an accident which was not known to any of her family at East Putney, Vt., where they resided. Another that of a divinity student, who, while at Cambridge, left his body one night and went to Bucksport, Me., and was seen by three persons on the street, visited his home and was recognized, and then returned to his body at Cambridge, conscious of what had occurred, all of which he wrote to his wife the next day. She, also, having seen him wrote the circumstances, their letters passing each other. None of these show any evidence of a life beyond the grave.

Comment as we may upon spirit phenomena, those who have seen the most must be convinced that the same laws which cause the phenomena above mentioned also control those of a similar character where the person who has passed to spirit life comes back and proves beyond doubt his identity by a similar appearance. These come unsought, and frequently to people who know but little of the phenomena of Spiritualism, and are very satisfactory proofs of a future life.

In no other way are these phenomena more important than when used in healing. The medical fraternity know full well the correctness of clairvoyant diagnosis and the magnetic effects of mediumship, yet not one in ten of them is honest enough to admit that the spirit M. D. is not only as capable as ever to diagnose and prescribe, but possesses greater powers than while in physical life. Many of these control mediums who of themselves know nothing of medicine, and hundreds of people are being cured by them. Not a few of these powerful healing mediums are employed by regular doctors to save their patients, while they do not tell the secret of their success.

Many who are antagonistic to mediumship are treated by *sensitives* who practice under the name of mental, prayer, and magnetic healers, all of whom, it is claimed by many, are in reality spiritual mediums. In fact, many of the best mental healers are mediums, some of them being igno-



rant of their real power, while others have, like Judas, sold their birthright and denied the spirit. All of these are different in their manner of practice. A few days ago we visited Mrs. J. Follansbee Gould for a magnetic treatment, and without a question, or a hint of any kind, she told us every symptom and many interesting details of our life. This is not an unusual occurrence; there are hundreds who can do equally as well, miles away, with no better clue than a lock of hair or a letter.

Dr. J. R. Newton was a Spiritualist medium, and cured frequently without contact. The following is told of Mrs. Caroline M. Edwards, of Boston, who had suffered intensely for a long time with rheumatism: Mrs. Fanny Conant brought the doctor to see her, and as he came up the front steps she started up stairs, and almost instantly the pain ceased. When he saw her he touched each foot, but the pain had gone, and has never returned. This was sixteen years ago. The same might be said of a young lady whom he cured about the same time of severe headaches, and who has never had one of them since.

Several years ago, while visiting in Vermont, we asked Dr. E. A. Smith for a clairvoyant sitting. He knew nothing of what we wished, but immediately described a lady and her condition, stating that at that moment she was on a sofa, and giving several details, of which we could neither of us have the remotest idea, three hundred miles away, all of which proved correct.

Mrs. Whitlock is constantly receiving letters from persons, of whom she has not the slightest knowledge, for psychometric readings, and frequently writes a dozen or more pages of details in reference to physical conditions, friends, business, etc., and in some cases has located disease and given prescriptions.

These phenomena, which are considered by many extraordinary, are to the students of occult communications as natural as any others. That they are not mathematical quantities, and cannot be measured, is a truth; neither can any other psychological system of thought. The ignorant observer, who has seen a few manifestations of mental or physical phenomena, is frequently sure that fraud is the active agency, while the more advanced student is willing to admit that he has not conquered the untold mysteries of natural laws.

We may burst the gates of superstition, on the one hand, only to find on the other more material for mental disagreement. Nearly every religion has had its medium, and none greater than Jesus of Nazareth, who said: "By their works ye shall know them, and greater works than these shall ye do also."

Let it be understood we do not ignore the religious and intellectual development which this science creates, but we contend that these phenomena

are the foundation stones on which the temple of truth must rest. Nor do we accept as a part of Spiritualism all the side issues with which it has been *curse*d. Facts are not fancies, but absolute truth, and he who would know them must investigate with patience, free from prejudice.

We believe that all human actions in the physical have their counterpart in spirit life. A man who is questionable will be as much so there until he finds a better way, and uses his powers for his moral, mental, and social development. These are not simply theories, but facts as given by spirits, as nearly every investigator has heard over and over again.

Our reader, who has never seen or heard much of this subject, asks: Why do n't these things come to me? and we answer, for the same reason the sciences of astronomy, geology, etc. do not. You do not seek them; you are willing your preacher, lawyer, doctor, and special scientist should study and investigate for you, but the means are available to everyone in this country for investigation. You will not be forced to receive these truths unless perchance your intellectual faculties are of such a nature as to make you especially intuitive or sensitive in these directions; then, like many others, you may be able, as "John" did, to see the heavens open, and be conversant with the spirit world around you.

Do you believe this? you ask. We answer, *Yes*. "Grieve not the spirit," for by your side stands your father, mother, wife, or child, all waiting that you may accept them as your earthly visitors, that they may teach you the glories of your future home. Thousands of similar manifestations are constantly being given by mediums, many of them upon public platforms and under conditions beyond question.

To our regular readers these ideas will not be new, but they will excuse us, we feel sure, knowing that thousands will read this sample edition who know but little of these subjects, and have never seen *Facts* magazine before.

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### A CAMP-MEETING TRIP.

As the camp-meeting season is near at hand a few general ideas may be interesting to those of our readers who intend to visit the different camps. The Onset Bay meeting commences about the middle of July, and continues through the month of August. Onset is a beautiful place, near East Wareham, and about fifty miles from Boston, at the head of Buzzard's Bay, on the main branch of the Old Colony railroad, and express trains for Martha's Vineyard, Provincetown, and other Cape Cod summer resorts stop at Onset station. While there it is very easy to visit the above-named

places, also Nantucket, New Bedford, and others in south-eastern Massachusetts.

For accommodations, in price and quality, no other Spiritualist camp-meeting excels it, and everything necessary for comfort and pleasure may be found in abundance. The bay offers fine inducements for bathing, boating, and fishing. The commodious Temple furnishes all that is necessary for concerts, theaters, and social entertainments. The auditorium seats three or four thousand people, and looks out upon the bay. Here large audiences assemble to listen to lectures, and attend conference and fact meetings, which are in session nearly every day, both morning and afternoon. As a summer resort it has few equals, and for those interested in Spiritualism no superior.

While at Onset one may visit the meeting at Harwich, about forty miles further down the Cape. This, although local, is one of the oldest Spiritualist organizations in the country, and brings together large numbers of pleasant people from its immediate vicinity.

Returning to Boston, we find some medium who will interest the seeker with spirit phenomena; also abundant facilities for visiting the many places of interest. From here we pass over the Hoosac Tunnel route and stop at Fitchburg; then go from there for a visit to the Ringe camp-meeting, a new but pleasant one. Then to Lake Pleasant, which is the oldest of all the large Spiritual meetings. It is situated about one hundred miles from Boston, in a beautiful country with hills and mountains in all directions, and a lake near by, from which the camp takes its name; here we find boating and bathing; and a large auditorium where thousands of people congregate. This meeting is held during the month of August. Going west from here we cross the Connecticut River, and after an hour's ride arrive at the Hoosac Tunnel, the longest one of its class in the country. The scenery over the route to this point is well worth a long journey to the lover of nature.

From Lake Pleasant we go north to Bellows Falls, and thence by Claremont Junction to Lake Sunapee, the gem of New Hampshire. This beautiful lake is about thirty miles west of Concord. On its eastern bank, at Blodgett's Landing, is the Sunapee Lake Spiritualist camp, which is comparatively young, but has very fine natural advantages. The genuine hospitality and freedom found there make it a very attractive and pleasant place to visit.

Returning to Claremont Junction, or going to Concord, we again start on our journey to Queen City Park. From White River Junction, on the Vermont Central railroad, we pass through some very fine scenery in Vermont. After a journey on the cars it is very pleasant to rest for a time, and no place can be pleasanter than at the Van Ness or American hotels

at Burlington, both of which are managed by Mr. L. S. Drew, one of the most popular hotel men in New England. After a short trip of two miles, by carriage, steamboat, or cars, we arrive at Queen City Park, which for natural attractions has no superior, overlooking, as it does, Lake Champlain, with the Adirondacks in full view, it is indeed a lovely spot. With a good hotel and plenty of accommodations in cottages we find a pleasant resting place after the bustle of the larger camps. Here many of the mediums arrive the latter part of August.

The trip would hardly be complete without a day spent in visiting the Ausable Chasm in New York, nearly opposite Burlington, and easily reached by steamboat and stage. It is one of the most interesting natural curiosities we have ever visited. Before returning home we think it would be pleasant to visit Lake Memphremagog, which we reach by passing over the Vermont Central to Wells River, and from there via the Passumpsic railroad to Newport. Here we find one of the most interesting lakes in New England, and on its bosom floats the "Lady of the Lake," probably the only iron steamer of her size ever built and transported to America in pieces from Scotland, for a small inland body of water. Her cost, we understand, when completed was \$80,000.

From here we again pass over the Passumpsic railroad to Wells River, thence over the Lowell to the White Mountains. Passing the Twin Mountain House we arrive at Fabyan's; from here a trip, if pleasant, up Mount Washington will repay you for all it has cost in money and time. A short distance further on and we are at the Crawford House; and yet a little further the "Notch," one of the most beautiful spots in New England, through which the train passes to Portland.

At the last-named place we may take either boat or train for Boston, or if not yet satisfied with camp-meetings, we may take the Maine Central railroad to Etna, where one of the strongest camp-meeting organizations exists, and where on Sundays people come by thousands in their own carriages to know about Spiritualism. Leaving here we go to Bangor, where we go by steamer down the Penobscot to Verona Park and Temple Heights, both beautiful places on the banks of this charming river.

We have now made about the round trip of the camp-meetings in New England. Leaving out only Niantic, a pleasant camp-ground in Connecticut, a few miles from New London, on Long Island Sound.

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### TO THE LOVERS OF MUSIC.

We desire to call your attention to the pianos and organs manufactured by the Smith American Organ and Piano Co. of Boston. Established in

1852, and having made something over 120,000 instruments, their name is known throughout the civilized world, and as their productions have always been of a high order their reputation is second to none. In organs they make a great variety, ranging from the plain four-octave organ at \$25 to the Connoisseur and double manual, the finest reed organs made, some costing as high as \$1000. The designs are adapted for parlor, church, chapel, school, hall, or conservatory use. The combinations are so varied that they can suit individual tastes to a nicety. In pianos their specialties are uprights, which are pronounced by those competent to judge to be equal to any made. Using nothing but the *best material*, employing none but the *most skillful artisans*, the result is a perfectly satisfactory piano in design, tone, touch, and durability, alike satisfactory to the amateur and professional. Their cases are finished in elegant designs, in ebony, rosewood, cherry, mahogany, and walnut. Their factory and warerooms are located on Tremont Street, opposite Waltham. All Tremont Street cars pass the door.

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#### HOTEL ONSET.

At last Onset has a large first-class hotel. Last year Mr. J. B. Clark, of New York, bought the old hotel property, and has added to it a large main building. The rooms and furnishings will compare with the best at other popular resorts, and are superior at \$2 and \$2.50 per day to those where the prices range from \$4 to \$5.

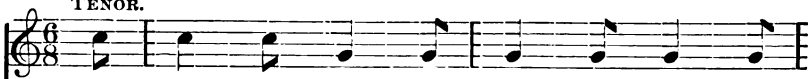
The proprietors, Messrs. Herschman & Collins are thoroughly acquainted with the hotel business, and without doubt will make this one of the most popular summer resorts on the coast.

# THE SPIRIT'S MISSION.

(QUARTET.)


HERBERT LESLIE.

TENOR.




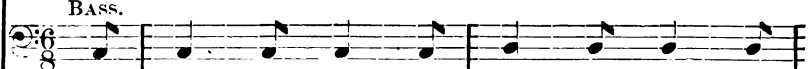
1. We come at morn and dew - y eve, At

SOP. AND ALTO.




2. Our mis - sion is the work of love To


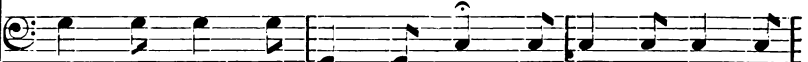
BASS.




ra - diant noon and mid - night hour, To breathe our mes - sa -



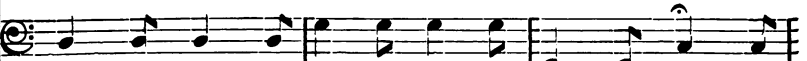
kin - dred in the earth - ly home, And they with joy our



ges or leave The in - ward to - kens of our power. Think



work ap - prove, And of - ten kind - ly bid us come. Thrice



Copyright, 1887, by Herbert Leslie.

THE SPIRIT'S MISSION.

not our home is far a - way From  
glad - ly we the call o - bey, When

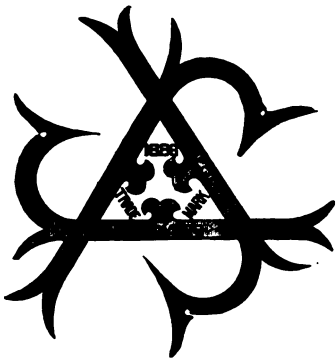
The first system of the hymn consists of three staves. The top staff is the vocal line, the middle is the right-hand piano accompaniment, and the bottom is the left-hand piano accompaniment. The lyrics are: "not our home is far a - way From glad - ly we the call o - bey, When".

hu - man sym - pa - thy and love, Nor when de - sired, that  
yearn - ing hearts the wel - come give, Re - ceive our love, our

The second system of the hymn consists of three staves. The top staff is the vocal line, the middle is the right-hand piano accompaniment, and the bottom is the left-hand piano accompaniment. The lyrics are: "hu - man sym - pa - thy and love, Nor when de - sired, that yearn - ing hearts the wel - come give, Re - ceive our love, our".

we de - lay To leave our spir - it home a - bove.  
care re - pay, In our com - mun - ion joy - ous live.

The third system of the hymn consists of three staves. The top staff is the vocal line, the middle is the right-hand piano accompaniment, and the bottom is the left-hand piano accompaniment. The lyrics are: "we de - lay To leave our spir - it home a - bove. care re - pay, In our com - mun - ion joy - ous live.".



**Dr. R. C. FLOWER'S**

**SCIENTIFIC**

**REMEDIES.**

MANUFACTURED ONLY BY

**FLOWER MEDICINE COMPANY,**

1762 Washington St., Boston, Mass.

**Dr. R. C. Flower's Liver and Stomach Sanative.**

For Malassimilation, Dyspepsia, Torpid Liver, and all kindred troubles, it surpasses any known remedy, while at the same time it is a matchless system tonic. Price, \$1; six bottles, \$5.

**Dr. R. C. Flower's Nerve Pills.**

For the Brain, Nerves, and Muscles. For Hysteria, Insomnia, Nervous Prostration, Vertigo, etc. The finest food for the nervous system ever compounded. Price, \$1; six bottles, \$5.

**Dr. R. C. Flower's Lung Cordial.**

The most certain and radical cure for Throat and Lung Affections,—nature's invincible eradicator of the death germ of Consumption. Pleasant to take, quick in action, permanent in effect. Price, \$1; six bottles, \$5.

**Dr. R. C. Flower's Blood Purifier.**

The greatest Spring Medicine in the world. It is so near a specific for Scrofula, and those dreadful diseases so closely allied to it, as well as cancers, tumors, salt rheum, erysipelas, tetter, eczema, etc., that it is justly entitled to the name of "King of Blood Purifiers." Price, \$2; six bottles, \$10.

**Dr. R. C. Flower's Pain-Destroying Elixir.**

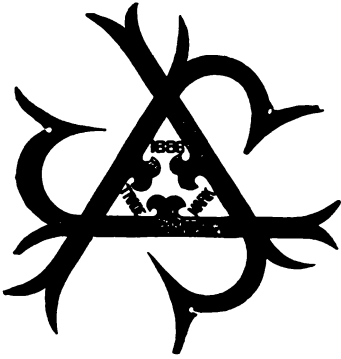
A radical and infallible cure for Rheumatism, Sciatica, Neuralgia, Face-Ache. Tic-Douloureux, etc. Price, \$1; six bottles, \$5.

**Dr. R. C. Flower's Magnetic Plaster.**

Removes most speedily Ulcers and Tumors from the Liver and internal organs, all impurities and inflammation from the Kidneys, all bile and ulcerous matter from the Stomach, tuberculous and scrofulous matter from the bronchials and lungs. Price, 50 cts.; six plasters, \$2.50.

**For Sale by all Druggists.**





**DR. R. C. FLOWER'S**

**MAGNETIC**

**PLASTER.**

**For Liver, Stomach, Lung, and Kidney  
Difficulties this Plaster has no equal.**

---

It removes most speedily ulcers and tumors from the liver and other internal organs, all impurities and inflammation from the kidneys, all bile and ulcerous matter from the stomach, tuberculous and scrofulous matter from the bronchials and lungs.

For a weak back, this plaster is a speedy, effective, and permanent cure.

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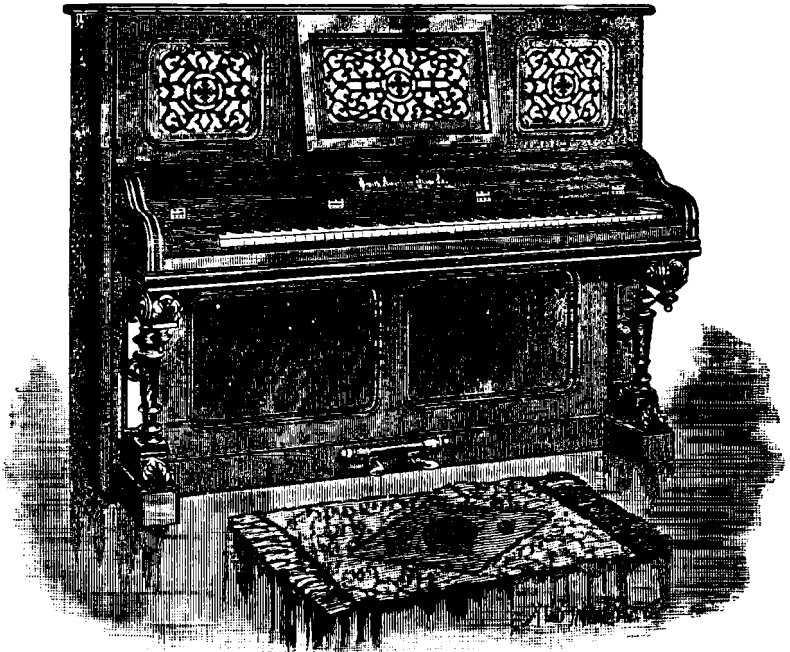
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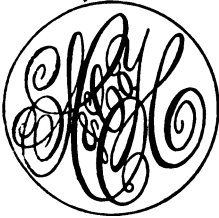
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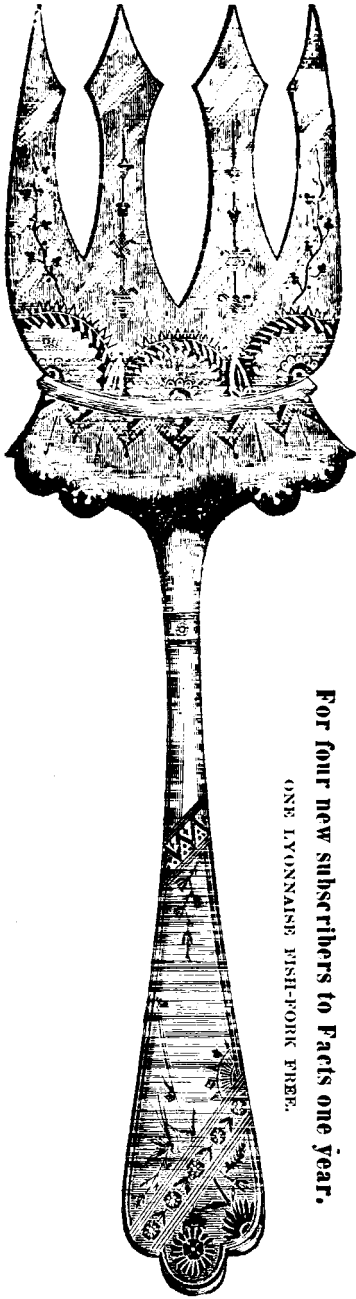
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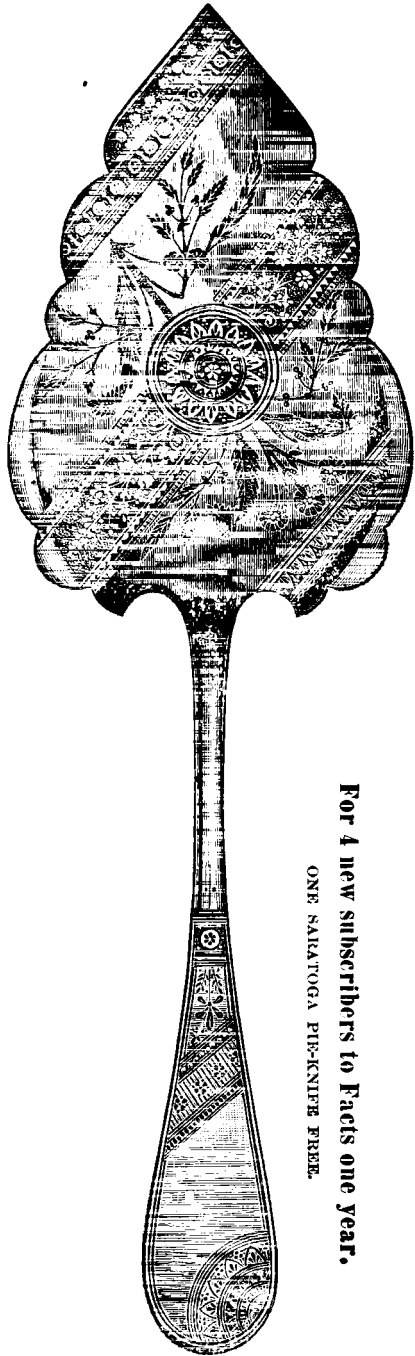
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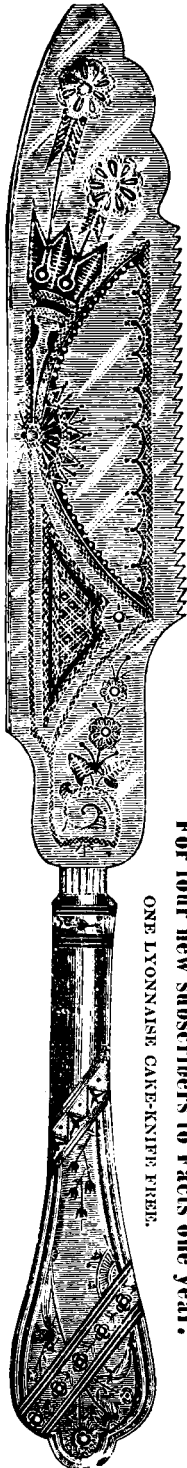
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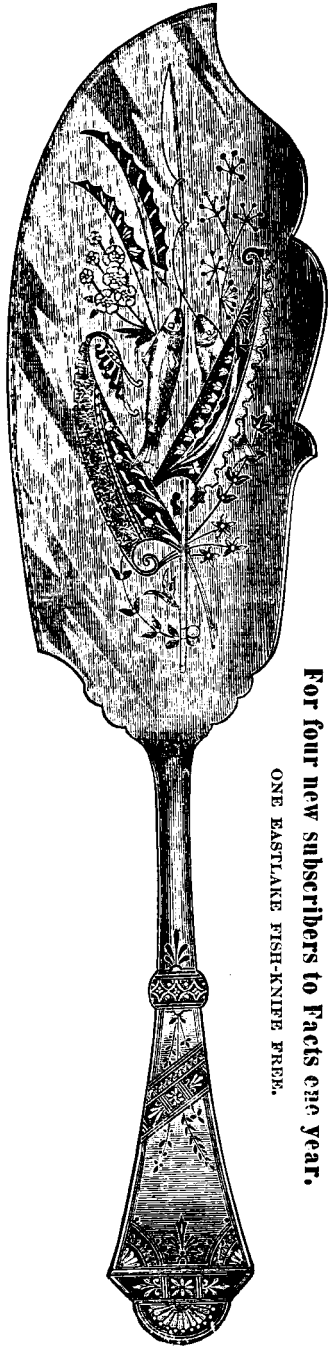




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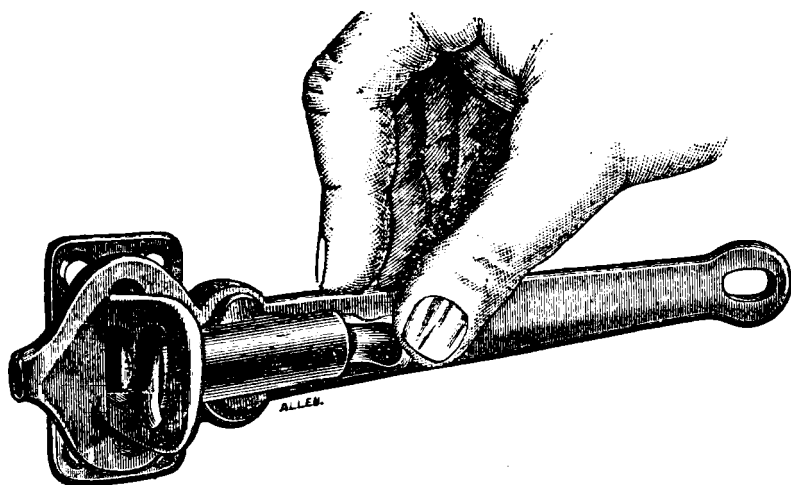
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