## 

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## come migher.














## IHINGS UNACCOUNTABLE




























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 Setigy airnaget boming trom the opposite





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## 

 Trine two yours wies meaters ot the cuil:












 A. ymathorm.



RELIGIO-PHILOSOPHICAL JOURNAT








 Butria min morally frees res, fir sit he

 and things tuat are vine
 not oblame for not dianf nure, and when he

 tione "Is man a free urzal hgentr"' I propose to examne that difiererece



 shing winded we the, bes oin on power that we differner ter
 Gect; the other tays he has no such power, but
peis as lie is acted udin by some outside prassure, or some interior thought or impulse or
some other power beyond his control come ine power beyman inis cautro.

 Agent means one who acts for another." But
this is but a secondary use of the term. Web. "An agent is one who exerts power, or has
power to act; aa actor:" Consequently man fig anageat. The eame guthor says that moral, in its frat signification, ie "the doctrine or practice for"" therefore, man is a morral agent. But does man act freely or from necessity ?
Free is: Exempt from satijection to the will of others, able to fhow ones own limpulass, de. sires of inclinathong; determining ones own ecoure arat which has the power
40 perate, is thit alone which is, or is not, fite " (Inecke).
 chotes Has the the power of chombing or refats-


 apparonty, enuirely free. TTu farmer, in the
enanagement of farm and stock, in the choce of management of farm and stock, in the ehoce of
his seeds and in the manner of therr culture, apt his seeds and in the manner of therr culture, ap
 course, he sudies his business, -he reads luoks,
he converses with other farmers and stock raisers, anil gets what infornation he can, reluting compares, analyzes, digests, ang then takes the desirable. And in all this procsss,he appeaxs to act without compulsion, So it ls with men in
all lranches of business, or men of no business at all,
We
We
We cee men busily engaged in the several arsome traveling, some studyiag; and some teach-
ing; and each and all apparenty propelled by heir own mind and will. And it not only an.
 $\begin{aligned} & \text { ing freel } \\ & \text { his owa } \\ & \text { tion. } \\ & \text { There }\end{aligned}$
Then

There are miny, to be sure, who wish that circumstanezs were diffreat, aad then they
tould actifferently. Their splere of actipity
is fequenty circomecribet is frequently circumecribel, but within that
ophere they act freely. Sme men perform labor which they do not like, ad which they wout
not perform if they were rich, yet as fhey and choose to pricue their present couste, rather
than some otier still more undesirible; and share men may be so survunded by unfivarible
cireumstances that they have but one rod pursue to escripe starvation, and even that may and do not interfere with the geterat law of
nands free choter; bat ic is a strone argument gainst the present structure of saciety. To vote for, or what puper he is going to sub setibe for, or what preacher he in going to hear;
and he will give you such an aswer as will denote a freedom of choice. It will appear to you
that he is actung freely, aud he will think he is acting freely. True, a man may make a pour
clieg in all the shove nstaces, stilit is his choic. You will thinh that te could have se
lectel some other paper or preacher, and he Now, if man appear to us to att freely, and
they think they get freely, then what evilence owsicionseres is the etrongest evibuce which we
Bave concerning anything immeditely relating to ourselves. Indeed, it is the only pasitive ev
idene which we have of our existeace. We kuow we ceitht nat promuse sme one tells us so,
but beanse we are persoualy coascions or the
fict. Now we are fust as conctins of acting from thuice, as we are of acting at all; of as
that we exist at all, and if this consciouspess is cept it as nrour that we are free? The man that
steals his neighon's purse or his horse, does so trom chuice; and he knows that he acts from
choice aud be will tell you so. He may excuse the act by pleading necessity, yet he is conscious
of suring pouer t etrain. If men do not act
freely in commiting crimes, why do they mantFest so much skill and cutuion in their transac-
thons? If they are inpelled by some irresistibe phaver to commit theft or murder, why do they Le aryund in seeret places, to avoid detection,
and if when they are about to grab the treasure, or strhe down their victim, they happen to see a hold their hand, and wait tor some better oppor:
tunity? There is quite tos much intelligence and culeulahon to attribute it to 1 Lathity, o an irresistible law of our bing. Again, if man
canot nct other wise than he does act, and if all
his actions are just in accordance with the de. his actions are just in accordance with the de-
sigas of his Creawor, then why toes his Creator If the man wha conmits a If the man wha connmits a heninus orimg, feels
conscious that he has done fist rigbt, nid that does God punish him for to And that punish: ment does follow crime, is too well established If a person willully does another person an injury, he suffers sor it, he fecls resorse, he ex.
perrences mental anguish, and tat, too, more or less, in proportion to the magnitude of the
evil which he fias commited. There is an ele ment in man's nature which reproves him when
he dnes that which he things' is wrong, and ap proves of all his good action. Man's conscience
is always mecusing or excusing hin for his ae tions. And it does not less na the foree of this argument, if we admit that man may tel cou-
demined for a particular sct which be commits to day, and
no crime.
It is readily admitted that what one man thinks is anin, another may consider a commendable would reprove, and the other approve, But it shotht be borne in mind that coascience is not
an instructor, hat \& monitor. Knowledge come an instructor, hat s monitio.
through the reasoning frulties, It is the comes of conscience to nee that a mine lives ope to his
best conviction of tight, and if he filts to do it, his consclence gards hiar, and sometimes severaIy too. Now I sak, if man carnat do wrong; if he be compelled by the irresistibe laws of his being,
to do jutt as his Creator designed him to do then why has that Greator placed an element in him which is otten punishing him for his ac tions? Sometrues that punishment ty very se-
verse; ve kine many well attested inotaices vere; we have many well attented ingtauces
where men have commitedmunder mnd then fled there, beyond the reach of the hand of juatice,
and surrounded with all the comfors that il-
gotiten gold could surchase, they were miserable
thit conselences were Jashing them, they wer
not at enee by eavy, sud they were frightened by not at earee by chy, and they were frightened by
night vikions ; hey asw a spy in every atranger, and a apectre he every night ai dow. And thus they Auffer till Lifo becomes Insupportable; and
they return to the phece of the criue anid give Nomestres up, confess their crime and die. had done nothing wrong, or mif they had felt that
they cuild not have aroided the act, end of course we
punisbed
From all tal From all that I have been uble to learn of the
works of God in nature, and from wiat I have gained by intere urse with nen, and especielly for more than haft a century, 1 have arrived at an unasavering conviction that man is mentally a proposition, te has power to choose or refuise, consequently he is held responstble for his ac
hons; that God punistee man for sin, and that it is the daty of socicty to protect isself and each
member of it, from the depredations of wicked men. Two objects should ba kept in view, in
infieting punishment; finst, the protection of the criminat God appears to tave those objects
in view, and man shouk tearno ho him. I do not appoge of hanging men up by the neck, nor of
frying then in metted brimstone. They can be put to better use. No man is so bad, or so deep-
y steeped in sia, but he may be made good and happy. But the way to make him go, is not to
lutter him up with the iden that he is just as sut with his present esurss; that he is but car-
 ell as to trangeressors
Of course, if the doctrine of man's free will be ght "falls, Let fit gis
Indanapoils, Ind. 1603

Cesmertim, Magnetigm, Peychalogy and
Sounamilithm, etc.
Bro. Jowes:-Mesmerism, Animal Magne tism, Psychology, Pathetism, Neurology, Artifi-
cial Sumnambulism, and Natural Somnambulism, are all one and the same condition, and winderstood by the so ealled operator or thei
anbjects. Mesmer deeming it necessary to a cribe the condition to some cause, conctuded
that it was magnetism, but as he could not of miticral magnetism, te thagined that it wa
mpeting anatogous to that fuid, and as opposed that th only existed in man and ani imeats, however, which were caused to be made
by the French Kingand other, as I lave stated
in serel in several articles published at different timed
in your Joursal, has proved conciusively that magnetism bas nothing to do with it, and that
animal magnelism, has no existence in nature.
 been minutely desertbed by the earliest triters of antiquity, and the pheyomena extibited by nary, were not understood, and many writers
mistaking appearaces for fact, asetibed aurvelous powers to them; consequently, many statement were published, of so contranictory a all, was for a loug time questioned by all who
had not wilnessed it; and even now, although nowledged, the true nature of the generally ac or the powers of persons while in it, is but im-
perfectly understand
Natural somaumbulism and that which ha tion artificialy induced, are the same condi
differing only in the manner of entering it, hee naturat being generaliy entered during the waking condition, and is best effected by
proper insiructions heretofore filly detailed in your paper. The phenomena and powers only because the one can, at will, be conscoous upon whom they place their mind, while the
other can not, and when spoken to, awakens, unconscious of
the condition.
Those who are in the artificial state,
able to kee, hear or converse, can be instructed. and may, therefore, at plesure exercige, or use
any of the extrandiniry powers which they possess, and as they have power at any time to arouse, or to throw any part of the body into
the insensible condition, even when the head is perfectly awake-they ean at any'mowent
celieve pain, and in case of an aceident, can keep the parts, which may have been injured
in the instansbe etate until perfectly well, withsut experiencing
Paychology differs from artificial somnambu Who is ignorant of the truye nature or the condi tion to manage persons while in that state, and
who, I am sorry to say, pervert, and for ridicuOus purgoses, exhibit powerg that propert
ivested, would not only be interesing to chilosophical mind, but useful ss an agent for the corricion of evil habits, the prevention of Aain, and the cure of disease,
Arifcial somnambulism,
Arlifcial somnambulism, on the contrary,
ithough the same condition when in ciffere hands, and properly understood, enables subbects to enter the state at pleasare, and when in it, to
take advantage of all the powers which are take advantage of all the powers which are
nutural to to conditinn, independent of any
ones contro, and instead of making an idiot of one's contro, and instead of making an idiot of
a Daniel Wellster, it will be more likely to
makk o Daniel Webater of an ldiot
Pathetism is a name piven to the same con-
dition by the evilur of the Mrugnet, and as, per-
sone who are in that state, have the same powsoma who are in that state, have the same pow-
in many ways to the advantage of thentivelve in many ways to the advantage of thenselves
and others. It in therefore evident, that patir etism, as well as the same condition improperly managed in many other cases, is mot ouly a
distinction without $a$ difitrence, but bavier to truth, and a block in the way of usebapier to
futness.
Neumol
Heumogy is amo a variety of the same condtIn nothing but the estreme susceptibility of the selves out of the condition with such facility that it is iapossible for a casual observer to
notice wien they do the one or the other, and notice wien they do the one or the other, and
when neurologists or sympathetic operators
meet neet with such cases, they furnish good dapes
for their impositions, I say impositions, cuase subjeces cund do the sane thing them.
selves, independent of the so called operatori selves, independent of the so called operatoxs
who profess to effect them by their owa willwho profess to effect them by their owa will-
power, or unacessary interference. I have met with some subjects who, although
never wholly in a somanambulic condition at will, in an instant, perform clairvoyant and
other experiment, and when they did so, the only visible difference the their appearance was
that the eyelifs drooped, and the eyes had a in a somnambulic condition, and regained tits
usual expression as soon as it was thrown off usual expression as soon as it was thrown off.
This conalition, therefore, is only a parial
state of somnambolism, and as it is possible for state of somnanibalism, and as it is possible for
such persons to let the eye fall into that condition in au instant, they colud do the same thing
witi any of the other senses if they were prop eniy instructed, and cond do it as well without
the nterference of any one as with it. The interference of any one as with it.
The condion ealled "second sight," is also imply a partial state, and he chrres
this case is naturd, and by many believed to bs unavoidatle, but is only so because the nature
of the condition is not understood. The same staty of the sight is also induced by geting some young person, to look tat a drey of
same black futd held in the hollow of the hand and allhough the experiment is accompanied by the most useless and absurd incantations, clair-
voyance is often induced and its possibitities The se
The same condtiton is also often effected by
some ignorant person, wilh what are chled "carth wimpors," which consist of a square piece
of looking.glass upon which useless figres,
names trinigles, circes and leters scateled. This ghss कs by them taken into a is induced, The manner of using itis as absurd as the instrumentitself; but az the looking at diftult to make sted persong bitiere that the
result is eflicted ty the manaer of proceling
rather than by the means employed to produce From what I have said it will be seen that
ompambulism las played a conspicuous part, or rather has been the cuse of all the phenompowers exhibite by persons while in a seminghowever, with the necessary experiments, will son convince any one that somambulism
at the root, and is the cause ot all the phenone names, shapes and conditions, too often pervert ed and never perfectly understood. It is unfor-
unate that such has been the ease, but with due regard for the truth, and a perseverance
equal to the importmee of the subje c , a revoluhual to the importance of the subject, a revolu
hon in the scie ce win be eff cted, and instead
doubts, dificulties and perpexies we have new developments, wees and benefts,
which add to our store of knowledge, comforts and happiness,-desideratums devoutly to be
wished for; and whict certainly will fillow a proper understanding of the laws whith a wis
and beneficent Creator has established from the Pendilton, S. C., Feb 26, 1869.

## (ar he Rua

by vertas.
Dratulate you upon the growing influence of gratalat you upon the growing influence of
volur platiom, and the satisfaction with which all, reading your outspoken articles, hal the
clear, brave and uncompromising nages of the weety messenger, It is a notable fact that
the success of the Jocruan, in tiling down one of the strongest oppsititons if the day,-hass ung defense of the canse, regardless of all parti zuship, and in the interests of that which is bending to personal pique or petty opinions,
equaly fearless of orgaizel cifrontery and equart treachery, the bold and irue reformer has nothang to discourage him ; and were it possible by some Wall street operation among Spiritual Sts themselves, or nominally sn, to mbarrase
for a timo, Wall street would still hold its true place, and no other, in the honest convictions of the perpte. There are thousands of thinkers
left, who love the ring of the pure metal bui know they will never get it at any faro without
the sactifice of all that it dear in the wy principle $;$ and such are to day seeking a currenSing tnetitution. With this preamble, I will Why more directly to the subjret at issur,It seems but the work of a mamentity explain Firstly, then, we have made a broadcelluration of ouf platiorm, in which we have asserted the caims or strict integity and impartial yutioes.
Ouspel teaches the perfection of truth, com. pascion, honor and fidelty amomg ourgelves, and will the work at large. We did not start
for our Mecea, to canonive a leader or proclaim
a creed. We did not marti upon any apecion
pretence, by which we shoonh make ourselves
moneyed power, or z bigh S ate or Chure despolism ; but in the purity of our ilrst and Mount of Pre had met the angels upun the houat of Progress, and only desired to sound
their " gha tidingor joy" in the euxs of blind. ed millions, and call them up highier. As long
as this mered fooligg of fore for all humanity
inghied ingpired at we were orlinglug thousands int
the ranks, and drinking the eap of pesce and blessing. We never thought of organization
only as a selool, a family, a meting a choir, a library, etc. All this had distinct reference to
the eloal and home novenen, and to no other the sought to inproce ghe. It was as free to the poor
the as to the rich, and the rich werg jast as free as
the poor, to auphort and bless so noble a enves It had no pompons show of authority or excommunication to lift over the heads of the people
It did not say in its immacente wisdom. "Por Fool, its no use seeking a passage to Rome without your tve deling a passage the rome
change. So, proseription commeneed, taxition change So, proseription commened, taxation
commanced, usurpation commenced, and kome sell the Jepus or get him crucifed. A plain, Brach for the money clangery, , nd they forgot
mese words of prophecy. "And I, if bo Itted
then The home movement, -carrying the pure priaciples of yistice to every door th, the hand
would not chten Rome, aud people would not wear green giggles mudh buger, when they
found by true sight the valuy thereos But it requires a strong power to arrest a downerard
tendency; "the bind leading he hind, is
toward the dich of oll injustice aud meanness, and the tempation to hute or justify, ends in complte betrayal of our holy primeiples:
Secondy and hatty, then, for this aricle,
men aspired to te leaders and oficest this movement. Ambitions men are hot always
 mracice. Suci men are governed 100 much by
selifiness; - posssss to mueh art and design
for so pure and benevolent a movel as aism. In National, State, and Leat organizi-
tion, this spirit has wound it destructive enils. The National $\Delta$ sseciation Whas stactive enid, "We
xule," Litule State Chanticleer rephied, "We rule here !" Lncill buthing, patting on aftuar-
ish of wing, crawed once tice or the prieks" at last, and yidedel up the grast,
"Who kithed Cock robin? urrow! Ereay blessah soul of ws tocing pasition, Hi, motes! Inded, there con be we pease, when $+2=2=$ chain this molern Pentee st than tom the
bleeding form of Humanty? In this article, we do not deny byaymeng, that trate snals,
divinely inspired, have been drawn into cooperation with State and National movement
but how many, seeing the tenter lamis of the hat how many, seeing the tender lambis of the
flock in the haids of the shoaters, have warmed When men, as offers off any syecety retuse or
neglect by any aet of thitrs, the cuties and obligations of their pistion, breiking their
plighted word to sopety or speaker, it is bad
enough for the cause,-and wuen members of any lousehold of fath or reforn, stopp to vilify,
sell or sacritice any sonil repmataion or principle, organization, of itell alone, is a mere rope of honor, without the banner or righteousness in his h and, the golden tole in lis spol, the fire on
truti in his eye, is but the cuunterfit of himsell, without any organic hammay at heart;
consequenty, superficial fore thke the place of Our Orthodox friends may say 10 us, "Ths think that when moral principle has heen left
entirely in the backgrouna, and vicurions atonements substituted for long aces, that Spiritual-
ism bilould transform to complete newness of state of things, is the legitimate result of past
 a rational obe tience to all morral haws and divine
aligitions. And may every eraft siline our eas to rivet new chains upon the uplitted hands of humanity, go to piccus, thl men buth as they
have promised in this dectarmion of principles, tramed by the congress on bight
We do not ask that anything
Whe do not aste thit anything short of this chicanery or di honesty under the name of SpirCuahsh, than umier the name nt Methodism or
Catholicism, aud let us be hruve enough to say it And let ns love and teach truth for itsiff
alone, -the Jewel of divitu, sparkling in the alone, the jewel of divirty, sparking in the
inmost depths of every s sul; then shall we find the shuttes of heaven waviug for us the cur
tuins and costly robings of a triampham future.

The College Gourant says that, in order to prove the offen donbted fact of the decomposition of carbnic acid and the farmationt of oxygen by
the leaves of plante, Boustingait has introduced into mixtures of carbonic acidg gas and hydrogen, and the former gas and nitrogen, first a clean
stick of phosphorus. As long as no oxygen is present, this element does not umdergo sinw cam
bustion, thereby giving off vapors but es bastion, thereby giting oft vapors; hat as aion
as a green leaf of any plat was carefally as a green leat of any plant was carefally
brought into the gaseous mixtures standing oyer bronght inw the gaseous mixtures standing over
mercury, the thow combustion ot the phopphorus began, owing to the decomposition of the car bonic cacid and the formation of orysen. This ac-
tion takes pluces also in difise daylight, but not tion takes plikeces also in difluse daylight, , but not
darrag twillght; loaves wherein the ehlorgphyl
is not fully developed do not act in this manner.


## 

 We have recelved the tolltuxior









 Sxich results as propos t cau only be veached by














 ments, it may be teecesary to tesies
tof all the particultrs sud phaes."

## Lite.-Number one. cossrrverovan vigar.  hudid ourselves responstbly for everything written by us.



















 the eir sad di the water untuld millitone of ftueses ilie.
 the common moonld so faniliar to ull, 4 a good
type.















 smilar tunctions.









 them up te on equas standard with the atiers






 portion of fhe comulunwealth, event to the erery to




Pussue these pyans, and few of ur will have our
nameer recorded in the tull of mortalty unil we have passed four secre years, and all thess witer
have whitened out locks, and the joys of as many




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## 








 great eonilit, w, w.
ciples to defent.

















 Trese in the Interestst in these,
We were Flad to see the sugsestions presented



 ngs, that prevailed there, conld fall to see thee
was eyidences that the time had come to move fo ward in the work. A year's experience will ena.
be us toreview the whote matter and sugrest im.
provements. The B ard at lts last meeling pro.
 Dr. Balley th the articte referred to. We agree
fally with the proposition to send our misslonarie where there are no org nizastious, unless the state
Societies, as we did in Penusylvaina, should luyte societies, as we did in Penasylvenia, should Invit
the miedionaries to labor with nd for us. We tx
ressed a hope which has become more irmity im pressed upon uf by the lest yeart's experience and

 will be so streng thened and modited that it shati
accomplith this work more effectually than thas,
The sugzestlons of Dr. Bailey that we should The sugzestlons of Dr. Batley that we shaus
diccuss there matters freels, and be prepared to
 of huranity, which can be better promoted by the
spread of true spiritualisu than in any other man spread of trae spltituathact than in any other man
uer, then, when we come together, there will be har mony and good feeling.

Croton Water.
Analysis proves that the Croton water is mor than ordinarily pure, when compared to the
water supplied to other ctiez it is analgzed wnter supplied to other citien. It in anslyzar axy of 12 analymea latt summer showed in gallon of water 331 gralns of inorganic matter
and 1.14 grains of organic mather, Bome is and 1.14 grains of organic matter. Rome is
almoot the only others city in the world which
provides its inhabitants a more bounulful aupply.

## 

Ifa mun e mes int your h yes and ateer tho

 city, which hrother you very well know th have
stared for Culfornia hust year with a strock of


 persist
name
or,
 claime, but a spirit from the thome oif he daffa-


 other world , He cimes claining to the s spinit,
and brings you a leter in your brother's own


 wha d dirir it, and immortality to all. Why call
this intelligent visitor by the name of ceetricity At and timases in al places and under all circum
stances whatever, when the phenominn termed Spixituat ucenr, tue clam, I Inm a spirit, is
invariably made. It magretism an inelligent agent and falsifier? Is the consciousess of
the wellmeanine needua suspended in order

 ${ }^{\text {Er ce frightecuspess? ? }}$ The medum dest not say it is spirt, for the The medium does not say it is a spirtt, for the
medium is umponscious, The spectitors do not
say so, for ti may be that they are all uisbelievers in immortality, lut the thing itself, through the
unconccius mouth of the medium, of thr unconecious mouth of the medium, or through
the unconscious hand of the medum, or by rap. ping on ubconscious wond, says, "I am the spirit


The waters of Biberan Water.
 ments, which diverted the conuss of the current.
But of late they have been rocoverel who had bored an artesian weil for oil. He found
no til but t inch supyly of mineral water burst
up at a depti of 571 tety. Tue Chemieat Neres says
 sundstone. The opinion is expressed that tine
Siratogesprigs are due to a fult in the ruck,


## SPEAEERES REGISTEER.




























 Aurim Bmith, Esq, sturgi, Hish, M, Mas.
 burg, Long PIand
Heermana S Suow,




## dinat. Cunriote E. Taber, tracke speaker, Nov Bedfor


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 E. V.
Mus.
Mubre.
Mune




 A. A. Whatok, Toltedo, 0,




## 


numole reint



RELIGIO-PHILOSOPHCAL JOURNAL
Avasst 14, 1869.

Beligin-Ehilosphaital tournal OFFCEE EO BOUTL CLARK ST, a FLOOR so s. Jowes,
 onideao, Atadst 4,1860 .





## GRE critre neviewer.









 matice, involving circtes, angles, tangents, eo-

 zolyinge altogether on the ideas of others to
fouta in opition for himelf, and lackny elose fhargat epilion orgiaelity, shondil not venture into
foo deep witers.

 Lot That as Gud is shlpowertu, whipever in
 thti. That in and of Gudy manitestations, we
 when right
ofterwise. Sth. In nature, we see manifestaion of Gud,

 there would $b$ a $a$ piwer outsid
He couid not $K e$ all powerful.
prinecipanty on short qunvatitions from our articele

 the of this critic would amount to but litue it
they
the

 Spititual papers. You may tearch hishopot from oniginal idea therecin--rigiral in the sense in
which mankind use the term-you will disap. point hundredas of literary men who have careof unkindness, tor we believe the work will do good among the ranks of spiritualists; but to
convey the ides that a man who will yrite work of several hundred pages, and not therein presen tan orighai ieet, not taring to venture
on disputed domain, should not attempt to sus
 those complex questions that arte cloefly connect.
ed with the testiny of man. Whit we would or-for God knows we do not entertivin any
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We claim Godasthe Cleator of all things, and
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ant earthapake, or in the destruction of a planet in
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hese firces must be a part of thic same sult pow. triul lod, the same as when difustathroughant
all ppee. Thus our brother establishes the fact
 ard in existence, all possessing power, must be
part of the Intiaite God, or there would be ower ontiside of Hm , destroyng His claim mnipotence.
In fict we neres saw such a weal attempt to
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 gate such as sis only usid by the coarse, vulgar and untinut. In the second place, his previ.
nus wrtings give the lie to his own criticiem,
 illuminated, for that infuence, if pure, if from a high soure, would not Hllow it instrument to
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regions of our teautiful 1 ppritual philiosophy, he is ont of his element, just as mach as a wild $\mathbf{C}_{3}$ manche Indian \#ould he, if he should stemp
odeliver an address on moral ethica In dae weason, we shall publish the c relered to, with farther remerks thereon. Well, deer reader, we ever ahall grict you
with new ideas in our editorial departeent With new icons in our editorial departrent. mains in the regions of our beautlfur Spiritual will only accelerate our progrest, and render
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grand
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us, ever re. membering that our secent upxard can onfy bo made by taking some one by the hand below us
and giving guch seaidtance as will render Io them nore pleatait the puthway of life, Recognizing the sublime fact that we are all wedied together by the action of beanuififl harmonious laws, we Should have a loving eympithy for each other,
remembering that each
tatage of fevelopment is
 they "ifit up" otherra below them.


## N\&W DNVELORMENTK.

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hereteforie sthown that the pretended meeting at Havana was ne legal neeting of the llininots Association of Spirituallitsts In aldititen to the
facts then in our posestion, slowing tup the
 to light, that neither the Preident, Millon IT.

 for the neneting at Hivana. The Secretery and
Treasurer were the onll persons whose names were nised for that purpose.
In the published call, Janieson states that it was hy order of the Eseeutive Board, which
was a ilakehood. Eren the Treasurer's (a lady)
 sppposing all were agreed, gave her name as s
matter of form. The Exeentive Board consists in four fflicers, viz: The President, Milton T
Peteres; Hirvey A. Jones, First Vice President
. Itss. Dennison, Treasurer, aud W. F. J mieson
Cletk. The oiterk, The Consitutathn providesas millows:
"The President, Yice President, Treasiuret and Clerks sbail form an Exeeative Roard, and
$a, ~$ mujority of them may transact business in the arme of, and on bethalf of the Asseciation, but搹 anoumt exceeding fify dollars is involved." nda meberses.
This Association stall hold Annial Convenive Board shall designat
We publish the tollowing correspondence Retween the President and First Mice President,
which ppars for iteff and demonstrates the

 effirt is is reproach worse to be biorne than your
Cleveland Report againgt mediums. But $t$ the correspondence.
IHis A . sosess; frrs Vice President of the mis-



 P. S. I was the Frite V.P. If A. Joxis
 Prest in. State Aspoistion of of pipituantsts, The importanes of exposing the chicanery
hat mas been practieed ly a few individuass whi have withuru character or antbority, at
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 tors, and that this sume faction have within the last year been seized unon ns willing tools to to he
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anisists of the Stute to " contribute to the fint of the Americin As Ascicition," uder penaly of
ot being allowed a vote in their own State not heing allowed a vote in ineir own
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 If the A American Aspociaitin upholds their
President and Vice President, in going into añ


 have disenthrallee themstlves from the bondage of Oh Theelogy to awake and shake of the
new incubus which propoese to fasten iteal up. on them. Aye, more, to carry nut this work
nore effectuall, the Rexuro Pribosornicat Jovenant must be ostracized by this self conati tuted tribunal. The Jovinsil dared to raite its
voice against the corruption being practiced

 American Assocition, but we do bay, as we
shall hereater show, that the leadery who have practicel this iniquity, are the first officers in
that association, and its promoters as will more fully apper from the following reacolutions,
 of the Vice Presidents presiling at the time, and ruming the Convention to suit theomselves at
the spritg feled ajojuarned meeting of thitreen


 plish the greatest good for our nation and the
werla. Here fillows the $p$ pror membership
"The State Spelety will eonsist of members on the local and cenuty societies, who shall centrib
ute to the funds of the Amertican Asociation of spiriuudites"
"The constitation of this Aspocition sagll be
spented as to conform to the aforentientionod form of organizatuon.
"The report of the commitued was adopted and the resolution" adopted coriatim. The plan
of organization was alio alopted.".
Copled frome the reconde and pubished by
hhe the Bocreaky.
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We
We Who do not at incluye of all the officers. Those speak for thenselves, and thow the value of
other work pertormed. We the other work performed. We tave no report or
sinytling valuabie being dene yet-but for
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broumg Slate, to crush it out of exitence. The will
was masiety, the tools made use of were des
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Spiritialists of the world which will soner or mater be appeciated, and proit will be derived
therefrom-first, to guard against granting lead to dishanest acts; secondy, 10 never put powee into the haudis of persons known to be
corrupt in their ordinary business tranazaction corrupt in their oridina
with their fellow men.

 West, we are zonewhat astonished to ining such hect sa are ascribed to them in the above
extract from the ecturcti Uniom I las heretofire been the pracice for th
 pains to warn the peeple aganst the carrupting
influences of the pruciples which they advycete assentigy that the adierents theteof are firf from
being patteras of noraity, and the generai
 is changing, on a careftil txamnotion by those that the tenchings of fyiritiansm have an elerat
ing tendence, for there esu te found less crimi. nals ${ }^{\text {a }}$ among those who endorse por beautifil
philest of, than among any of the orthodax e churccles.
There is no doubt in regard to the corre etness of this conclusion. Mr. Perkins, of Onarga, an
intellitlent intelligent genileman and a firm belever in
Spiritualism, emmmenced about three years ano in clipping from the paners that came under his immeaiate notice, the accounts of the licentious
acts of minitters of the Gospel of the orthodox churches, and he has now in his possession over
three huinded cases, that are dark three huadred cases, tuat are dark and damning
in their nature, where these teaciers of "Christ Orueifte" heve scduced some one of their flock
 this is quite a number for just one man to clip
from the crimual calendars during the short period fire
The morality of spiritualists, as $a$ genoral churches are begining to acknowledye that tact. Believing as they do, that every act of ifie ear-
fies with it a certain tfict, sible to escape the same whether good or bad, they have tod pure and virtuousis lives
them
conforiga printmmant an our The Chicago Tribune of a late atate hasa short article upon this subject, which ts truthrut, pointed and pungnt, that we offer it without
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ment our estememed comemporary in tits noble and decided siand in behar of so great a neede
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tin thefr remiltancos. A word to the wiet is sulf. fictent.

AnEw PRoponition


हRcoming yankerized. Dhidget D.herty hately arived for the "Ould tho had preceded her a few nooths, This bir. er took upon her the commenuable accupation
of an instructres. Among other phrues, she tapght her ambitious pupin and candidate for
the honors of a tubke e elucation that The hoinors of Y Yankee education, that thie Yan-
Bees made a free and frecuent uso of the phrse "I guess." Bridget secured a place, as a faithful Irish las, as she is, deserved, nud when conduceted to the kitchen, where her services were

in want, she began by asking her landady, by | $\substack{\text { saying; } \\ \text { I guess. }}$ |
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We congratulate nur brother on his reeovery, and hope he may continux to be belased with
heelht, hat his pen may itve utetranee to the future existence of main
zersonalana soral.
Moses Hull, the indeftitigble worker in the
ranks of Spirituitst, sppose at Ea Porte,-July 2 2th.
The Sate Society of Kanss have employed
Prof M. E. Taylur, of New England, as agent Or Misionary, to lecture and orgmizz sscifities He isrepresented by D. C. Seymour as being an excellent man and geaker, and we have no d portion of the esonatry. Cep
Cephas R. Lynn has slarted Westard on a
lecturing turr. He speaks in Owern $\mathbf{y}$, lecturing
ring August.
Miss Susie M. Johnson.is gopinuning at Kala-

Dr. E.C. Dunn will answer calls to lecture in Adress him at Reckiora, llininis ; during the onvel m, 15
Anne E. Dicienson is on a lecturing tour in E. V. Wilion will speak at Canton, Ilinoils, on -two lectures. arge audiences in Pitsburgh, $P$
Mrs. F. O. Hyzer has been lecturing in Byron, in Butimore, Maryland. The spiritualitita here don't seem to become tired of her ingpiteduter-

Mrs, Adie $\mathbf{1}$, Ballon has oceupied the ros:
 much to the edificution of the people. Her insponslve chord in the hearts of the people.
Peter West, the excellent test medium, may be
consiltod at his rooms, 13 and 15,189 South
Clarks th. He hus a variety of gifts.

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 tranpe Is one of the sery bett and largest fin th
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－$\frac{\text { the circue．}}{}$
Batily＇s Circus and henagerie has been a grand
attractive feature of the week，It ig both an ex eelleut Mc cnagerie and Clrcus．A city cotemporat ry speaking of this grand show，remarks that＂W
zave never had a circus here whteh has been so complete is all its performances．
Mr．Frank E．Alken，the thdefatigable Theater
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PUBLIC MEETINGS


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MY LOVE AND I，





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DR．J．M．GRANT．，
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RELIGIO-PHILOSOPHICAL JOURNAL
Avausi 14, 1869.







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THE BCOK OF THE TINES PI, ANCHETT DESPAIR OF SCIENCE MODDERN SPIRITUALISM, ITS Phenomena,
THEORIES REGARDING IT: FRENCH SPIRITISM.

BY EPES SAMGENT.



## MODERN PHENOMENA




Theories of Investigators




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 THE SALEM PHENOMENA; Tarious Mediums aud Manifestation THE SEERES OF PROVORSI-KERNER-STILLING MISCELLANEOUS PHENOMENA THEORIES

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## SPIRITUALISM.

PLANCHETTE; OR, THE DESPAIR OF SCIENCE,
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