

Report of the Nashville (Mich.) Convention.

The semi-annual convention of Spiritualists and Liberalists of Michigan, met at Nashville, Barry Co., Mich., on Wednesday evening Aug. 27th, 1870, at the Opera House...

The subject given him was "The Method and Origin of the Bible." After spending ten minutes, the offer was made to double the money and make it ten dollars if he would speak for fifteen minutes...

Sunday evening. The report of Committee on Tents was presented and accepted, sufficient funds having been received to pay the amount in full for the medium's tent...

she did not say. On opening the cover the door was found to be closed. She thereupon re-arranged and arrived safely at New York. But the Atlantic was still to be crossed...

The hands now relaxed their hold upon ours, the form sank back in the rocker, the limbs became tremulous, the right hand was placed upon the breast, the form became shrunken and stiffened in death; the life forces ceased their action...

STORIES OF THE SUPERNATURAL.

Told at the Table of a French Nobleman.

A few years ago, when in Europe, I took dinner with a relative of the famous diplomat and politician, Prince Talleyrand, who lives stylishly in one of the aristocratic quarters of Paris...

What Made Me a Spiritualist.

I was born in Ohio, in November, 1831, of Christian parents, and have lived a sober-minded, truthful life ever since I was married in Illinois, in 1854...

Religio-Philosophical Journal

JOHN C. BUNNY, Editor. J. B. FRANCIS, Associate Editor.

Terms of Subscription, Strictly in Advance. One copy, one year, \$3.00. Club of Five Subscribers, \$12.00.

LOCATION: 22 and 24 LaSalle St., Northwest corner of LaSalle and Washington Sts. CHICAGO, ILL., OCTOBER 4, 1879.

Character as Affected by Change of Consciousness

Mental phenomena offer an endless realm of exploration; one that embraces many a terra incognita. There is no great subject where investigation has been so barren of results as in that of discrete states of consciousness.

In certain abnormal states, in trance and somnambulism, a consciousness is revealed which is not that of the individual when he is awake and not "under influence."

Townsend, in his "Facts in Mesmerism," relates the case of his subject E. A., in whom good talents and a good disposition had been warped by an unfortunate education.

Instances in which a great change of character has been manifested in somnambulism, could be quoted without number. Sometimes the change may be for the worse.

"These physical effects," says Dr. Gorton, "are frequently observed in adult life in the progress of chronic maladies."

One of the most remarkable instances of a change of consciousness, is that of Mary Reynolds, one of an English family that settled near Meadville, Pa., early in this century.

"The phenomena," says Dr. Plummer, "were as if her body was the house of two souls, not occupied by both at the same time, but alternately, first by one, and then by the other."

This is indeed a curious case. Which was the accountable being, number one or number two? If, as Locke tells us, personality consists in identity of consciousness, was Mary Reynolds a person?

Our solution of the puzzle is this: There was only one Mary Reynolds, and only one consciousness; but of that consciousness there were what Swedenborg calls discrete degrees.

"The Delusions of Clairvoyance."

Under this title the irrepressible Dr. Geo. M. Beard has an article in the July number of Scribner's Magazine, bringing up again his old exploded arguments against the possibility of certain thoroughly established facts of clairvoyance, prevision, etc.

This statement, involving here a gross and palpable misconception, is his sole ground for denying the thousands of well-attested facts, to which any truthful man in his senses is just as competent to testify, as any of the "seven experts," who, as the Doctor assures us, constitute all there are now in the world, except himself, qualified to give an opinion on the subject.

He persists in ignoring the notorious fact that a "quality," as he calls it, may be developed in one man, and wholly latent in another; that the child Mozart may be a great musician, while the adult man, Gradgrind, cannot tell one tune from another;

But the most incorrigibly stupid and absurd of Dr. Beard's persistent affirmations, is in his telling us that all the world (he and his seven experts excepted) are disqualified from attesting to a fact of clairvoyance.

Now in a perfectly simple operation like this, what, in the name of common sense, is there of qualification, that an "expert" (supposing such a being to exist) could bring to the experiment, that any sincere, cool-headed man or woman would not equally bring to test the genuineness of the occurrence?

There is no better sign of its fundamental truth, however, than the great uneasiness now manifested, in so many quarters, in attempts to discredit and ridicule our facts and inferences.

Is Spiritualism Materialism?

In his letter adverse to Spiritualism, addressed to Professor Ulrich, Professor Wundt remarks as follows:

"From a philosopher this materialistic character of Spiritualism ought not to have remained concealed. Astonishingly, however, you see in it nothing less than a contrivance of Providence for countering the materialism of the present."

In all ages, wherever pneumatology has been intelligently studied, it has revealed the fact that spirits have power to assume bodies, sometimes electro-luminous and invisible to the normal sense of mortals, and sometimes more or less palpable, and, if not material, having the qualities of visibility and tangibility.

These objections are the offspring of the notion introduced by Descartes, by which form and organism are limited to the earth-sphere, and man becomes an amorphous congeries of thoughts and emotions; nay, not even a congeries, but an unimaginable something inhering in an unimaginable nothing.

"The assumption," he says, "that the beings of some other world unknown to us would naturally resemble us not only in their bodily constitution, but also in their dress, has to me only a very slight probability."

One thing is very clear: all the spirits or angels of the Bible come suitably clad; and the materialization phenomena show that spirits can create what outward garb they please for themselves.

Apparently he has omitted the first duty of a philosopher, which is to learn something of the subject on which he proposes to give light.

Spiritual Movements in New York.

We have observed that some of our friends have been under deep concern of mind relative to the status and prospects of the "First Harmonical Association," before which, at its first meeting, Mr. Davis read his new departure lecture entitled "A Conflict in Our House."

residence of Dr. F. E. Briggs, 126 West 11th street, near 6th avenue, New York, on Tuesday, September 23rd, 1879, at 2 30 P. M.

Although it was inconvenient for us to be personally present in New York, we felt a spiritual interest in that direction, and hope to be able to chronicle some important steps towards the ends sought by our harmonial friends.

"The Annual Crop of Superstition."

In the Alliance is an editorial by David Swing with the significant title above given. He tells how, "while we are all boasting of the rationalism of our age, along comes some of the most forlorn and wretched instances conceivable of superstition, and lest one sect may boast over the other, each great sect, Jew, Catholic, and Protestant, comes in with its humiliating performances, done in the name of religion."

He then gives a graphic sketch of a late Hebrew miracle-monger; of the Pocasset tragedy in New England, in which Freeman, a pious professor, killed his darling daughter in imitation of Abraham's offering up his son Isaac; and of the Catholic mother dying with the babe unborn, and the surgeon cutting the child from her cold, dead body that the priest standing by might baptize it; that it might be saved from hell.

"It thus appears that we are in the midst of gross superstition. In one form or another, it appears and reappears, but never fully dies. These are not in any church, but in every one of our hearts."

Will Mr. Swing be so kind as to give an article in the Alliance, or a Sunday sermon at McVicker's theatre, and tell us what he thinks as to the laws of nature ever having been set aside. The people would like his opinion, given in that clear and decided way he can use, as to supernatural miracles, and the authority of Bibles and dogmas, as more sacred than the truths of the soul and of nature.

As to his closing paragraph about superstitions "not in any church," and "holding converse with Franklin," etc., that means Spiritualists and students of psychological science. While no doubt a share of human credulity exists among us, which the RELIGIO-PHILOSOPHICAL JOURNAL frankly criticises, and which Mr. Swing can fairly criticise at his good pleasure, this fact should be borne in mind.

The spiritual philosophy, as taught by its best interpreters and accepted by the great body of its intelligent believers, enjoins the duty of leaving superstition, supernaturalism, miracles and blind belief in books and creeds as authority over the soul, to the dead past.

Do Jews, Catholics or Protestants do this? Is this Mr. Swing's ground and does he so teach? Will he be just enough to Spiritualists to give the aim and idea of their best teachings as helps to outgrow superstition? Will he point out the difference clear and distinct, in this respect between them and the believers in the religions of authority and supernaturalism, one and all, Jews, Catholics and Protestants? Not objecting to fair criticism—glad indeed to see it—we may fairly ask for some clear and just statement of our ideas and teachings.

Christians in New England, "who can cure disease by prayer," are counted among the superstitious, and they are there, if they, or others, try to account for their cures on any theological theory. But prayer that is strong, uplifting desire and aspiration, while it does not change natural law, strengthens the soul and will of the one who truly prays; and a Spiritualist could say that it may, and sometimes does, help to bring the mortal en rapport with some spirit-friend who may help to remove his disease, or make him a medium for health-giving magnetic power to remove the disease of another.

Thus a spiritual philosophy has a natural and rational method of accounting for such things. They are cases of spirit-cure wrought because the kindness and wisdom of the deizens in a higher life lead them to do and see that it is best, in these cases,

that the sick should be well and have more time and strength to finish their work on earth. This is not merely theory, but facts can be given to sustain it.

Spiritualism in its Scientific Aspect.

Our esteemed friend, Mr. B. F. Underwood, in a recent communication in our columns, writes: "Some of your claims, too, in regard to the phenomena of Spiritualism would be discounted in value by a little close and careful examination, such as true science demands." Messrs. Zollner, Scheibner, Weber, Fechner, Thiersch, Hoffman, German physicists and philosophers of highest repute, have given to the Slade phenomena not only "a little close and careful examination, such as true science demands," but an amount of examination which has caused them to stake their whole reputation as men of science and common sense upon the veracity of their conclusions.

Would Mr. Underwood tell us that there is any "discount from the great fact of pneumatography, or spirit-writing? We happen to know that there is no discount on it; and we know that our knowledge is shared by more than ten thousand intelligent investigators in the United States.

Where is the point in Mr. Underwood's attempting to throw doubt on the scientific claims of Spiritualism, by informing us that certain eminent men of science, like Wundt and Youmans, known to be deadly enemies of Spiritualism, and rejecting its facts as chimerical, "protest against the claim that Spiritualism is a science of any kind" It goes without saying that they so protest; for they are ignorant of our facts; they set down as jugglery what we know to be genuine phenomena. This easy cry of jugglery has been doing duty ever since 1847. As fast as its mendacity has been exposed, it has been reiterated and now Prof. Wundt proclaims it, as if he were innocently unaware that Belluchini, Hamilton, Rhys, and other eminent professors of the conjuring art, had declared, after ample examination that the phenomena of Spiritualism are not to be explained by the theory of legerdemain.

It follows as a matter of course that those persons who set down Spiritualism as a delusion or a swindle, repudiate its claims to be a science. That makes it none the less a science, however, to those persons to whom its facts are known. Mr. Underwood's plea would have been in order if he had pointed to conspicuous Spiritualists who opposed the scientific validity of our phenomena. His argument as it stands merely amounts to this: "There are men of science ignorant of your facts." All which we were well aware of before. It has no force as an argument against the science of Spiritualism.

Does our critic really imagine that we are one to accept great, revolutionizing, objective facts and phenomena, without "a little close and careful examination, such as true science demands?" Mr. Underwood is, we believe, a constant and critical reader of the JOURNAL, and he must have observed within the last two years, that it has been because of our strenuous endeavors to promote the subjecting of all phenomena to a strict scientific verification, that we have encountered much bitter opposition. It has been because of our efforts to bring every phenomenon to the test of science (or, as he expresses it, true science) that we have raised up enemies even among those who should be our friends. It has been because of our faith in the result of the strictest scientific testing of our phenomena, that we have drawn the line between the scientifically demonstrable and the doubtful or hypothetical.

Mr. Brittan Defends Mr. Kiddle.

In a communication to the Banner of Light, Mr. S. Brittan writes as follows: "In the Popular Science Monthly, and also in the spiritual journals, Henry Kiddle, A. M., has had occasion to deal with his critics of late, and in a manner that will cause them to treat him with greater circumspection hereafter." If Mr. Brittan's reference is here partly to the JOURNAL (as it probably is), we can assure him that nothing that Mr. Kiddle has written can augment the "circumspection" with which we have treated him from the first. It has been with sincere regret that we have been obliged to repudiate his supposed spirit-messages as spurious, so far as identity is concerned, and worthless in every other respect; and from this judgment we have not varied, nor are we likely to vary. At the same time we have done entire justice to the manliness and courage which Mr. Kiddle has displayed in upholding an unpopular theory, though his literary judgment in regard to the character of some of the verses attributed to the spirit of Byron, shows such an absence of the critical faculty as must astonish all persons of culture. Mr. Brittan is assured that we hope to practice "circumspection" in all our animadversions; but if he supposes that we have been awakened to a sense of an

Concerning the Value of Life and the Comforts of Religion.

BY J. J. DAVIS.

The growing condition of both Materialism and Spiritualism is obvious to any clear-eyed observer of the prevailing signs; and yet there are minds deeply troubled and bowed down with great fears...

My answer is, if by "life" is meant our present rudimentary existence, this life is not only worth living, but it is worth all it costs; for our existing ordinary life is but the heart-throb of an everlasting series of higher and more harmonious pulsations...

What is the comfort which many intelligent minds seem to derive from supernaturalism? Answer: Comfort and joy and encouragement may be derived from perfect faith in any religion.

ANS: Comfort and joy and encouragement may be derived from perfect faith in any religion. An erroneous doctrine, if perfectly believed in all sincerity, will yield as much comfort as the truth itself.

The explanation, as I have already said, is attributable to their individual sincerity, honesty, and perfect faith in what they profess to believe.

ANS: Your question descends to personalities, and there I can not go with you. In bitterly criticizing and uncompromisingly exposing a doctrine or theory, it is not designed to attack the sincerity and honesty of persons who may advocate such theory or doctrine.

ANS: My well-heard correspondent has certainly been reading the melancholy theistic speculations of Wm. Hurrell Mallock. This philosophic attorney for the Right Church of Rome, in assailing the superstitions and scientific negations of positivism, practically degrades and vilifies all human life in itself considered.

ANS: The subject of my lecture was always chosen by a committee, and my relations when in a state of trance were acknowledged by those present.

SPIRITUALISM.

Mr. J. W. Fletcher.

It would argue a certain insensibility to the phenomena—actual or imaginative—of the age to avow oneself totally ignorant of Spiritualism. One may be learned in the researches of Andrew Jackson Davis, and may be pardoned for not having—like Lord Dundavon—seen Mr. Home levitate.

It was with intelligent interest, therefore, that I called on the hierarch of the spiritualistic faith, Mr. Fletcher. I was ushered into a pleasant, quiet, well-appointed drawing-room, a chamber not one whit mysterious, yet somehow suggesting to one's imagination the notion of the advent of Mr. Fletcher. I felt very much as if the most natural thing in the world would be to assist him with the *genius loci* and go off incontinently into a trance.

There is not much externally in Mr. Fletcher to cause a scare. He is a slight, soft-voiced, intellectual being, with no weapon in his armory save a pair of ordinary eyes. "Is he going to speak-blind me?" was my first thought. I measured my strength of will against those peculiar eyes of his.

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life, and that bottom here is of incalculable value, since the state of the soul after death depends upon its state during life. The soul which is freed from grossness is in a higher and happier condition, whereas the soul which has been degraded by sensuality is in a lower and a miserable state.

"This is a somewhat more exalted view of Spiritualism than that which has attached to it, owing to its professors having been associated with table-turning and mere tricks."

"It is the true view. There are men—not necessarily impostors, but charlatans—who have disgraced our creed. For my own part, when I learnt that an American had rendered Spiritualism detestable and contemptible in this country, I at once resolved to come over and wipe out that disgrace. I have already partially succeeded."

"You are wrong. Trickery is sure to be detected. The real medium cannot be burlesqued. He colors the message—that of course; but the person to whom it is addressed can easily gauge its genuineness. Besides, which you must understand that the medium suffers by falling into a trance. For instance, when I am in a mediumistic state, I am unconscious, and I am unable to eat before and after."

"One question more, Mr. Fletcher. Do you believe in the Bible?" "We do; but not in the ordinary theological sense. We read the Bible by our own light, and place our own interpretation upon it. Christ, we reverence as a perfect example. We do not speak of the theology, but of the philosophy, of Spiritualism. All our conclusions are based, not upon a collection of sacred writings, or upon *a priori* reasoning, but upon certain and verifiable phenomena. Our method of reasoning is nothing if not inductive, and we rely for our belief wholly on experience."

"There," replied Mr. Fletcher, "I cannot follow you. I know nothing of the Methodist's experiences."

Here our interview ended, not, however, before I had registered a promise to sit under Mr. Fletcher at Steinway Hall, where, subsequently, I had the satisfaction of hearing him lecture with singular eloquence on the Philosophy of Spiritualism.

Communication from Mrs. Maria M. King.

To the Editor of the Religio-Philosophical Journal. For the last few months I have been compelled to a reluctant idleness by that relentless enemy, hay asthma, which of late years unites me for any kind of labor from the first of June through the warm months.

"I was born in Boston," I continued, "and I may say that I have been a medium since my earliest childhood. I inherited this gift from my mother, who possessed second sight. To give you an idea of the power I had at my command, even when a boy, I may mention this one incident. My father had a large factory, but we resided eight miles off. At dinner one day a servant entered the room and said that there appeared to be a fire in the direction of our factory."

"I happened thus. I was a boy at school—academy we call it in America—and there was what is termed an academy meeting, i. e., a kind of speech day. It fell to my lot to recite. But, instead of reading what was on the paper before my eyes, I read something totally different. The professors were infuriated. They thought I was playing off a practical joke upon them, and declared that they were insulted. But it was not the case; and hence, although I was only sixteen, my powers were recognized, and when I began to lecture I at once drew large audiences."

"Excuse my putting the question, but were you considered a clever boy at school?" "Most decidedly not. I found great difficulty with Euclid until I hit upon the notion of attempting to master it with my eyes closed. Then all difficulty ceased. Speaking generally, I believe that I have a special talent for music, but not for languages. I am not imaginative or poetical. You will think this strange; but, as a matter of fact, all the visions I have ever had have had a real basis. For example, before I left the States I had a vision about a room lined with mirrors. I came to London, and on entering the Cavendish Rooms perceived my vision verified, exactly. Again, the very moment the Duke of Newcastle died he was in this room. I remarked to my wife subsequently that I had had a call from the Duke. I had not at the moment the least idea that the apparition was visionary. She told me, however, that no one had entered the house. Then, I said, 'he is gone!' and I made a note of the precise hour. The next day I read an account of his sudden death in the papers, and the hour of his death tallied with that of his appearance to me."

"Strange! But how, when you first appeared in public, did you convince people of your bona fides?" "The subject of my lecture was always chosen by a committee, and my relations when in a state of trance were acknowledged by those present. Spiritualism, you must understand, affords certain evidence of the life of the departed, and when the medium brings the living soul into communication with the departed soul the phenomena are so convincing that it becomes impossible to cherish a belief in annihilation. We agree that death is nothing else but progressive

for their fitness for the place; and with equal propriety others may be rejected, whose extreme sensitiveness and imperfect development, render them subject to such a variety of disturbing influences as to make them altogether unreliable instruments for spirits.

I have thought much, Mr. Editor, and with deep anxiety on this subject; and years of experience and watching the course of events and the progress of our philosophy, have convinced me that there is a work for Spiritualists to do in regard to mediums and teachers that has hitherto remained untouched by them as far as I am informed, and which has been left entirely to time and the Spirit-world to do. Time, experience, and the educating progress to which inspired teachers are subjected, have done very much toward supplying prepared and gifted teachers for the present, without the intelligent co-operation of the body of believers. But it is for the latter to co-operate with the Spirit-world intelligently, in providing for the more rapid progress of the cause; and this can be done by removing the stumbling blocks, many of which you have been pointing out in your very significant discussions.

You have my most earnest wishes for the prosperity of the JOURNAL, and may the powers above be your strong support in contending for the right. MARIA M. KING. Hammonon, N. J.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Prof. Denton is lecturing in Kansas City, Mo.

W. S. Nell, Esq., the liberalist lecturer, is stopping in Chicago, and thinks of making it his headquarters.

Bronson Murray has our thanks for a fine assortment of stereoscopic views taken at Onset Grove camp ground.

Mr. Fred. Briggs, a medium from Boston, has been in the city this week en route for California on a pleasure trip.

Dr. Peebles's genial countenance enlivened our office last week. Notwithstanding his arduous labors, he holds his age well, and is as fresh and vivacious as ever.

Mrs. Simpson, Mrs. Crocker-Blood, Mrs. Bishop, Mrs. Eddy, Mrs. De Wolfe, Mrs. Dole and other good mediums in this city, are constantly engaged in giving proof of the life hereafter.

Mrs. Maria M. King has a letter in another column which contains some of the conclusions derived from a long and varied experience as a medium and lecturer. As such they are entitled to consideration.

A. J. Fishback has been speaking successfully at Garrettsville, Ohio. He is to lecture at Springfield, Ohio, and from there he goes to St. Louis, Mo. He has been doing a good work in the East.

The Leavenworth, Kan., Liberal League was organized a short time since by election of the following officers: President, W. E. Coleman; Secretary, H. D. Mackay; Treasurer, Rudolph Brigor.

J. T. Haughey, of Paola, Kansas, will answer calls to lecture and attend funerals. An interesting article from his pen may be found on another page of this paper. The tests therein given are very conclusive and satisfactory.

H. N. Wilson.—Thanks for your well written article, but the subject is not worth the effort. Such a fellow as you name thrives on notoriety; the less said of his vagaries the better. Spiritualism will shake him off in due time, as it has other nearly as foolish but more honest men.

Mrs. JAMESON, of Kansas city, Mo., is thus spoken of by Prof. Denton: "I have had a sitting with her and find her to be, I think, a good, modest woman, who gives satisfactory tests of spirit presence. They might not satisfy confirmed skeptics, but they would be compelled to acknowledge that she obtains information in some other way than by the ordinary senses."

Mrs. A. M. Spence, of New York, whose interesting experiences as published in the JOURNAL, are attracting wide attention, is, we regret to learn, dangerously ill. We shall look with anxiety for further news, and we know our readers will unite with us in an earnest desire that she may yet be spared to earth for many years.

Ex-sheriff John T. Knapp, of Cato, N. Y., has a fine hall capable of seating four hundred persons. It has been dedicated to the promulgation of truth, whether "scientific, moral or religious." Rev. J. H. Harter, Mrs. Harter, Mrs. Cornelia Gardner, of Rochester, N. Y., and Miss Jennie B. Hagan, of South Royalton, Vt., were present and participated in the dedicatory exercises.

The Theosophist is a monthly journal devoted to science, oriental philosophy, history, psychology, literature and art, conducted by Madame H. P. Blavatsky, and published at 108 Girgaum Back Road, Bombay. Distinguished men of India, natives, will contribute to its columns, and the information imparted will be of a character not accessible in this country, and it cannot fail to be of interest to every reflective mind. The price per year will be \$4.48. Remittances can be forwarded to this office, and bills of exchange will be secured on London, and forwarded to Bombay, at the subscriber's risk.

Mr. and Mrs. Thomas Gales Forster spent last Sunday and Monday in the city, and were cordially welcomed by many old friends. We enjoyed a long and interesting conversation with them concerning their European experiences. Maj. Forster has already received applications for lectures and thinks he will take the lecture field after a little. He has few equals on the rostrum and should have all the work he can attend to. His address for two weeks will be Oquawka, Ills., and after that for two weeks at Chillicothe, Ohio.

Col. Paul Broadson of Texas, spent last Sunday in the city. Although largely engaged in building railroads and developing the resources of Texas, he yet finds time to discuss Spiritualism, for which he has the greatest interest and love.

Mrs. L. E. Bailey writes: "We take pleasure in recommending to local societies in the State of Michigan, the services as lecturers of our noble brothers, Dr. S. A. Thomas, of Sturgis, Dr. E. T. Johnson, of Coldwater, and Dr. Wm. Jordan, of Thornton. The first two named are at present traveling together, giving courses of medical lectures, with great success. Dr. Jordan spoke twice on Sunday last, for the Battle Creek Society, with good satisfaction."

If we may believe Swedenborg, spirits are very human in their weakness. In his Spiritual Diary he says: "When spirits begin to speak with man, he must beware lest he believe them in any thing. Things are fabricated by them, and they lie. * * * If man then listens and believes, they press on, and deceive and seduce in divers ways."—Epes Sargent's "Planchette."

Passed to Spirit-Life.

Passed to spirit-life (to join her angel husband and child) from the home of her mother, Mrs. ALMIRA COLVIN, aged 75 years.



have received the greatest number of unquestionably reliable endorsements that any external remedy ever received from physicians, druggists, the press and the public. All praise them as a great improvement on the ordinary porous plaster and other external remedies.

MENTAL DISORDERS;

Diseases of the Brain and Nerves. DEVELOPING THE ORIGIN AND PHILOSOPHY OF Mania, Insanity and Crime WITH FULL DIRECTIONS FOR THEIR TREATMENT AND CURE. BY ANDREW JACKSON DAVIS.

ORGANIZE! ORGANIZE!

RECORD BOOK WITH FORM OF ORGANIZATION, BY-LAWS AND BLANKS NOW BEING GENERALLY ADOPTED IN FORMING SOCIETIES OF SPIRITUALISTS.

Practical Instruction IN ANIMAL MAGNETISM.

Means of avoiding inconveniences and dangers, showing how we can develop the magnetic faculty and perfect ourselves in the knowledge of Magnetism with copious notes on Somnambulism and the use to be made of it.

Translated from the French ANIMAL MAGNETISM.

For a long time there has been a growing interest in the facts relating to Magnetism, and subjects connected with it, and many inquiries for a book giving practical instructions. The above work, which has been translated from the French, contains all that is necessary for the study of this science.

JUST PUBLISHED. The Principles of LIGHT AND COLOR.

INCLUDING AMONG OTHER THINGS The Harmonic Laws of the Universe, the Ethereal Atomic Philosophy of Forces, Chromo Chemistry, Chromo Therapeutics, and the General Philosophy of the Fine Forces, together with Numerous Theories and Practical Applications.

By EDWIN D. BABBITT. This work which is already producing a sensation in scientific circles, contains probably greater number of remarkable discoveries than any one volume of modern science has ever contained. It is a working of out of the basic principles of electricity from the very beginning to the present time, and is a complete and original treatise on the subject of light and color, and is a complete and original treatise on the subject of light and color, and is a complete and original treatise on the subject of light and color.