

MAR 15 1886
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CITY OF WASHINGTON

Vol. V.]

MARCH, 1886.

[No. 3.]

FACTS

A MONTHLY MAGAZINE,

Devoted to Mental and Spiritual Phenomena,

INCLUDING

Psychometry, Clairvoyance, Clairaudience, Mesmerism, Trance,
Inspiration, and Physical Mediumship; Prayer, Mind, and
Magnetic Healing; and all Classes of Psychical Effects.

SINGLE COPIES, 10 CENTS; \$1.00 PER YEAR.

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

PUBLISHED BY THE
FACTS PUBLISHING COMPANY,

Corner Bosworth and Province Streets.

P. O. Box 3539.

BOSTON, MASS.

WHOLESALE AND RETAIL AGENTS:

COLBY & RICH, Publishers of the 'Banner of Light.'

FACTS PUBLISHING COMPANY.

Post-Office Box 3539, Boston, Mass.

L. L. WHITLOCK, EDITOR.

All editorial or personal matter should be addressed to L. L. WHITLOCK, Providence, R.I.

RATES OF SUBSCRIPTION.

Single Copies, 10 cents; \$1.00 per year.

RATES OF ADVERTISING.

\$25 Per page for 5000 copies.

15 1-2 " " " "

10 1-4 " " " "

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To Subscribers.—We intend to make important improvements in *Facts* the coming year, and, by so doing, give our subscribers the worth of their money, *without a premium*, believing that most of them would prefer the improvement of the magazine to any premium we could offer.

Our intention is to add to our present collection of photographs those of other mediums, speakers, and prominent persons of interest. From these our subscribers will be allowed to select any one picture for each yearly subscription by *paying 25 cents extra*; and to any person who will send us a new subscriber with their own, with \$2, we will send any one desired. These pictures are worth from 50 to 75 cents each.

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A. B. FRENCH.

FACTS.

MATERIALIZATION.

By Mr. JOHN WETHERBEE, Boston, Mass.

The facts of materialization are the most astounding of all the spiritual manifestations. There is an objective, sensuous evidence in them of intelligent spiritual power that is somewhat startling. I cannot say they are superior to other and more simple manifestations. If I was going to give the preference to any form, I should give it to the intellectual rather than the physical or materialistic manifestations.

The belief in the facts of materialization has been very hard for me to rationally receive as actual spiritual occurrences. The ponderous, human-looking, and active forms that claim to externalize themselves as the personalities of our departed friends violate all our conceptions of spirit life. I do not know — as in the exhibition of truth — that it is obliged to conform to any preconceived notions of what truth ought to be; still the fact that exists in the average mind is often, necessarily, in the lens of observation, and more or less affects the object,—and, to some extent, thus is a factor in the observation. The forms that appear also suggest other disabilities,—such as old age, bald heads, gray beards; often the apparition of children, who have been dead long enough for them to have grown into adults, so that one cannot feel that, in these old or young forms, we behold the real persons as they now exist as entities in the land of souls; and, if they are, then there would seem to be a wisdom in an early departure, after one had reached maturity, so as to be perpetuated in one's best estate, or prime of life.

Taking all these things together, one ought not to blame the investigator, or the skeptic, for being doubtful of the fact, even if they consider it in some way a fraud, even when not proved so; for, as the Rev. M. J. Savage says of the manifestations in general: "That, to establish their claim, there is a body of evidence that would be regarded as conclusive proof on any other proposition whatsoever; but yet I find no fault with this incredulity as long as it is honest and sincere; for, if it be true, doubt will not destroy it, and we can all much better afford to wait than to be deluded." I have felt thus towards the phase of materialization, and for those who still have doubts of its spiritual origin.

Hard as the fact has been to swallow, I have been obliged to swallow it, and consider spirit materialization of forms as palpably a proved fact as any fact in existence. All who have given attention to this matter have seen great improvement in conditions. Side rooms, and suspicious possibilities, have given place to the covered inclosure, or cabinet, in the seance room, with ocular proof of honesty, so that any fair-minded person has to admit the actual fact. As for myself, I have had great privileges, which is my excuse for so often writing on the subject. I think I owe it to the invisible intelligences for their disposition to enlighten me.

I could fill quite a large book with my testimony, but a statement or two may do as well as a volume; so I will mention an incident that occurred at the seance of the Misses Berry. Every incident at these seances, under their new conditions, is worth relating, but the following seems to cover the whole ground:—

No human being was in the cabinet, except Miss Berry,—that was as certain to everyone present as that there is but one moon accompanying our earth. I was at the cabinet interviewing a spirit that certainly seemed to be the spirit it claimed to be; behind him—for it was a male spirit—there came also a female one, who called me father; and, while doing so, I still in contact with the other one, the manager (Mr. Albro) was talking with "Charley," the control, whose voice I recognized as Miss Berry's, from the inside of the cabinet. There were, then, the two forms that I was in contact with, and the medium, who gave evidence of her presence, as distinct from the two forms. As soon as my two spirits retired into the cabinet, I turned around and saw a female form going to her friends in the room, and was recognized

by them. I know it did not come out of the cabinet, for I was standing in front of it, with the two spirit forms of whom I have spoken.

As I took my seat, I said to my friend Billings, who sat next to me: "Where did that spirit come from?" and he said: "Right out of the floor behind me, as I was standing at the cabinet, and in front of me" (pointing to the spot). Every person present was aware of that fact, and it shows there were three forms extemporized. That the medium was alone in the cabinet was absolutely certain.

I will now mention an incident at Mrs. Fairchild's, who also has given me palpable proof of her mediumship. There is an old gray-headed man that seems disposed to come to me, and in a most demonstrative manner. He claims to be my old friend Ralph Huntington. I do not know whether it is he or not,—that is not the point. He has appeared to me over a dozen times; he comes every time right up apparently out of the carpeted floor. I take him by the hand, and talk with him, and, when ready, down he goes perpendicularly, and is *non est*. Sometimes this occurs near the cabinet, but oftener near the center of the room, five and even six feet from the cabinet; so that the reader can see there is no illusion in the fact.

I will mention that, at a late seance, my friend, Senator M——, was at the cabinet talking with a spirit, and behind him, farther from the cabinet, up as usual, head first, came this old man; and when he was erect, I took him by the hand, Senator M—— turning around, I introduced him to the spirit, and we, two mortals and two extemporized forms, were for a few seconds quite social, when the parties retired, one into the cabinet, the other to his seat; the old man and I were left alone, when he made his exit in the usual way,—that is, sinking down straight into the carpet, really an actual, visible dematerialization. This fact is so unmistakable that, in the instance related, everybody in the room will testify to it.

These are but two of the numerous incidents that I could relate that convince me perfectly of materialization, that, at least, the forms are *spiritual manifestations*, and that, after all, is the main question; all others are secondary, for the greater comprehends the less.

MATERIALIZATIONS WITH MRS. CADWELL.

By Mrs. SARA WILLIAMSON, New York City.

Editor of *Facts*:

According to promise, I send you a short account of a seance of Mrs. L. S. Cadwell, at her residence, 272 West Thirty-Sixth Street, New York City. Although the medium was suffering from the results of long illness, brought about by domestic affliction, the manifestations were very fine. Several strangers were present, who made a thorough examination of the cabinet, which was a space next a solid wall, made by the curtain. The medium — dressed in a black wrapper, with a woolen robe above it, as she suffered from cold — sat on a chair until she was entranced, and then passed into the cabinet. Instantly the clear tones of the guide, "Nelse Seymour," were heard saluting the circle. This spirit is very powerful, and his voice is characteristic both in singing and speaking. Then appeared the slender and graceful form of Elizabeth F. Hatch, who always comes first, to manufacture the veil for the use of all the spirit forms. Coming out in the light, she first invited all present to observe that her hands were perfectly bare and empty; and pointing to one of the strangers present, beckoned him to stand near her. Stooping down, with rapid manipulation, in a moment she produced a long veil of gossamer upon his boot, which she permitted those present to examine. With arch emphasis she said that he ought to be ashamed to carry all that fabric in his boots.

After this came "Lucille Western," who came out; and, standing under the gaslight, first showed her hands to those present, perfectly empty and bare; and, waving them up and down, in a moment produced a rose, which she presented to the gentleman. He expressed a desire to have it dematerialized, upon which she took it, and in a few seconds handed him the bare stem, every vestige of the flower having disappeared. The mother of the medium — a tall and commanding form, much taller than the medium — next appeared, and then invited the gentlemen to measure heights with her, to satisfy themselves that she was not the medium. She remained a long time replying to questions upon spiritual subjects and laws, and suddenly dematerialized before the sitters.

The little spirit daughter of the medium, "Lulie," was heard

next explaining the mode of the departure of the spirit from the body at the hour of passing out. This little one came chattering in childish fashion, describing spirits present, and giving tests to those present. She showed herself at the curtain, and held quite a conversation with her little mortal sister "Madge," who is very fond of her.

A small-statured, slender spirit, called "Panny," next materialized, and, after having her height measured (she was about seven inches shorter than the medium), materialized a white rose for a gentleman present. Several spirits, both male and female, personal friends of those present, manifested, and demonstrated perfectly. The guide and control of the cabinet, "Nelse Seymour," materialized in his full height, six feet two inches (the medium is five feet seven and a half inches), and received all who wished to see and converse with him. He sang in a fine tenor voice several scraps of melody; and, with the spirit "Panny" (who sings in an exquisite soprano voice, of great power and flexibility), sang "Angels Ever Bright and Fair." (The medium is not a singer.) The medium was shown by one spirit who held the curtain aside while standing before the circle.

This seance was remarkable in the fact that the medium was in an inferior physical state, while the spirits appeared to have no limit to their power. To keep a record of the many continuous demonstrations of power through this medium would fill a volume, even in the short space of her public work (two years). No seance, so far as I know, has ever occurred without one or more manifestations that were marvelous in power, and striking as tests. The voices alone are extraordinary.

DECEMBER 4, 1885.

A MOTHER'S EXPERIENCE.

By Mrs. H. O. CURRIER, Exeter, N. H.

In August, 1859, I laid away the body of a sweet little babe. The attending physician was a very intimate friend of my husband, and a sincere, true believer in Spiritualism. The babe breathed out her life in my arms, the doctor sitting at my side. I arranged the little form for burial with my own hands, laid her in the cradle, and left the room, determined to have a good cry. I

folded and put closely around her eyes, and fastened on the back of her head. The gentleman objected, saying: "I think she might see a little under the handkerchief." Knowing the committee had securely tied the handkerchief, and knowing that she was a genuine medium, I asked the controlling spirit if I might put something more over her eyes. The spirit said: "Yes, do whatever you please." I then took a handkerchief out of my pocket, tore it in two, folded each half over and over until I had two small square folds of sixteen thickness each. I put the folds over each eye, and then put the large one over all, and securely fastened it back of her head. The doubting gentleman said: "I am satisfied that she cannot see through all that." Then the committee changed the cups of paint, thus changing the colors, but it made no difference with the medium; the flowers were laid upon the card-board as rapidly as ever, and no mistakes made. Every touch of the brush left the shading complete, and all agreed that, at least, the medium did not do the work without some invisible assistance.

Later, I met her in Bangor, Me., where she gave still more wonderful manifestations, and still more convincing proof of double influence. I was present at a sitting she gave a gentleman there, painting a representative of his family in flowers of great variety, and talking at the same time with him about friends she saw (or the Indian saw). I remember of her telling him of a vessel she saw on the ocean, describing it, and giving the name she saw on it; giving an accurate description of a man on board the vessel, who waved his arm to her, and she described what she saw on his arm,—an anchor, letters,—and much more that I do not remember plain enough to write. The gentleman seemed very much affected by the description, and said a very dear friend of his, now dead, once was an officer on board of a vessel by the same name, and the description she gave of him was perfect; and he fully recognized the arm, having once seen it, and remembering how much his friend regretted having ink put into his arm. All this time the hand of Mrs. Blair kept steadily at work, until the large and very beautiful bouquet of flowers was finished.

This is only one of the many wonderful tests that I have witnessed through her mediumship. For a little time she was before the public as a test medium, giving to humanity as strong an evi-

dence of spirit power as I ever witnessed. I think now she is known by the name of Mrs. Murdock, living in the vicinity of Boston, and sometimes gives her visitors the privilege of her medium powers.

MY CONVERSION TO SPIRITUALISM.

By Dr. GEO. AMOS PIERCE, Lewiston, Me.

I got a test once I little expected, which, by following it up to find out if it was really spirits that gave it, made not only a Spiritualist of me but a medium. This test came to me upon a very sad occasion, for I was not a Spiritualist then, but a very bitter opposer,—raps were rats, bugs, or noises wrought by other natural causes than spirit,—even toe joints might snap, or some person might possibly tell a lie about it. Well, at the time I got the test above named, my oldest son, aged seventeen years and six months, lay dead (as I thought) in my house, then in Dover Village, Me. My other children and their mother, my wife, with the help who had been about the house, were all away in the field and garden, or somewhere, getting respite and rest of mind and body after the ordeal of fatigue and anxiety they had recently passed through. I was left in the house all alone, but did not know it at that time. With others of my family and friends, I was very much worn out, as the saying is, for want of rest, food, and sleep, and at the time to which I allude, was sitting alone in a back pantry trying to eat a little food, and compose myself so I might get some rest. I was sitting with my head upon my hand and elbow, leaning upon the table, more sorrowful and sad than words can describe, thinking about my family, my great loss and affliction, when suddenly, as though my son was standing and speaking near me, a voice as surely his own as ever he spoke when in the earth form and in good health, spoke to me, saying: "Dear father, I will help you now; do not feel so bad." But I did not, could not, once think it was my son's voice. I thought him to be dead, and lying so cold and lifeless in the adjoining room.

After hearing those words, as above, which sounded so much like my son's, I arose and went into the room where he lay a corpse, expecting to find some one of the family there; but no

person was present. I then went about the house, and around it, out of doors, and even up into the chambers, but not a person was anywhere about that I could see, hence thought it was all my own mind, derived from my anxiety, and at once returned to the room where I heard the words I have named spoken, and seated myself as at first, and resumed the same position, because I rested that way best, when the same words were repeated as at first. You, reader, may judge of my astonishment; I cannot. I was amazed. Again I went all about, as I did after hearing the expression the first time, but could find no person. I was all alone in the house with, as I then thought, my dead son. Again I seated myself at the table, but not in the same position. I was listening; but, while listening, could hear nothing. I took up my teacup to drink, and, for a moment, my mind was diverted, when the voice spoke the same words again. That was more than I could bear in all of my obstinate skepticism as to spirits communing.

Soon after my wife and friends returned, and found me — my head on the table — weeping. But I had been given a new birth, yet through a terrible ordeal of sorrow and phenomena that I could not doubt. That was a first step,—just the lower round of the ladder, twenty-three years ago last October. By this writing, if no more, you will have one more fact. I surely know when I was born into the heavenly kingdom of Spiritualism.

More anon, if acceptable.

DECEMBER 15, 1885.

EXPERIENCES AT LAKE PLEASANT.

By LEWIS R. POWER, Marblehead, Mass.

Editor of *Facts* :

I am one of those who went to laugh, and remained to investigate. One of my tests was received at Maud Lord's circle at Lake Pleasant. I began investigating in January, 1885, and it was through Mrs. Dillingham's influence that I came out a Spiritualist.

I had been invited to go to Mrs. Lord, but would not, because I did not believe in dark circles. The Sunday before I went to

the lake, I had a circle at my house. My brother came and said he would see me at the lake. I had been up once, came back to do some business, and intended to return the next day. He said he was going off on a trip with my brother and his wife, who were going on a Raymond excursion next day. I asked him if he would materialize. He said: "Yes, Jack." I asked him when he came to wear a fireman's uniform. He said he would try.

During my first visit, I had been to the Eddy brothers three times, and, when I got back, went again to them, expecting that was the place. Mrs. Dillingham was with me. She became entranced, and said my brother (calling him by a nickname he gave her) was in the cabinet, but could not get out. I went to Mrs. Sawyer's, but got nothing.

On Thursday evening, two friends purchased tickets for Mrs. Lord's circle, but the conditions not being right, she held none until the next day, which was a rainy one. A brother-in-law of mine had come up the night before, and told me that, at a circle held the Sunday before, my brother had come through another medium, and said he was going to see me at the lake, and that he appeared at that circle in a fireman's uniform. The next morning I bought two tickets for Mrs. Lord's circle, and we went. I had never seen Mrs. Lord before that time, so she did not know me. As soon as the circle was begun, she said (interrupting a description she was giving the other side): "Here is some one who says he is Will, and has just got back from his trip with Dan." No one answered. Mrs. Dillingham asked me if I recognized it. I told her "Yes," but said no more. I was then touched under the chin by a small hand. Mrs. Lord turned around and told me it was my sister Gussie, who died in 1859. All at once I saw something forming in the air, and was touched, and told to keep my eyes open. Soon a bright light was brought. I stepped right over, and below the light was the face of my brother, just as in life, materialized only down to his shoulders.

My sister Gussie then came right in front of me, as a girl of twenty years. As soon as she was gone, my boy, who had been gone two years, came right in the air; then a young girl whom I lived next door to for years came, just as pretty as in life, dressed in white, and with a large, white poke-bonnet on.

I had said nothing to anyone; but when she came, I said, men-

tally: "Can that be you?" I was struck three times on the knee, and a voice said, so all could hear: "Of course it is" (calling the name aloud). "Tell what you have seen, and keep your eyes open." I then told the company what I had seen, and while doing that, another one came up at the back of Mrs. Lord's chair, and I described her and her dress, which was a small, black check; and then, turning to Mrs. Dillingham, I told her: "If we had not left your mother at home, I should tell you she stood before you, only she is shorter than your mother." She said it was her grandmother. That circle was full of facts to me.

After I arrived home, I found my brother and his wife went through Lake Pleasant going home at ten o'clock that morning. I went to Mrs. Lord's at eleven, so she could not have known that.

LETTER TO MRS. FAY ON RE-MATERIALIZATION.

By Mr. THOMAS CURTIS, Somerville, Mass.

BOSTON, Dec. 2, 1885, 156 West Concord St.

MR. L. L. WHITLOCK :

Dear Sir,—Enclosed please find copy of letter just received. The writer is an entire stranger to me. Such voluntary and unsolicited testimony is the strongest indorsement of that great proof of immortality,—spirit materialization. I send it to you, thinking it will be an acceptable item for your *Facts* magazine.

With kind regards, very truly yours,

MRS. B. H. FAY.

EAST SOMERVILLE, Mass., Nov. 30, 1885.

My Dear Mrs. Fay,—I feel it my duty to express to you my gratitude for the great pleasure and perfect satisfaction I had in attending your seance last Saturday evening. I am perfectly satisfied that everything was carried on honestly, and I say that it was perfectly wonderful, as well as beautiful, the materializing and dematerializing of so many forms right in plain sight of everyone present. It was a sight that I shall never forget. Three of my friends materialized, and came to me, and I recognized them

perfectly; one of them was very dear to me, and it was worth everything to me to see and take her by the hand, and talk with her; and then, as she wanted me to see her dematerialize, I saw her do so, standing close by her until there was nothing to be seen. It is strange that people will let such grand proofs as these go by without taking some pains to find out the great truth they reveal. I cannot express to you my gratitude, but I hope you may long be spared to give these evidences of immortality. It is the first of the kind that I have ever seen that has been satisfactory, and was all that could be asked; and I thank you and the spirit friends that came to me through you.

Believe me sincerely yours,

THOMAS CURTIS.

A STARTLING DREAM VERIFIED.

By Mr. CHAS. W. HIDDEN, Newburyport, Mass.

Editor of *Facts*:

During the severe storm of the latter part of January, of the present year, there washed ashore at Kennebunkport, Me., the remains of a large vessel, supposed to have been the bark *Isadore*, wrecked off Zora Cliff, Me., on the night of Nov. 30, 1842.

In connection therewith, Mr. L. D. Wheeler, a reputable blacksmith of this city, tells me the following story, for the truth of which he vouches:—

A night or two before the sailing of the bark, one of the crew dreamed that, on the day of sailing, a terrible storm arose, and the *Isadore*, forced back onto the shore, near the mouth of the harbor, was wrecked, and all on board lost. The following morning he related the dream to his wife and pastor, and both were so impressed with its startling distinctness that they advised him not to go, and the *Isadore* sailed without him. The bark sailed from Kennebunkport Nov. 30, 1842, at the time appointed. During the day a terrible storm arose; slowly, but surely, she was driven back to shore, and at night went down off Zora Cliff, a few miles below the mouth of the harbor, with all on board.

FINDING THE BODY OF A CHILD.

By MRS. CARRIE E. PRATT, Providence, R. I.

In the month of March, 1883, a poor, distracted mother came to Dr. E. A. Pratt to know what had become of her child. She thought he had been enticed from home by some older boys of bad reputation. "Red Medicine," Dr. Pratt's control, described the boy; then said: "I see him, with another boy, going toward the river; he jumps on the ice; I see the ice crack away, and float with him on it; he slips off into the water, and his body is carried down by the current."

"But," said the lady, "the river has been dragged thoroughly, and he is not there." "Go down further to a large tree," said 'Red Medicine,' "and there you will find him."

This was in the evening. The next morning they went to the place named, dragged again, and found the body about ten feet from the place the spirit had said. The anxious mother, who had not slept for three days and nights, lay down beside the body of her child, and fell asleep, blessing Dr. Pratt for restoring him to her, though he could no longer speak.

(From the *Banner of Light*, Oct. 5, 1885.)

ADDITIONAL MESSAGES RECEIVED THROUGH THE MEDIUMSHIP OF MRS. PATTERSON.

By Mr. THOMAS R. HAZARD, Vacluse, R. I.

Your columns for October 3rd contain an article transferred thereto from those of the *North American*, of Philadelphia, Pa., wherein were given certain messages received by myself through the medial instrumentality of Mrs. L. M. Patterson of that city. I herewith send you the following as additional evidences of the wonderful powers of Mrs. Patterson as a slate and automatic writing medium:—

"I am the geologist that made the book called *Footprints of the Creator*. To be sure I went out by my own act, but I was in a state of distraction at the time. Had I known what spirit life was like I should have suffered on. But regrets are useless, and unmanly besides. There are more than an hundred now all anxious to come, and, therefore, one interferes with the others.

HUGH MILLER."

"I am contented with my position. It was an uncharitable act of so-called friends that sent me here. It's over now, and I am satisfied. W. C. RALSTON."

"Happy to meet you. I fear very much that neither your wife or daughters will get control of the slate today, as there are so many trying that they interfere with one another. R. W. EMERSON."

"Emerson no longer looks on this as a rat-hole philosophy. He has solved the problem for himself. E. SARGENT."

While in earth life, Emerson was accustomed to contemptuously refer to Modern Spiritualism as a "rat-hole philosophy."

"Ask the publishers and they will tell you this is characteristic of my writings. I am on intimate terms with your spirit family. C. BRONTE."

In the following three communications the spirits refer to a party of gentlemen who are investigating the phenomena of Modern Spiritualism:—

"There is a strength of will-power in some one or two of that party that will be hard to overcome; not that they do n't deem it possible for spirits to hold intercourse with earth, but because it is at variance with popular opinion. [My daughter] ANNA."

"There was an influence to overcome that was very *hard* to overcome. Some of these men were opposing without knowing it; it was all so adverse to the teachings they had received. E. S. WHEELER."

"*My Friend*,—The missing article in connection with Caffray is in the left-hand corner [of his office desk]. It has a bit of black thread tied loosely about it, as a mark. It has slipped into another article that is written on foolscap, which is marked by several names, 'Providence' among others, written transversely on the upper part. GEORGE W. DANIELSON."

"APRIL 26, 1884.

"The paper is in the place I designated. I have seen it there within the last twenty-four hours. I have learned more in the little time I have been here than in all the years spent in the body. G. W. D."

Dear Mr. Hays, that account of the Copying in the place mentioned by Mr. Denmark for I. Westcott and saw for myself your description of the London Colton and Amin are associated with me in the grand work of making the basis of our own text by the and tell I will write for the lady you mention and I am well give the name as we feel much interest in her she is a highly cultivated lady E. Beards -

emancipation, and, if it never did anything more, that was a grand act that will live throughout eternity. ABR. LINCOLN."

JULY 31, 1885.

We are obliged to omit a portion of this article for want of space. We have also had some very fine writings with Mrs. Patterson. —ED.

The adjoined original communication (as also the preceding one signed by her, in which she confidently asserts that "the publishers will tell you this is characteristic of my writings,") was written automatically by the hand of the medium by Charlotte Brontë—the well-known authoress of *Jane Eyre*, etc.—in almost microscopical characters, of which this text-engraving is a *fac-simile*. It is recorded that in consequence of the extreme poverty of the gifted sisters they were obliged to economize closely, and accustomed themselves to write in an almost infinitesimal hand. The similitude of this specimen may be readily recognized (by comparison therewith) as corresponding with an autograph letter of Charlotte's inserted after page 134 in Wemy's edition of her life.

Since writing the foregoing I have fallen in with a missing sheet of notes on which, among others, I find the following communication written between the fast-closed slates at Mrs. Patterson's, in the spring of 1884, in my presence:—

"They ask, do they, what good has Spiritualism done? I, for one, say it fired my brain and nerved my hand to indite the proclamation of

FACTS.—MISCELLANEOUS.

TRUE PHILOSOPHY OF MENTAL HEALING.

By W. J. COLVILLE, Boston, Mass.

WE are so often asked the questions: "What do you think of mental healing? How do you explain it? How do you reconcile metaphysics with Spiritualism?" while a host of similar questions keeps pouring in upon us, almost incessantly, both verbally and by letter, that we cannot refrain from expressing our opinions, from time to time, on these important and interesting themes, with a view to their publication in some popular and widely-circulating periodical. We do not, of course, propose in an essay occupying only about half an hour in delivery to enter fully into all the intricate problems of thought on these topics which are today agitating the public mind. We can only hope, in this preliminary effort, to stimulate interest far enough to induce some among our hearers and readers to apply themselves diligently to a study of metaphysical science, and to endeavor to prove the truth of our premises by successful experimentation.

Experience, as is often said, is indeed the test of truth; but we must be willing to apply the test honestly and fearlessly, or we can never obtain satisfactory results. It is a fact, admitting of no dispute, that in Boston alone, at the present time, there are hundreds of persons ready at any time, and in any place, to assert that they owe to mental science an amount of mental and bodily health and vigor to which they were utter strangers while under the dominion of popular ideas concerning *Materia Medica*. The recent laws against irregular medical practice have induced many magnetic and clairvoyant physicians to turn their attention more fully to purely spiritual methods of cure, leading them to abandon, to a greater or less degree, all hold upon what is ordinarily included in the term "medicine."

The works of Dr. Evans, which are having a very large circulation, have done even more than those of Mrs. Eddy, to popularize a knowledge of what Dr. Evans terms "The Divine Law of Cure." The term, "Christian Science," adopted by Mrs. Eddy and her followers, is objectionable to some minds, though peculiarly attractive to others. We do not employ it to designate our own school of philosophy. We prefer *Universal Theosophy*, which we consider a wider and altogether unsectarian term, though often confounded with occultism, a much more limited term, signifying the

science of things hidden. Theosophy, as you are doubtless aware, means divine wisdom,—being derived from two Greek words, “*theos*,” God, and “*sophia*,” Wisdom. Theosophy is, therefore, the science of God, of spirit, of divine things. To be a Theosophist one must be acquainted with the spiritual universe, and study its laws, and in proportion to his understanding of spiritual truth, and his surrender to it, and in this ratio only can he be a successful healer by metaphysical or theosophical methods.

Mind *versus* Matter is the great case now being tried in all the courts of learning in the modern world. Mind or Matter, which? is the great issue of the day. On this one issue hangs all true science, philosophy, and religion. Temporize as we may, temporizing cannot last forever, and a temporizing policy is never a logical or conclusive one. Are we Spirit, or are we Matter? Does matter produce mind, or does mind create matter? These are questions we must answer; half-way answers will not do. Physics or Metaphysics, Materialism or Spiritualism, which? We cannot have both; one must stand, the other must fall; both cannot stand together, as they affirm diametrically opposing postulates. Spiritualism, so called, is often only a system of Materialism, with a fragment of Spiritualism tacked on by way of ornament; in other cases, it is a mass of erroneous theological dogma, with an illogical belief in spirit communion added by way of supplement. We do not wonder that this is so, as we cannot forget the previous training the majority of persons have had before embracing the fact of spirit communion; but the endeavor to support, promulgate, and perpetuate so unsatisfying a creed must, of necessity, result in the utmost mental confusion.

Longfellow stated the truth in two lines of his sublime poem, “The Psalm of Life”: “Dust thou art, to dust returnest, was not spoken of the soul.” The point of emphasis needs to be laid on the third word of the first line in this quotation: “Dust thou **ART**” was not spoken of the soul; it cannot be truly affirmed of the soul; therefore, as an inevitable consequence, “to dust returnest” cannot be spoken of the soul. Everything goes back to its original elements; a stream cannot rise higher than its source; an effect cannot be greater than its cause. Now, the materialistic supposition—a palpable error even on its surface—is that matter is everything; that the basis of all life is crude, unconscious matter; that the universe is governed by some incomprehensible, blind force which, without possessing any intelligence whatsoever, is capable of evolving consciousness out of unconsciousness; life out of death; spirit out of matter.

Our reason rebels against all such absurdity; no scientist worthy of the name ever propagates such trash. Huxley, Spencer, Tyndall, and a host of other noted men,—who, by the way, are only specialists after all, and excel only in their own peculiar departments of research,—disclaim Mate-

rialism as much as Spiritualism. They call themselves Agnostics: that is, they confess they do not know what the basis of existence really is; on primal causation they are confessedly ignorant, and thus leave the coast clear, and the road open, for all who can delve deeper than they into the mysteries of man's spiritual anatomy.

The first great affirmation of true Spiritualism, or genuine Metaphysical science, is: "I am spirit, I am not matter; spirit is substance, matter is shadow; spirit is eternal, matter temporal; mind is immortal, the body mortal. Science, in its physical researches, may find a primordial cell, common to all organisms, and pronounce this the basis of all organic life; but protoplasm is an effect, it is not a cause of life. Labrack in France, Darwin in England, and others who have come after them, may have gone very far to demonstrate the truth of the evolutionary hypothesis,—and, indeed, the germination of the human fœtus in the maternal womb goes far to substantiate this conclusion, as the embryo itself assumes a variety of forms resembling those of lower animals before the human shape is perfected; but all such facts utterly fail to do more than enable the student of material sense to trace the genealogy of form; the underlying principle of being is as much a mystery as ever; and we are confounded in our scientific colleges with the great, mysterious, unsolved problem of causation fully as much as when, in the divinity class, where old-fashioned theology is expounded, we are told that "nothing" was the element out of which God made everything.

Pythagoras, Socrates, Plato — all the great minds of Greece with which we are familiar through the classics — have asserted that the soul itself, the individual ego, called by the Hindoos the *atma*, or seventh and highest principal in man, has always existed, and forever will. We hear much of atoms, units, and primaries in scientific *parlance*; but what these units are has never been demonstrated, as they have eluded every physical research; and, what is more, they always will, for they only exist in the realm of mind; they are living ideas; spiritual entities; immortal thoughts of Deity.

As soon as we cease to think of ourselves as matter, and regard ourselves as pure spirit, we shall have demonstrated our immortality to our own consciousness, and found the only key which will unlock the chambers of perfect health, rest, and happiness in our own natures. All is God, there is no Devil; all is good, there is no evil. Here is a central truth, a definite affirmation, expressing in a sentence the only rational philosophy of existence.

Let us for a moment turn our attention to this great and wondrous axiom which lies at the foundation of all true understanding of the universe. Evolution and Mosaism alike teach the supremacy of good. Genesis says that

God made everything, and blessed it, and, behold, it was very good. In the enumeration of the works of creation, the author of the Pentateuch mentions no devil, and no infernal realms. The devil was an after-thought,—a creation of the human fancy; a product of truth inverted; of powers perverted. The Bible makes God all in all, and by affirming the divine immanence in all worlds, denies the imputation of false theology that there can be an everlasting force or condition of evil in the universe. Evil is not from eternity, therefore not to eternity; it began in time, and will therefore end in time; while good, the absolutely infinite and immortal, never having had beginning, can never know an end.

What says evolution? Surely nothing in opposition to the aforesaid truth of the supremacy of goodness. It is evolution that informs us that only the perfect will survive; that all imperfection is unfit to survive, and that every rudimentary form of life fades away to make room for a superior type. What says phrenology or cerebral science? Does it not point its students to a large variety of organs in the human brain, every one of which is good and necessary; evil not inhering in the nature of the organ itself, but being simply a state or condition of an organ or organs?

To remove evil, then, it is not necessary to remove an organ or element, but only to change its relative condition, and this can only be done by drawing attention to a faculty suffering repression, as the supplying of an under-supplied part will, of necessity, moderate the pressure where the strain has been abnormal. In treating disease metaphysically it is never right to call the patient's attention to his malady, but invariably to direct the thought away from sense to spirit.

It is not our purpose, in this brief essay, to unfold in fullness of detail all the methods which metaphysicians of various schools can successfully employ, but only to point our hearers and readers to the central truth in the metaphysical system, viz., the absolute supremacy of mind over matter. When specially addressing Spiritualists, we have only to urge them to remember that Spiritualism begins and ends with the affirmation of metaphysical truth. What is a spiritual manifestation but a demonstration of metaphysics? Is it not mind over matter which occasions every phase of spiritualistic phenomena? Is it not emphatically asserted by the spiritualistic community everywhere that from table-tipping and mysterious knocking to full-form materialization, spirit is exerting sway over the substances of the material world? Read every explanation ever put forward in defence of spirit control, and you will find it a metaphysical argument. Let Metaphysicians and Spiritualists unite; they are never aliens to each other; they are fellow-students of the self-same laws of being. Like the bulk of those styling themselves Theosophists, mental teachers and healers are apt to lay particular stress upon the mind as it works through the material organism,

and yet independent of it, to the disregard, and sometimes unfortunately to the denial, of the work performed by disembodied spirits; while many Spiritualists err on the side of overlooking the powers of the embodied human spirit. Let these half-truths be put together, then we shall have a sphere, a circle of truth, whose majesty and brilliancy will include all branches of mental science, and make us give credit where credit is due; we shall not then undervalue or ignore one portion of the truth, for no portion of the truth can rightfully be disregarded; as the guides of many a reliable spirit medium have frequently asseverated, Mental Healing and Spiritual Power are one.

We therefore contend that no Spiritualist is consistent with his own system who denies the absolute power of mind over matter by reposing faith in material remedies, even though prescribed by clairvoyants, or persons avowedly under spirit control. The theory of Spiritualism has ever been that mediums perform their work simply as the instruments of the spirit world. This conclusion was firmly adhered to in the early days of the modern spiritual movement. A notable instance of this we find in the life of Dr. J. R. Newton, entitled, "The Modern Bethesda, or the Gift of Healing Restored," in which the claim is put forward that Dr. Newton, one of the most successful healers the Spiritualists have ever numbered in their ranks, was a living illustration of New Testament healing in modern days. Dr. Newton goes so far as to claim that he was controlled by Jesus Christ, and that Jesus healed in the nineteenth century on the same principles as in the first.

Now, it is well enough for objectors to say that we cannot prove that the healing gift made mention of in the New Testament was ever a reality. We have to deal with modern demonstrations; our science is founded upon overwhelmingly conclusive testimony, not that this power did exist, but that it does exist, and is now being exercised; and we are ready to demonstrate by quotations from modern spiritualistic literature itself, containing testimonials from those who have been benefited through healing mediums, that those mediums who rely most on spirit, and least on medicines — and indeed that those who rely entirely on their guides, and not upon their physical magnetism, aided by electrical and galvanical appliances — have invariably been the most successful.

Let us briefly review the modes of healing commended in the New Testament. We certainly never read of Jesus recommending his disciples to that abomination of the schools which bears the name of *Materia Medica*; we never read of cases containing medicines, or surgical instruments being carried from place to place, as necessary appliances by Jesus or his followers. We are certainly not led to infer that they wrote prescriptions either in foreign languages or their native tongue, or that they patronized the

establishments of apothecaries. Jesus did, according to the narrative, on some few occasions, employ what might be termed material means to assist cures; but what were these material means? We are told, on one occasion, that he took the spittle from his mouth, mingled it with the dust of the ground, made clay, and anointed the eyes of a blind man, whom he restored to sight by this process; but surely the use of such means as these must have been intended to teach that the true healer has his medicine always with him, that the power is in himself, and that the very dust of the earth can be rendered as available, if he manipulates it, as the rarest and most expensive remedies. If our modern doctors could restore blind men to sight through the agency of saliva and dust, there could certainly be no further need of either pharmacists or pharmacy laws, and surely no opportunity for the elaborate pretense of mystifying Latin prescriptions. On another occasion Jesus sent a patient to a pool of water, telling him to "wash and be clean," which, even if regarded as a mere command to take a bath, cannot possibly be said to do more than enforce the proverb: "Cleanliness is next to godliness." A bath in pure fresh water, or in the sea, may do good, and certainly will do no harm; but we see advertisements of medicated sulphur and vapor baths, and are politely informed that we require to take one; we decline the honor, and prefer to follow the simple prescription of Jesus.

So much for the material remedies, indorsed by the gospels. Let us now glance at those most stupendous miracles which are frequently disputed because of their transcendent marvelousness,—the raising of Lazarus, and resuscitation of the apparently dead bodies of several other persons. Surely, if more could be accomplished with than without agencies inferior to spirit, material remedies would have been called in to assist in raising the dead; but when the greatest works are to be performed, we hear of no external means being employed beyond the use of such a simple, though all-expressive, formula as "Lazarus, come forth," or, "Damsel, I say unto thee, arise." No eye-salve, and no water, can raise the dead, but the apparently lifeless form, already given over to the tomb, can be restored to perfect health and vigor by the omnipotent power of God made manifest, which is the divine life working through human agency. Jesus working on this basis did not claim to hold that miraculous position distinct from all the rest of humanity, which orthodox Christendom has assigned to him, for had he put forth the claim that his works were performed by reason of his own godhead, which no disciple could possibly share, he would not have commissioned his followers to do the very works that he did, and also have prophesied that they should perform even greater works after he had become invisible to the world.

Modern physicians, holding pews in Christian churches, claiming to be

disciples of Christ, declare that certain diseases are incurable; by uttering such a blasphemy they falsify the very gospel which they themselves pronounce the word of God. With one breath they call Jesus God; with the next they say that he was either deceived or a liar, for he affirmed that his disciples should heal all manner of sickness and diseases. Then, if all manner of sickness and diseases are to be healed by Christian disciples, according to gospel evidence there can be no incurable disorder, for it makes Jesus a fool to declare that he prophesied that his disciples should work an impossibility. It is sciolism that affirms diseases to be incurable, and that builds hospitals for incurables, thereby creating incurability by convincing the minds of sufferers and the public at large that certain disorders can never be overcome; this assertion of sciolistic ignorance is emphatically denied by true science, which affirms unequivocally **THERE ARE NO INCURABLE DISORDERS**; at the same time it is not scientific to say that in their present condition of ignorance those who are victims of the false beliefs entertained and inculcated in medical colleges can cure all manner of disorders. They (the physicians) must first heal themselves, or be healed by those who are in the knowledge of truth, before they can heal others. We do not mean that their bodily ailments alone must be removed, but their minds must be redeemed from the poisonous and destructive error which dares to assert that the ignorance of the schools is the standard whereby we must measure the power of spirit. Shakespeare was a wise man. In one instance, at least, we shall do well to follow his advice, though in the spirit only, for it would be too cruel to dogs to follow it in the letter. He counsels us to throw physic to the dogs. Such a course may be recommended to those who are afflicted with the hydrophobia scare, and in their fanaticism wish to exterminate the canine species, for if the poor dogs have much ordinary physic thrown to them, they will not long survive the effects unless their superior wisdom prevents their defiling their tongues with it.

When the remonstrants were heard at the Boston State House against the bill put forward by the regulars to enslave the public, one of their strongest arguments against medical monopoly was based upon the testimony of several noted physicians, that the less medicine people took the more healthy they were,—one eminent authority being responsible for the assertion that the human race would be much healthier than it is at the present moment if there had never been either physicians or physic. Can any observer shut his eyes to the fact that sickness increases, diseases multiply and become more virulent, wherever so-called medical science assumes the greatest control? Whatever makes people think of disease, whatever turns their attention to it in any way, except to deny and vanquish it, tends to create it. The true metaphysician, when treating a

patient, always directs his mind away from his ailments; he must be induced to look away from them entirely, and his mind become active in a direction tending to health. Wherever thought is unduly concentrated, there inflammation sets in; to direct the thought away from the afflicted part is to remove the influence which creates abnormal excitation in that special quarter. Metaphysical science is not mesmerism; nevertheless, mesmeric influence is included in metaphysical practice, in so far as mesmeric action may be only a name given to an honest desire to benefit a sufferer by mental methods; but unfortunately for mesmerism, personal will, selfishness, ambition, and often the most impure desires, have actuated the mesmerizer in the employment of his art; therefore much of mesmerism stands for malpractice, always in so far as one mind seeks to dominate another for the sake of dominion, mesmerism and malpractice are one. Metaphysicians are not magnetists, though animal magnetism is undoubtedly conveyed from one person to another when metaphysical treatments are being given; but magnetizing has its dangers, magnetizers themselves claiming that it is their bodily emanation which they impart; then, if it be this, disease as well as health can be communicated by it. Lower forms of mind cure are not safe. They are often magical, and partake of the nature of sorcery, which is the wielding of an undue influence over another's mind.

The true science of healing works to liberate, never to enslave, the mind which it treats. "Loose him and let him go" is the word of truth; "thy faith hath made thee whole" is the formula of genuine spiritual science.

We must now very briefly, ere we close, inquire into the nature of saving and healing faith, so that we may not misunderstand a frequently-misused term. Faith is the result of conviction; the power that arouses faith is the power that awakens the soul; faith is a response to a spiritual energy that has awakened it. Therefore to create true faith in a patient is simply to arouse the divine element in him which, when in activity, accomplishes his salvation. Faith therefore is not credulity; it is the farthest thing possible from gullibility; it is the result of spiritual certainty, and can only be induced by the power of truth. Why did the poor woman who touched the hem of the garment of Jesus believe that he could make her whole? Why did the centurion exhibit similar confidence, but because both these persons, and many others mentioned in the gospel, had already heard of the fame and felt the power of him in whom they instinctively trusted? The true healer will always inspire confidence, will always create faith even in the skeptic; "virtue" will go out from him, the sunlight of his soul will melt the iceberg of unbelief; demonstrations will inevitably follow convincing to the world, or at least to the sane portion of it which is willing to be convinced that spiritual gifts and divine powers are living realities in these modern days. The only absolutely necessary qualifica-

tions for true healers are supreme devotion to the good of humanity, perfect confidence in the omnipotence of good, and a certainty of the unreality of evil, coupled with a sufficient understanding of truth to protect one from falling a victim to open or insidious error. The way is open to all: all who earnestly desire to bless their fellow-creatures, and can repose their trust implicitly in supreme goodness, which is eternal life, are qualified to heal and bound to succeed in their endeavors, for such a frame of mind, allying them with eternal strength, unites them with all beneficent powers in the universe, and causes them to become willing and effective instruments in the hands of the only power that can put discord to rout, and establish a reign of harmony on earth and in man.

EDITORIAL.

MR. A. B. FRENCH.

WE present our readers, in this number, with a very fair likeness of Mr. A. B. French, of Clyde, Ohio.

He is the son of a farmer, and was born in Farmington, Trumbull County, Ohio, Sept. 13, 1838. When nearing his sixteenth birthday, he became a medium, and began his career, as a public lecturer, in the trance state. His first lectures excited great curiosity in all who heard them.

At the time of his development, he was a member of the Western Reserve Seminary in his native town, but his education was not more than the average farm boy's at sixteen years of age. He was soon obliged to leave the school, and his subsequent education has been obtained wholly by his own exertions, and the aid of the spirit world. In Mr. French we find those grand qualities through which unseen intelligences have been able to educate him to fill one of the highest positions, both socially and intellectually, thus showing the wonderful power of Spiritualism as an educator.

From the date mentioned until his twenty-first year he traveled constantly in north-eastern Ohio as a trance lecturer, and his discourses attracted crowds of people, by whom he was regarded as the "boy wonder."

In this year he was married to Miss Sarah A. Dewey. They have two children,— Mr. Wm. B. French, now in his twenty-second year, who is in charge of the homestead, and a daughter, Miss Lou L. French, seventeen years of age, who is in college at Oberlin, Ohio.

Shortly after his marriage, Mr. French removed from his native town to Clyde, Ohio, where he has since resided. For several years he devoted himself to business, lecturing occasionally on Sundays and at funerals,—not

unfrequently having been invited two and three hundred miles to officiate on such occasions.

From about the years 1865 to 1870 he devoted all his time to the lecture work, and won for himself an enviable reputation in various western cities. But finding the remuneration inadequate to his wants, he closed his engagements, and attended a course of law lectures at Ann Arbor, Mich. The following year he was admitted to practice in the courts of Ohio, and became a member of the law firm of Lemmon & French, where he practiced law some three years.

In the fall of 1878 he was the Republican candidate for the legislature, and received the largest majority ever given a candidate for like honors in his own town. In the fall of 1880 he was again nominated to the same office, but declined the honor. Since that date he has devoted all his time to lecture work.

In the fall of 1883 he was made a member of the Slayton Lyceum Bureau, of Chicago, and has lectured upon Pre-historic America in nearly all our great cities with marked success.

His lectures are scientific, historical, and full of thought. His is not in any sense an iconoclast, and is justly considered one of the most eloquent speakers before the public. His teachings are adapted to the masses, and the secular press recognizes his marked ability.

In the preface to a volume of lectures, just issued, he says: "During more than twenty years of public life I have studiously avoided newspaper notoriety, and the making of books, of which there seems no end. Standing now upon life's summit, and realizing the sunset is not afar, I may be indulged in the desire to perpetuate some of the thoughts I have uttered. Should they meet the approbation of those who peruse them, I can assure the reader that whatever of merit they contain is quite as much due to the kind friends who have encouraged me as to any gifts of my own."

AN IMPORTANT QUESTION.

How people are led to be what they are can only be answered by those who understand psychological laws. It is a question how far any person may understand the working of his own mind. He may know its social tendency, but how few recognize the fact that they are only *common matter-of-fact imitators*; that what they do is only what some other person has led them to do by influence or example. Indeed, this is true to such an extent that the average financier cannot tell why he does certain things simply because he is not independent in thought or action, but dependent in both upon his surroundings.

A man who knows and associates with persons engaged in a certain kind of business is led by their example to do as they do, often spending his money in some enterprise of which he knows but little. Thus we see people are only psychological subjects, controlled by surrounding circumstances, knowing little or nothing of the laws by which they are so controlled. Nor is this to be wondered at when we consider that people live and die in a state of commonplace activity, without knowing what influence has made them what they are.

Scholars, who profess to have the best scientific education, are as ignorant, comparatively, on this subject as though they were school-boys in the primary class. Although they have seen the brightest intellects degraded by habits of intemperance and vice, they do not know the first principles of the law which produces this effect.

The truest and most beautiful family is suddenly ruined by the introduction of a friend, who, by superior psychological power, destroys the harmony of a once happy home. What was the cause? *Early training*, says one; *social education*, says another; *society*, says a third; *neither*, say we, but the common psychological law, the simple law of mediumship; the same inheritance which makes a man a great scholar, poet, or preacher; the same gift of intuition which makes him capable of receiving from the world of intelligence about him the divine truths of the universe, or the malevolent, social influences which lurk around the grog-shop and gambling hell to allure the unwary.

What, you ask, are we to do? We say, teach these laws. Let people understand their responsibility. "Lead us not into temptation" was not spoken without reason. Even Christ may not have known more of the law than we do, but his inspired words spoke volumes of truth.

Love, justice, truth,—all are significant of the great duty we owe to each other; and, in order to enjoy the true happiness we desire in a future life, we must remember that we are responsible for the sins of our neighbors in so far as we are their tempters; that we are responsible for the psychological influence we exert on them, and that our progress in the future will depend largely upon that influence. "By their fruits ye shall know them" was never more applicable than today. If nations would attain to the highest civilization, they should cause these laws to be thoroughly understood; mothers and children to be properly cared for, so that all mental anxiety, want, or other depressing conditions should be removed from them, and they surrounded by love, happiness, and plenty. Under such circumstances children would be capable of a higher spiritual and mental culture, and almshouses, asylums, and prisons would have fewer inmates.

OUR FACTS SOCIALS meet at Langham Hall, corner of Berkeley and Tremont Streets (Odd Fellows' Building), every Saturday evening. All are invited to attend, especially mediums, musical people, and elocutionists.

THE FACTS MEETINGS are held in Horticultural Hall every Sunday at 3 P. M.

MUSIC. — We are under obligations to Messrs. J. G. Richards & Co., of Cleveland, O., the publishers of *The Cornet* (a paper devoted principally to music for bands), for copies of the following songs, written by Mr. C. Van W. Fish:—

“My Pretty Little Rosebud.” Song and dance (orchestra arrangement).

“A Friend in Time of Need.” Motto song.

“Those Whispered Words of Love.” Waltz song.

“The Dinner Horn.” Sentimental song.

We are promised a new piece of music, by the same author, entitled “The Tea-Kettle Song,” for publication in *Facts*.

We shall be glad to receive music, or words, from any source, and hope, in time, to make this department of general interest.

Mr. A. B. FRENCH, the eloquent lecturer, has just published in neat pamphlet form eight of his public discourses, with a portrait.

These lectures are interesting and full of thought, and should be read by all.

We predict for this book a rapid sale. Wherever Mr. French has been heard, it will be called for; and those who have not heard him should not fail to read it. For sale by Colby & Rich

We expect to issue a very large edition of *Facts* for April. See your advertisements are in by the 20th.