

**Chapter 1 : Project MUSE - The Vanishing Messiah**

*Francis Schlatter (c. ) was an Alsatian cobbler who, because of miraculous cures attributed to him, became known as the Healer.*

In he emigrated to the United States, where he worked at his trade in various cities, arriving in Denver, Colorado , in He then undertook a two-year, 3,mile walking pilgrimage around the American West which took him across eastern Colorado, Kansas, and Oklahoma, and then to Hot Springs, Arkansas , where he was arrested and jailed for vagrancy. In early he escaped and headed west, walking across Texas, New Mexico, and Arizona and into southern California, where he began his first efforts at healing with the Indians of the San Jacinto Valley. After two months, he again took up his pilgrimage and traveled east across the Mohave Desert , living on nothing but flour and water. Crowds gathered about him daily, hoping to be cured of their diseases simply by clasping his hands. The following month he returned to Denver, but did not resume his healings until mid-September. During the next few weeks, his ministry drew tens of thousands of pilgrims to a small home in North Denver. Schlatter is said to have refused all rewards for his services. His manner of living was of the simplest, and he taught no new doctrine. He said only that he obeyed a power which he called Father, and from this power he received his healing virtue. On departing the Morley ranch, Schlatter told Morley that God intended to establish New Jerusalem in the Datil Mountains, and the healer promised to return at that time. Ten years before, the guide said, he had come across the body of a dead man following a blizzard. Years later, in , Hewett returned to Mexico and examined the copper rod again. By now the director of the School of American Research now the School for Advanced Research and the Museum of New Mexico , he showed interest in the rod and made a donation to the village of Casas Grandes to hire a teacher. He placed the rod in the collections of the two institutions he directed, which shared space in the Palace of the Governors in Santa Fe, N. Ada Morley, who had visited at length with Schlatter during his three-month stay at her ranch in New Mexico in early , had her doubts. I know the coyotes would never have left it so if it had ever lain there bearing flesh. Over the next twenty-five years, several men arose claiming to be Francis Schlatter. One, a Presbyterian minister named Charles McLean, died in Hastings, Nebraska, in , creating a controversy between skeptics and believers. Louis, Missouri, in October Most recently, *The Vanishing Messiah: The Life and Resurrections of Francis Schlatter* , argues that the healer conspired to stage his death in the mountains of Mexico and returned to the United States to continue healing in the eastern and southern parts of the country until his death in St. Only a few copies of the original exist; however, in Norman Cleaveland published *The Healer*: Sunstone Press , which incorporates the original material.

Chapter 2 : The Healer: The Story of Francis Schlatter - Francis Schlatter - Google Books

*Excerpt from Biography of Francis Schlatter, the Healer: With His Life, Works and Wanderings About a year ago the public was startled by the appearance of a man who created no little excitement, which in time was followed by intense interest and belief.*

Francis Schlatter was born in Switzerland. In 1845 he emigrated to the United States, where he worked at his trade in various cities, arriving in Denver, Colorado, in 1850. He then undertook a two-year, 3,000-mile walking pilgrimage around the American West which took him across eastern Colorado, Kansas, and Oklahoma, and then to Hot Springs, Arkansas, where he was arrested and jailed for vagrancy. In early 1852 he escaped and headed west, walking across Texas, New Mexico, and Arizona and into southern California, where he began his first efforts at healing with the Indians of the San Jacinto Valley. After two months, he again took up his pilgrimage and traveled east across the Mohave Desert, living on nothing but flour and water. Crowds gathered about him daily, hoping to be cured of their diseases simply by clasping his hands. The following month he returned to Denver, but did not resume his healings until mid-September. During the next few weeks, his ministry drew tens of thousands of pilgrims to a small home in North Denver. Schlatter is said to have refused all rewards for his services. His manner of living was of the simplest, and he taught no new doctrine. He said only that he obeyed a power which he called Father, and from this power he received his healing virtue. On departing the Morley ranch, Schlatter told Morley that God intended to establish New Jerusalem in the Datil Mountains, and the healer promised to return at that time. Ten years before, the guide said, he had come across the body of a dead man following a blizzard. Years later, in 1861, Hewett returned to Mexico and examined the copper rod again. By now the director of the School of American Research now the School for Advanced Research and the Museum of New Mexico, he showed interest in the rod and made a donation to the village of Casas Grandes to hire a teacher. He placed the rod in the collections of the two institutions he directed, which shared space in the Palace of the Governors in Santa Fe, N. M. Ada Morley, who had visited at length with Schlatter during his three-month stay at her ranch in New Mexico in early 1852, had her doubts. I know the coyotes would never have left it so if it had ever lain there bearing flesh. Over the next twenty-five years, several men arose claiming to be Francis Schlatter. One, a Presbyterian minister named Charles McLean, died in Hastings, Nebraska, in 1876, creating a controversy between skeptics and believers. Louis, Missouri, in October 1876. Most recently, *The Vanishing Messiah: The Life and Resurrections of Francis Schlatter*, argues that the healer conspired to stage his death in the mountains of Mexico and returned to the United States to continue healing in the eastern and southern parts of the country until his death in St. Louis. Only a few copies of the original exist; however, in Norman Cleaveland published *The Healer*: Sunstone Press, which incorporates the original material. Newspapers across the U.S.

**Chapter 3 : Biography of American Healer Francis Schlatter Part 1**

*About a year ago the public was startled by the appearance of a man who created no little excitement, which in time was followed by intense interest and belief. This peculiar man (in plainness of attire only) was the subject of discussion from the Atlantic ocean to the Pacific, and from the great.*

It is timely as an Easter post at least: Francis Schlatter was thought to be Christ resurrected, and he himself had numerous resurrections in the Progressive Era. But before I get into that, a couple of quick notes. Second, please note that when I make a passing reference to curanderismo Mexican American folk healing in the text, I know next to nothing about the subject. Fortunately, Brett Hendrickson has a book forthcoming with NYU Press on curanderismo, which I am very excited to read later this year. And as an aside, he told me Schlatter does get discussed briefly in the book. Schlatter never set foot in Oregon, neither before nor after his rise to fame. Twelve months prior he was virtually unknown, wandering through the New Mexico desert. But by August, newspapers from coast to coast were writing about the "New Mexico Messiah" and cracking jokes about a new sect of "Schlatter Day Saints. Schlatter was born in to German peasants in the French province of Alsace-Lorraine, eventually emigrating to the United States in the s. Primarily working as a shoemaker, he settled in Long Island before moving to Denver in the early s. He was a lifelong Roman Catholic, but according to newspaper reports he also took an interest in Congregationalism, Methodism, and Spiritualism. Kansas City Journal, The exact timing of his calling is hazy, but we do know that around he came to believe that "the Father" the term Schlatter always used to describe God had given him a specific directive to heal the sick and bring comfort to the poor. He wandered throughout the Midwest and Southwest for two years, testing out his healing powers. Interestingly, this German immigrant who spoke broken English got his "big break" from the Spanish-speaking population of Pajarito, New Mexico. People could not help but notice the similarity between Schlatter and the common depictions of Jesus. One Albuquerque reporter, eyeing a print of Christ that hung on the wall behind Schlatter, noted that "As one looked from the flesh to the presentment, the likeness was startling. Every line and touch to be found in the picture were found in the man. Christ on earth in our day. Fox then convinced Schlatter to join him in Denver for a "healing crusade" of sorts. It was in Denver, beginning in September, , that Schlatter achieved national fame. A San Francisco newspaper reported on his work in Denver, noting that Schlatter, "the remarkable man who claims to be Christ," stood in line every day from 9 AM until 5 PM, praying over and grasping the hands of the "throng of people" estimated daily in the thousands who sought to be healed. Los Angeles Herald, Schlatter carried on with his work for two months, standing day after day on a makeshift platform greeting the masses. Meanwhile, rumors swirled about the source of his healing powers. His background as a shoemaker led at least a few to claim he was the legendary "Wandering Jew. A Nebraska newspaper devoted an entire two page spread to a "Schlatter Symposium," surveying professors and doctors in and around the Lincoln area. They mostly dismissed his healing work, attributing it to animal magnetism, hypnotism, and fraud. Newspapers reported that he "often told of his visits with the prophets while out in the Arizona deserts" and some asserted that he had claimed to be the second coming of Christ. Schlatter, for his part, seemed only to say without elaboration that his healing power came from "the Father. As people discussed and debated the possibility that Schlatter could be a new messiah, Schlatter slipped suddenly away. He left in the middle of a November night, leaving behind only an abstruse handwritten note that read, "My mission is finished. Father takes me away. Journalists were dispatched to track down the would-be Messiah, while rumors, gossip, and supposed sightings were constantly reported. One of the most humorous "sightings" involved a vagrant who resembled Schlatter being jailed in Los Angeles. As the American public searched for the missing messiah, a New Mexico woman named Ada Morley supposedly met the fugitive and sheltered him for the winter. Schlatter would not live to the end. Some speculated that he died from a self-imposed fast, but the actual cause of death is unknown. Yet, just like Jesus, Schlatter came back from the dead. He reappeared later that year in Canton, Ohio. And also in Hastings Neb. There was a key difference between all of the resurrected Schlatters and the original, though. Schlatter in his resurrected form always seemed to want money for his work, which is something the original never

demand. Yet Americans who lived through the s would almost certainly have understood what someone meant if they reported that a "new Schlatter" was in town. To some, Schlatter represented the very essence of a modern Christ. He also connected with working-class folks. To his supporters, he was proof that God could still work miracles in the modern world. To others, Schlatter was nothing more than a fake healer who somehow duped people into belief. As one newspaper put it, "Francis Schlatter, the tramp Christ, was an ignorant fraud. In the bottom right corner Schlatter made an appearance, with a caption that read that Uncle Sam "was carried away by the Schlatter craze some months ago. There are many intriguing avenues to explore: Fortunately for me, this is just a blog post blogging as scholarship? But I can leave you with this, which is perhaps my favorite bit of information I uncovered about Schlatter: They used his notoriety to sell pretty suits. Omaha Daily Bee,

## Chapter 4 : Francis Schlatter | Revolv

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

Francis Schlatter Explained Francis Schlatter "c. In he emigrated to the United States, where he worked at his trade in various cities, arriving in Denver, Colorado , in He then undertook a two-year, 3,mile walking pilgrimage around the American West which took him across eastern Colorado, Kansas, and Oklahoma, and then to Hot Springs, Arkansas , where he was arrested and jailed for vagrancy. In early he escaped and headed west, walking across Texas, New Mexico, and Arizona and into southern California, where he began his first efforts at healing with the Indians of the San Jacinto Valley. After two months, he again took up his pilgrimage and traveled east across the Mohave Desert , living on nothing but flour and water. Crowds gathered about him daily, hoping to be cured of their diseases simply by clasping his hands. The following month he returned to Denver, but did not resume his healings until mid-September. During the next few weeks, his ministry drew tens of thousands of pilgrims to a small home in North Denver. Schlatter is said to have refused all rewards for his services. His manner of living was of the simplest, and he taught no new doctrine. He said only that he obeyed a power which he called Father, and from this power he received his healing virtue. On departing the Morley ranch, Schlatter told Morley that God intended to establish New Jerusalem in the Datil Mountains, and the healer promised to return at that time. Ten years before, the guide said, he had come across the body of a dead man following a blizzard. Years later, in , Hewett returned to Mexico and examined the copper rod again. By now the director of the School of American Research now the School for Advanced Research and the Museum of New Mexico , he showed interest in the rod and made a donation to the village of Casas Grandes to hire a teacher. He placed the rod in the collections of the two institutions he directed, which shared space in the Palace of the Governors in Santa Fe, N. Ada Morley, who had visited at length with Schlatter during his three-month stay at her ranch in New Mexico in early , had her doubts. I know the coyotes would never have left it so if it had ever lain there bearing flesh. Over the next twenty-five years, several men arose claiming to be Francis Schlatter. One, a Presbyterian minister named Charles McLean, died in Hastings, Nebraska, in , creating a controversy between skeptics and believers. Louis, Missouri, in October Most recently, *The Vanishing Messiah: The Life and Resurrections of Francis Schlatter* , argues that the healer conspired to stage his death in the mountains of Mexico and returned to the United States to continue healing in the eastern and southern parts of the country until his death in St. Only a few copies of the original exist; however, in Norman Cleaveland published *The Healer*: Sunstone Press , which incorporates the original material. Newspapers across the U. Strindberg and his plays Evert Sprinchorn, ed. Hewett, *Campfire and Trail* Albuquerque: University of New Mexico Press, , 69" It uses material from the Wikipedia article " Francis Schlatter ". Except where otherwise indicated, Everything.

## Chapter 5 : Biography of Francis Schlatter, the Healer

*Francis Schlatter (c. ) was an Alsatian cobbler who, because of miraculous cures attributed to him, became known as the Healer.. Biography. Schlatter was born in the village of Ebersheim, Bas-Rhin, near S@lestat, in Alsace on April 29,*

## Chapter 6 : Francis Schlatter - Wikipedia

*About the American faith healer Francis Schlatter who is now largely forgotten, history and biography of the man. FOOTNOTE PEOPLE IN U.S. HISTORY.*

## Chapter 7 : Francis Schlatter, an s American Jesus

*LC copy has a clipping concerning the finding of Schlatter's body, mounted on p.*

## Chapter 8 : Francis Schlatter

*Francis Schlatter, the healer Catalog Record - Electronic Resource Available LC copy has a clipping concerning the finding of Schlatter's body, mounted on p. Also available in digital form on the Internet Archive Web site.*

## Chapter 9 : Francis Schlatter Explained

*In compiling this book it has not been the intention to include an exhaustive biography of Francis Schlatter or a detailed account of the extent and results of his work as a healer. The latter, at least, is too well known as a matter of contemporaneous history to require exploitation here.*