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 World, baving for is, object the prom titup of
barauny aud brotherly lure, siod the tquality harmuny sud brutherly lure, sod the equality
of the sexes in all the dutios sad privileged of
iffe.Tue followigh were named:
J. C. W oodn in, Eq, Dr. G. B. Hophtns, J.


This constitution wai takn un, article by ar.
ticle, nnd sfter an natmated discoution, diopled



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 Porthon, Acrestury




















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Marctund-sthorm oceurred to syathern, Italy


## Original Essays.

## 10 Mran A Free moral Ageat

In my hast articice, I promised togive my views opon this muncch dispated queation. I Dow proo
cedd to futan that promite. 1 observe that the ditor, and most of

 view sut fects from difterent stand. points, ani
hase different modes of cogitation. Leet all tidides of all subj) ects bz examined, then Iecide. "Prove
 that mad is an agent, m madlly free ; bat before
proceding with mo argumente, I willdeetse the proceeding with ny arg
exteut of that fredom.
bird, por to live under water like a th. II cannot determine the collor of hio akit, or the
sizo of has bady He He canot live a month, and
enjry



He then goes on to argue with characteriath
absurdity, that the unb orn chill conld eelect his parents, his $c$ lor and the country in which he
would be boro, aud all sucte otber litue e civen. iencea But I claim nothagg of the sort. I I do
not even elialm that a man can will himsell rich without putting forth some approp riate fff rt to
crect itell( in obedience to his will, witbout put.
ing forth the proper physiel strenglt, and exercisisg the proper mecehasicial skill. He cranot
Corno, without ustag tho doternininte mgane
There arel has in nature over which man

 ciy, al and he may select the kind of seed that
medel will sow upin his hand ; but ffer the seol is
he sowno he connot chaoses sa to what thind of groin
be will raise tram that sein. He is free io choice of his sed, be but
$\Delta$ man wibling to spend a year In trareling,
may choose to risit New York or San Francis. co; or he may chiose to go to st Petersburg, or
to Parie. He is free to select his mode of oon.
 Parisi in oneduy; he has to go ong mile at a
time, or even one foot, until the whole ditatace is pased over. This much to thow wherein a
man if ree and no free in physacal Initer. I
do not clam intuity fir do not claim innaity for man. He is surround.
ed on every side by forces which he has to rellt, and bysomen tast are irresistible in their nature.
Yet man it free withia the circail of hits own

 in his mental powertas well as his physical. 1
dn not clum that he isalways able to tell exach
 do thingst that arew wroug.
I chatm no perfection for man. And I acmit that when a min dhes as much as he qua, he ie is
not to blame for not doling more, and when he doos as well as be can, be is pot to blame for not
 tween the anirmative and negative of the ques tion, "Lo mana a free mursal geentr $r$ " propnse
to exammit that difference.
Lambrut that man io cupable et necting from motive: that he ts posseesel of the power of
 nys that "cholee it the power ch choosing"
And Locke says" "We hare no chice unless the thing whlch we take, be so olo our power that we
might have refoued lit" And right here lies the might have refused li" And right here lies the
differenobe between the eflimative and the negstive. The one rajs man bas power to choose or
refare a particulur otbjet, ives or or ciurse of con-
 sure, or wome Interlor thought or $/$ mppulse or some othec power beyood his control. Now, the only way io arrive eas a olution of and argumente. Some object io the term agen "dolog ued in thit coonection, bor my they- Agen mean
 Arat ifgolicatilon, ie ther had doctibe or praction Kas, daties of hite, monopet, oondact, behav Free is: Erempt from subjection otber, able wo follow oanes onvin thipuphen de
"That which bas bpop, porgery pr pot the power
apporate to
Now, does nase, ace from molita, ort thay


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We see men busily enguged in the several av cations of life, some laborlog, some traftlicking ag; and each and all apparently propelled b , eirs so to the ob oberver, but the actors in tho Vorld s great drama all think that they are aet
og freely. Euch one thinks that he is guided by There are many, to be sure, who wish tha dircuastances were diflarent, and then they
would act ditterently... Their sphere of activity Phere they act freely, 8 one mea perforn labor
phictr they do not tive, and which they Wōul whictr they do not $10 / \mathrm{k}$, and which they whul
ot perform if they were rieh, yet as they can ot performif they were rich, yet as they ca
not becamie rich by merely wishing it, they house to parsau their present coustse, rather
lasn snme other still more undesirable; and ireumstances that they have but one roid to pursue to escape starvation, and even that may
be blockel up. But such are exceptional cases and do not interfere with the general law of man's free choies; bat it is a strong
Yoa ask a neighbor wast man he is intending on vote for, or what puper he it going to-sab
cribe for, or what preacher he is going to hear and he will give you such an answer as will de
note a freedon of choice. It will ippear to you hat he lo acting freely, and he will think he is
actiog freely. True, a man may make a poor choice. You will think that be could have se lected some oll
hinks hecould.
Now, if men appear to us to act freely, and
ey we we that they do not ect freely? Persnnal ave concerning anythivg inmediately relating dence which we have of our existence. We
know we exist, not bicause sime one tells us so but because we are personally conscious of the
fact. Now we are just as cnascious of acting that we exist at all, and if this conscioussess is
atisfactory proof that we are, then why not ac-
ept it as promif that we are free: The man that
steals his neigbbir's purae or his horse, does so
irom choice; and he knows that he hets from
coice aid be will tell you ss. He may excuse
be act by pleauing necessity, yet he is conscious he act by pleauing necessity, yet he is conscious
having power to retrain. It men do not uet freely in commituag crimes, why do they maill and ceution in their transac
ions? If they are ihapelled by some irresistible
powtr to commit thef or murder, why do they
 of strike down their victim, they happen to sce ey nity: There fs quite to much intelligeoce ad calculation to attribute it to blind tatahty, or an irresistible law of our being. Again, if man-
cannot act otherwise than he does act, and if all his actlons are Just in acourdnace with the de gas of his Crestor, then why does his Creak

punigh him for his bed nets? If the man wha connmits a heninas crime, feels | he ould not possibly have done otherwise, why |
| :--- | ent does follow crime, is too well eatablished

a denied.
Djury, he suffers for ti, he feels remorse, he ex periences mental anguiah, and hash, ooo, mor vil which be has commited. There ts an ele nent in man's nature which reproves Jm m when proves of all his goodgection. Man's conscience always aceusing or excusing him for hise ac ons. And it does not less an the force of this demped for a partiealar act which be commita no crime.


## 


such teachings very detrimental to society, as
well as to trangegresors. Of course, if the doctrine of man's free will be
atablished, the doctrine of " w Whater th right " falls. Let tt gn.
Indianapolis, Ind. 1863 .


Bro. Josks:-Mesmerism, Animal Magneism, Psychology, Pathetism, Neurology, Artig-
ial S , mnambulism, and Natural Somnambulism, are all one and the same condition, and understood by the so called operator or their subjects. Mesmer decming it, necessary to as
cribe the concition to some cause, concluded
that is was magnetism, but as he could not Chat it was magnetism, but as he could not
demonstrate its qualities to be the same as those of mineral magnetism, he fimagined that it was something analogous to that thuid, and as he
supposed that it only existed in man and animents, however, which were caused to be made by she French King and others, as I have stated
in several articies published at different times
in your JocrisaL, has proved concluatrely that a your Jocrasil, has proved conclusively that
magnetism bas nothing to do with it, and that
animal magnetism, has no existence in natur The condition kno Nn by the title of natural been minutely described by the earliest writer of autiquity, and the pteuomena exhibited by
those who fell inte that state, being extraordi hary, were not understiod, and many writera mitaking sppearances bor facts, ascitbed mar-
veloss powers to them; consequently, many asture, that the existence of such a condition a all, was for a long time questioned by all who
hid not witnessed it ; and even now, although the existezce of such a state is geverally ackowledged, the true nature of the phenomena, perfeetly undersiond. Natural comnambuliem and that which jas Cen artiscially induced, are the same condi-
inn, differing only in the manner of entering it, the natural being geoerally entered during the waking cundtilo artiacial is entered from proper instructions heretoforo fully detailed in your paper. The phenomena and powers
subjectis while in elther, are alike, and diffr only because the one can, at will, be conscious
of the external world, and converise with thous. upon whom they place their mind, while the other can not, and when spoken to, awakens,
unconscious of all that bas tranepired while in the condition.
Those who are in the artificial etate, beling
able to fee, hear or converse, can be instructed, able to oee, hear or converse, can be instructed,
and mas, therefore, at pleasure exerclie, or use and mav, therefore, at pleasure exercies, or use
any of the extraondinary powera which they potsoss, and as they have power at any time to
arouse, or to throw any part of the body ioto the insensible condition, even when the head is
and perfectly awake,-tbey can at any monjent relleve pain, and in case of an aceldent, can
keep the parts, which may have been, injured keep the parts, which may have been,
in the insensible atste until perfectly well, with. ouk experienciong
the restoration.
Peyohology difiers from artificial somnambulimn, fnasminch as th always riquirea seme one who is ignoriant of the true nature of the condltion to mangge perions while in that state, and
who. I am sorry to say, pervert, and for ridicuwho. I am sorry to say, pervert, and for ridicu-
lods purposes, exhlibis, powers that properly loas purposen, exhlbis powers that properly
diveated, wnuld not only be interestiog to a philizeophical mind, but useful as as agent for
the correction of evil habita, the prevention of paln, abd the care of disease, etc.
Artifcial, sominambellsm, on the contrairy,
although the aame condition when in difiterent hands, and properly understood, enabloe Enbjecte to enter the etate at' pleagire, and when in it, to
take advantige of all the powers which arg
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Patb
gotuiailetphin gepartment my...

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 Eflorts nare becen model io varions diretlons to
 Next comes the plan of having more thlogs th







 croth. We wive pisec, therffore, to the proposi
toon of our Brother Geo. D. Henck, to thet fif toiy











 titgo with every coovenelence ; the location they
prefer, and If they know of a kood one, wbat ad. "Let every one wrtte freely that we may know
What thes destre, ond sece tow they cai bearrong


 sach other. To C Cellithe and com thete the arrang. tog ail

| a these arlisles, with whteh we greet our nu frleuds, from week to week, we do not ciol |  |
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| notseen by mpral ese, we |  |
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| eply Interested, and to which we have devoted |  |
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| presses iteelf everywhere la the power to retala eertala elements, in peculiar relations to each oth- |  |
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| er, and thus forraa what are catled bodies or orgas- |  |
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| some other expres-lon. Hence, the granlte riek and all the primitive erast of our common mother |  |
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| arth, la fall of Hife, expreaslog Iteelf strikiogi's to ins permanency, which lis so continuous an to be a sood propbecy of lum martaltity. But docay, dio |  |
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| good prophecy of humortaltty. But doceay, dis Lategatlon and death (so called), are Just tas much a |  |
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| live of Ito, and the lawt of progresson ta- |  |
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| ronts, and destuped to an eternal uniog. The whien is the frat borid of the rock, ls a chuld of |  |
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| the germs of hixher IIfo are born through the op eratlons of divine laws. The next expreselion of |  |
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| Hfs , is a plant cell, - a miplature world, - a circle, type of eterulty, Itseif without beglaulyg or end. |  |
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| Life, heretofore, his been difused ; here wo fod <br>  |  |
|  <br>  pertad a dathoct expreation or Ilfe. Fiasilog |  |
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| thealr and in the water, untold millions of these IIfeceaters extot, often in the chooti stmple fortid, as |  |
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| solle - the latiguggo to, "Io uplon there io |  |
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| floos of cells ; eict oous appareatly lito - tro nelzg- |  |
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taken. Ancendigh In the reale or resetabte frie,


 ter nepuceger surroundmys.
Some of the lower rate of





grand lifecenter as the resull of theeevily
We have made these remarks pretrininary to the



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| oal wrork of the $\mathrm{Hg}_{\mathrm{g}}$, maintala our position boldiy and unfinchingly. Let us proclalus the truths that comt to us from day to day from the giorious |  |
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|  | conns to as fivm diy to day from the glörious niouatains of transal ratylon all over our lacd, for |  |
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| we know that they who are wit' us, are mightier than they thit are-sgainist us. Let thgese who, In |  |
| Het |  |
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| recrults that are comine dally ant hourly to the ranks, as well' as by the faet that thereare thoa- |  |
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| Thateme |  |
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| ever the renas of tyraung shall bedrawn so thethty that frey can no longer beat pesce. We know |  |
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| than the low and scurrilous attacks of an̂ anony,mous, writer whose exploslons were given as thase |  |
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| of A. Con Denser, in one of our weekly papiers. |  |
| except a question as to * What good has Spirltual Ism done?" wheh our readers are aware was ably replled to by Brother Forster. The personal |  |
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| oneers whit which the article atounded, and in which we were honored by the mentiba of our name, would not call fouth a reidy from any one polsed on the cotectou,nere of integity atd truith. |  |
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| polsed on the cotto wary Berther. "That ith a poor conpaign ofite iK a man i) to te continually |  |
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| marching up and down keeplng suntinel to his rep. tation." Nor do we think it necessary that we should rash forward in defeasz of truth from the attacks of scurribous writers, whose chiet ala is |  |
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| to call respectable perions Into a contest with themselses, in order that they may gain some notorlety. |  |
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| Our business is to epeak the truth in firmness and without the frar or favor of any. So In this great couttict, we have no personal aliag, but pris-ciples to defend. elples to defend |  |
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| .If we have found the ruth and are ible to pre |  |
| strengthened In and by our listors. <br> Finding as we do everywbere, wiliing hearers of |  |
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| Findiag as we do everywbere, wiliing b the great truths of our reigion and philosopliy, it would be folly in us to go asdise from the beautifal path that Ilesbefore us, strewn as it is with thow. tlad there. |  |
|  | invaribbly maute. Is magnetlsm an tutelligent |
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| Our march is ever ooward, and wd would lovite all spiritualists to exsmine catefully for themaselves and what they ean do is therphit of this new yos. pel, ahich is not only " pesce we carth and good will to all men," but light and life, knowledge asdpower, strength and beauty. porer, strength and beauty. |  |
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| One thlug we may all do, and that is, clrculate our papers and books. It it not ereditathe to the Spiritaallsts of thls country, that we have not that there are more than thirty thoosand spirftual papers lssued weekly. How easy it would bie for the mill Lous of Spititualists of this evuntry to eir cllate three times that number. <br> We have never found any dithenlty in getting |  |
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|  | We have never found any diffenity in getting readern bor all the papers, and we hive circolated |  |
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| chonssuds of there all arco the cometry, and cons sider It one of the best means of inveatiog money |  |
| Friends, see to th that yoa circulate the papers |  |
|  | we |
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| buother, and thousami-read these who have no other opportuaities for knowiag anything of our cause. Let every one try whit they can do in thisdirection, and we will thad as the conteat thlekens, |  |
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| direction, and we will thid as the conteat thlekens, the conaliet of heas become more aevere, there will be hosts ralied up through this fufluenee, who will |  |
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| bethos up for treedom and rikth, for trath and jas: tiee. Let ue beŵare thow Ne proplesy war and bloodsthed in this paritewlar direction, for this will |  |
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| have a tendency to produce It. Never prophesy evil,-H is a nezative power aid will not tatand unkem It la sus:atiace by oomen, positive luducence and |  |
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| this is one which tends to balld it up. <br> How often bave we seen the tendencies of these propluecles to falall them-elves, and regretted that |  |
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| prophecies to falail them-etves, and regretted that wher counclls had not prevalied. |  |
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| We are aware that many are looking with deep Iotegeet toward the approfehing meeting of this Asonelation. We have atteaded all the National aod are satlofted that there bas been a steady inercase ln the interests In these. |  |
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| We were glad to see the saggestions presented in these columns by J. K. Balley. At the Convention |  |
| these columna by J. K. Balley. At the Convention held at Rocheter Jast, a new phase was introdue. ef looklug to a more porfect ors anization to meetthe demands of the ttmes, snd carry on the work the dewasds or the |  |
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| the demands of the times, and earry on the work A constitatlon was adopted whth great unanlitily, <br>  $\qquad$ |  |
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| of trastees were elested whose report for the year will soon be bufore the pubilc. No one who wel |  |
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| preat at that meetlos, trd anw the earreat feel. |  |
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| ble us to revlew the whole matter and suggeat, Improvemente. The Brard a: Its last meeting pro posed some changes plinllar to those suggisated by |  |
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| fally with the proposition to sond our milasionaries Where there are no org tnizations, unless the State |  |
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| Soeletles, as we did in Pensayivania, should tavite the mistionarles to labor wilh and for as. We ex- |  |
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| presed a hope which has beeome more Armily Im. pressed upon nas by the hash year'd experleoce sod hisores, that if the American Astociation could |  |
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| ralee fands and send out lecturers where, thiere aro no organizations, eppecially la the South, we should |  |
|  |  |
|  sccomplibh thlo *ork mors effectually thise it has. Tbo sogzeetloas of Dc. Balloy that wo should |  |
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| The augzestioas or De, Balley that we should act Intelligently, are good. It wé are trae fo our glorlons eanee, And are onlg seekling the real good of humanlty, whlch can be botfer promoted by the spread of trie Spirluagliam than in any other man-uer, then, when we come together, there will be harmony and good, feelog. |  |
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| mony and good, feellog. <br> Croton Water <br> Analyals proves that the Croton water is more than ordinarily pure, when compared to the water supplied to other ctiles. It is ansigzed twice s month during the sammer, and the aver: sge of 12 sasiysea lat summer ahowed in a gallon of water 881 grains of Inorganle tnatter Livd 1.14 grains of .organie mafter. Rome is alniost the only others elty in the world which propides its inhabitants a more bqunilfal supply. |  |
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OHICE In SOUTI CLARK ST., aA FLOOR.
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## THE CBITIC REVIEWED.

 Ttere is a paper published in Chicagn, calledthe Universe, and atthough msinly devoted to
ligit reading and the advocicy of romen's
 aricle to appear on spiritualisom. Io its isgue of gravitate to the position of a common blick to criticive eas article that appecired in the Joun
NAL of Feb. 13th. It is aot our mission to nllow sal of Feb. 13th. It is not our mission to nith
ourself $t$ gryvitate to the plane occupid by
the editor In question, who, in endeavoriog to criticise the prisition nssumel by anotber, benees. It certannly would lork risiculous and Cohigh for a wild Camanche Iodian to erriticlse
the result of the solution of a problem in mathe tapgents and logarithms -equaliy so does the
edtorin calef of the edtharin calef of the Uuiferte appear in en-
desporing becrificise an idea, in regarat to which. be has not thi mblify 5 t torm the frat correct conception. The eritie should be a philosopher.
Even a man of culture, whose mind ts well
stored with inclents of history and classic lore, elying alwgether on the ides of others to form an ogiffion for himelif, and lackung close
thought anit originality, bhould not venture fato thought anior originaliy, The prasition which we assumed in our lender
of Feb. 13th, is farther elucidsted in the JovnNaL of Feb. S0:h, Apil ist nded 2tith, May 1st
and Juie 12th, and ulso in the one of August. th. We assune tuereio 1st. That as God is all-powerful, wherever in
astare or the human tamily, power is manifested, it must necassrily be al part of Him-s part
of this indaito Pumur. 4th. That ir all of God's manifestations, we
can find noting but the harmonious acti n of law: that the eseming ditcord which we often
see manifested in the working of natural laws. when right
otherwise.
sth. In nature, we seen manifentation of $G$ od,
for there is power manifestel, and it must be in Wr there is power manifestel, and ik must be it
part of the infinite power of Ood-in man In whatever relatina in lite he miy ba sitasatel, we
aloo see pewer masifested,nod, of ejurse, it must a a part of the same infloute power, otherwise
bere would be a power natside of God, hence He could not be all powerful. principally on short quantations from our article, and although perveruel ia measing, they slifue
forth like diamonds in is diryy pool, and are, in forth like diamonds in a dirry pool, and are, in
fact, the oply redeemin. trait inc rpporstel in the criticiam in question,-in fact all the. Wri. ags of this critic would amount to but hitle
they were pot weighad down with exuracts trom the Jouns at, or frum history, or the poetic.l
effasions of the past and prieent, $\rightarrow$ a position what all will sustalin us in who are acqualoted
or his writioga in the vurious Bpiritual papera You quay earch bis books from
eegioning to end, and if you can find a single egioning to end, and if you can fiod a single which mankind use the term-you will disap. point hundreds of literrary men who have care-
folly exanibed it. We say this much ip no sprit of ankindoess, for we believe the work will do good among the ranks of spiritualists; but to work of several hundred pages, snd not therila on disputed domain, sbould not attempt to sus ain a new theory that requires, -not onty colture, -bat a mind that can grapp intuitively whose complex quessions ithatare closely connect. with the destiay of min. White we would er-for God knows we do mot entertolo any. thing of the kind-we do aty that he lacks that originality of thoaght, that intuidve perception, that range of cmprebeasion of Nature and her works, that ruast necessarily be engratied in the himan miod before is shouk venture the disous dion of abstruse sabjecta. In the oritciem in poititoo, for he bas suastaloed what be attemptait eny. Buch is ofien the osss with these, who det which they with thought, establish the very Hes which thoy South in endesvoriag to sartula slavgr's and





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 ber hidea uader saviact. Hemna alluster with e) mact gutao, be ailau



 crexi a a figurative expression of ours
rate the beautifal atractive influenc that lies imbedded in each hamin soul, and
wherever there as really a pare heart, setuated wherever there is really a pare hesrt, secuased
by high and noble intlaences, It loves all hu-manity-whether clothe 1 in the tattered gar
mepts of vice, or in the whise flowing robes of virtue of course, -this nono original eritic coldn't understand uar posation, and whenever
anything of an abstruse nature is advaneed, an interpreter is requiral for nis special beactl, tor
be it reinemered that it is the quotations thas particularly shine in his edif oriaks
Man is an embediment of all
han he is the utlimint thule, and embracss with. io bis organic structure ull the forces of nature,
hence he is a microcsma of the universe. These forces possess in man all those original eharac-
teristics that were frund thergoratel with teristics thist were frund tneorporatel with
them whien diffased throughout space. Of course, one force molities another.
Well, the critic in question has established an. God ls omniscient, omnipresent and all power fuh, for the forces of natare possess power, and
citainly must be a part of God, or there would be a power outside of Him, and of course, He
cuuld not be all powerful. Translerred to the physical organization of urta or animule,these floresas must be a part ot the samee all pow-
erful cod, the stme as when difused dhroughout that the tillhy ling which wallows in accumulat
ed fili ; that the litle tadpole, or the vilest liz ed flith; that the little tadpole, or the vilest liz
ard in existence, all possessiog power, masi be a part of the Intinite Giod, or there would be power outeside of Him, destroying His claim to
ompipotence.
In face, we never saw such a weak attempt to criucise the position of another, as manitested by bim, for, in ths first place, he gravitates
to the position of a common blackguard, nndoubtedly expeeting that the high intellifences of the Spirit World would alson gravitate to that
plane with him, and farnish him with bilings. gate such as is only used by tho coarse, vulgar and unrefined. In the second places, his previ ous writiogs g
and show platiol
ill illuminated, for that influence, if pure, if from in high source, would not allow its , instrument to
contrudict tiself, and deay what it had previouscontradict tiself, and deny what it had previous
Iy attempted to establish. Why, a man of such iy attempted to establish. Why, a man or biome in cleacsiog the Augesn stabloes, but when regions of our beautifal splritual pbilosophy, he Is out or his element, Just as much as a wild Ca manche Indian would be, if, be ahould attemp In deliver an addreas on morbiethice
In doessn, we ehall publith the
In doe teason, we ahall publish the eriticlan
Well, dear reader, we ever aball greet you
 mains in the regtons of our beautifal Spiritual
ptillosophy, and each new princlple wo unfold, will only accelerate ouer progrepte, and rende
more giand the pathinay before na, ever re more grand the pathway before us, ever re
membering that our ascent upward can only be made by taking some one by be band below
and givig such amilotance wall render to them
more pleasatit the palhway of IIf. Recogalzing more pleasant the path way of lifa. Recogaizing
the sublime fact that we are all wedded together by the setion of besual/al barmoolons laws,
shoild have a loving aympathy for each other

they "lif ap" othern below them.


NEW DEVELEPMENTS.
A nem phase has prevented itself, upon farther
examinatho into the corrupt scts of the wouldexaminatinn inth the corrupt acts of the would-
be laders in Spiritualism in Illinois. We have heretpfire shown that the pretended meeting at
Havans was no legar meeting of the Nlinols
Asoocialon of Spiritualists. In addition to the facts then in our possession, shbwing up th have the aldiditionsl facts which have since come
to light, that neither the President, Milton T to light, that neither the President, Milton T
Peters, Esq, nor the Vice President, Harvey A Jones. E-q, who are the two first officers oon
stituting the Executive Board, joined ia the cal for the meeting at Hasana. Thr Secretery and Treasurer were the only p
were used for that purpose.
In be publisbed call, Jamieson states that in was by order of the Executire Board, which
was a taliehood. Erea the Treasurer's (a lady)
name was obtained by him sarreptituonsly she supposing all were agreed, gave ber name as a
matter of torm. The Execotive Boand conaste of tour cfloers, viz: The Preaident, Mllton T Peters; Hurvey A. Joses, First Vice Prelldent
Mrs. Dennison, Treasurer, and W. F. J-mieson Clerk. The Constiation provides as follows:
"The Preaident, Vice Prusident, Trensure Exect business in the name of, and on behaif of the Association, bur subject to the approral of the Assnciastion when
in amount exceeding fify dollars is involved,"

This Association sball hold Annual Conven Tons at such times and placts only as the Esecu ve Boand shall destiguate.
We publish the tillo
We publish the bllowing enrrespondynce
vetween the President and First Vice President, which speaks for itself, and demonstrites the as we have before ata'd, conceived in iniquity and brougbt forth an alortion. Poor Loveland,
what will you try your hand at next; This last What win you try your hand at nest? This hasi
effort is a reprouch worse to be borne than your Cleveland Report agalast mediums. But to the II. A. Josprs', first Vice President of the IIIIletter of inquiry fron Minros T. Pgrers, Mniton T. Persons, Ille, Aug. 2nd. 1800.



## P. S. I was the First V. P. H. A. Jonss

 Pres't In. State Association of Spiritualista, that has been practiedd by a few individary tempted to speak in the name of the Spiritualists of liminois, will, if not nlready so, be apparent
when it is more fully known that theee persons belong to that Gectiou who attempted at the
Cleveland National Convention to denounce all mediums tor phyyeal manifestations, as impos last year been seized upon as willing tools to be
used by two of the first oflleers of the American Asenclastinn of Spiritualists, to compel all Splnt ualists of the State to "contribute to the fund
of the American Assoclation," under penaly of not being allowed a vote in their own State Spiritualism, and cannot be tuo forcibly impresis ed upon the minds of the people:
-If the American Associalion upholds thei adjourned meeting of s diven members, and there lay a foundation for a stupendous system slists that do not pay to them money; so the funds" were openly priclaimel to be the qual.
iffication, then'ti cerialuly is time for those whe have hisentialled themsiles from the bondige
of Oid Theology to swake and shake off the new incubus which proposes to fasten itself up
on them. Aye, more, to carry nut this work
 yoice agalnst the corraption being practiced, hence the necesality of reoteing it out. We do not charge all this as the result of the shall hereafer show, that the leadere who have precticod tbis iniquity, are the firat offloers in folly appear from the fillowing resolations, Prevident of the Ampericsi Association, and one of the Vice Prenidents presilling at the time, and running the Coavention to salt themselves a the Spriogfield
delegates, viz


## provides for memberbl

"The State Soclety will onnaint of memberin of ute to the fuind
Spisitualites."
"The cosatitution of this Association ahall be

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This, work is among the frults of the past
rear's labor of the ofllcers of the $\Delta$ merican Year's lab
clation,
We do who do not apprnve, of this kind of work ean peakk for themselves, and show the value of anysting galuable biding done yet-bat for acts in pernicivas and unjastifisble character, Do even of the Jesuitical Order, which has ia the
same length of time lahd out the ground work fon same leggth of time lahd out the ground work
intolerance equal to it,towards individuals and newapaper that dia not subseribo to its man The Relioio Pminsopmeal Jounsal, though indis infancy, dared to raise its voice againet the American Association ; hence the necessity of bringing it to gricf. To that end, the whole
influence of the newly flodged Association wa brought to bear agatinst the Johusal, in its own State, to crush it out of exfitence. The will perately conrrupt, - The railit a failure, as always will be the case where Justice and truth are sssailed; but it tuches a profitable lesson to the Spritualists of the world, which will ssoner or
hater be apprectited, and prodt: will be derived
 kad to dishonest acts; secondly, to oever put
powee into the hands of persons koown to be corrupt in their ordin
with thele fellow men.

This week's Iudeizndent orthodox Ranko,






 Well, we are somewhat astonished io find
unch wets as are in incendedess torment,0ommitting them in the above xtract from the Ohureh Union
It has heretofure betn the practice for the secular press to parade before thie public the
crimes of Spiritualists, and In so doing, take the palus to warn the people against the corrupting influences of the prisciples which they advocate, being patteras of morality, and the general
tendency of their teaching is to lend one on to rin., This state of affiars, however, is gradnins.
y changling. On a careful exumination by these y changling. On a careful examination by those
ohtside of our ranks, it has been determined og tendency, for there cau be frund less crim nals among those, who endorse our beautifu of, than amoog any of the orthodix churches There is no doubt in regard to the correctnes
of tuis concluation. Mr. Perkins, of Onarga, an pirituatim, gentleman and a irm in elipping from the papers that came under hls
mmediate notice, the accounts of the licention cts of ministers of the Gospel of the orthodo churches, and be has now io hisp possessfon over Hhree huadred cases, that are dark and dsmning
in their uature, where these teachers of " Christ Craciffed "hase erduced some one of their finck disgrucs them in, the sight of the world. Well,
this is quite a number for just one man to clip from the criminal calendars during the shof period of thre years.
The morality of Spiritualists, ns a genera hing, is of a high onder, and the orthoil Believing as they do, that every act of lifecir ries with it a certain +ffect, and that it is impos sible to ercape the same whether gnod or bad,
they have ounething that is constantly urgitg hey have soinething that is constantly urging
 The Chicago Tribune of a late date has a shor aricle upon this zubject, which is truthfal, pointed and pungenh, that we ofrer it withont
onmmint; forther than to say that we compli ment nur esteemed coremporary in its noble an
deelded, siand in-behaff of so great a needed relorm. It asys:

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## GEMEMBER THE PRINTER

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A NEW PHOPOBTHION.
To any one who has neiver taken the Jovisuh,
we will nend li for three monthe on tras, on the
dget Dinina Yankegized
Bridget Doberty lately arrived from the "Ould tho had preceded ber a fer monthe. This sle. er took upon ber the commendable accupation of an Instructreses. Among other plrases, she
taught ber ambitious pupil and candidate for the honors of a Yankee education, that the Yankees made a free and frequent use of the phrase "I guecse" Bridget recured a place, as a faithducted to the kiches, where ber services conin want, she began by asking har landlady, by I guean," "And sure. Jram wherés yer broon
a

The American people are pecuilariy a fat people. The areat Boaton Prace Jublice was a noted up hite jobs. Not lesalo hloung jecullaring tor fastinets and the rapidity with whlech the precoclons otitips the ancles them thirradbare atd uumpsithem vijh
his old elothes and other rubblah. Hence we migh Tor the fate of "C.pt. Jenks," which we know, ne.
cording to the edecres of LDis eceutrichles, munt
soon repore by the tomb of "Odd



## phaternal call.

## Br. A. J. Fishback, -ite one of the ablent mind oters In the ranks of Univeraslitm, - now an elo

 quent advocate ot our oplifitanl phtlooophy, gareus a call while en route from - his preent home In Mlehlgan, to his old realdence and farm In Vle
 er a multtude of slue), and hisviug donneect the
plain Mhater, -a thle worthy of a sarant and phl. Rep, clerical rapks, will renounce thirif thites the
provileges y dogmas wifich guve them tites, ins Br. Flobiback hae
done. done.
Spirtuallots may mell be proud of the talent of
the trother. His haspiratlou is elear and power-
the ful, and wherever he preks, communds the reapect
aid attentios of hio audience, thereby partigg the

To the zature ef The Lubral:
I mm much gratibed to see this book adrer.
tised in your paper. "Every body and his wife";
 I have had a hife loug experience, and the pich
ures sre all oo them wut truatliy driwn.
The author, I am suree wuust have bad some personal experituce in that form ot supernaliste
celled Netuxdiom It is called a romance, but it is the romance
of ruth. Truth to thatager inan fiction. It is a book for the minlition,
extensive circulation.

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dolph, whote recent arvere illuers was the cause



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and hope the may orntinge to be blesed with and hope he may orntinue to be blessed with
health, that his pen may give utteranco to the sublime truths consected with the present and

## gersonaland zoral.


The State Soclety of Kanisas have employed Prof. M. E. Taylur, of New England, as agent
or Missionary, to lecture and orgatiz; meleties Haroughout the Stake. D. C. Seymour as belog an excellent man and fieaker, and we have no dnabt will do great 'gobl in that much neglectTh portion of the oventry

Cephas B. Lynn has starid. Westward on a
lecturing hour. He apesks in Oswego,N. $\mathbf{Y}$, ring Augup.
Miss Suse Br. Johibson is sojourning at Kala-
unazo, Mich. During September the speake at Painesville, Ohio
Dr, E. C. Dunn willanswer calls to lecture in , Bulfalo during the Convention, s8 Seneca St , Buffilo.
Anna E
Ca:lfornis.

 large audieaces in Pittsbargh. P
 In Baltimone, Marylaod. Tae Spirituallity there
doa't neem to become tired of her inspired atterances.
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Addie I. Ballou has occupled the ros-
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moch to the edificatlon of the people. Her in-


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| We as a body of Individual trinds, prompted by the funate principle of the soul, and the intiuence of the celestial spheres, have been direeted to place ourselves uoder the jarisdietion of the Sigh. er realms of angel power as lnstruments ln thelr hands, to mould on the earth plate an Order based on the righte of men apd women that once Uved, This band shall be the chining stat of the East, that shall show to the corulng fature that there is to be a delliverer. And, belleving that light and truth crlestlal fountains of inspiratlon ahove; that Delty fils all space ; that each mind is an attribute of the Grest Godtead; that we can reeelre trath in Its relation condition to the ansolate. ihoroughin- spiration, we subserite ourselves to the following pledgeand <br> covenssx. <br> As a band of brothers and ststers, we come to gether, pledglog ourtelves to protect and sustula with prowptoess each other in every einergency; that we thall be conildenthal friends. That the forever; that we wil weld the chajo of harmony. Iorever; that we will weld the chajn of harmony. We will stand on the ladder of aspifation and sway the sword of truth. We will enter the car of progress, and grasp the banuer of Falth, Hope and Charity Beneath thls altar, we will kindie the fire of eteroul love. Oar Alagotatr shall bo endurance forever for the sake of humanity. We stand as one body power of the angel wofld that is our head. And we further pledge ourietres that we will Hive true men and women, true to the physleal as well as to conception of truth; that we wlil abstaln from all -hablts that demoralize elther In word or deed; that virtue and morality ls the leaning staff of puri is; that alander, malice and envy shall be Allenced of uttering a thought outelde the walle of this Encampment that shall Injore the welfare of any Thus M . <br> many readers, w brief putine of the fatrodnction of the Order amongst us. We have had mang dark and tried seasons as well as light and happy ones. We have laborid under many disadrantages. We We have laborid under many disadvantages. We are very mueh seattered, Iving In some nine towns, some of us at least forty milles apart, and dependlag on our every-day lator for support. <br> er will carry the work forward to enll us togeth. courage and bles hainapity. <br> Oar Constlution and by-laws bave been framed and signed. We have formed two sybordigate Ea- campments, numbering In all about surenty meth. bers. <br> Fraternigls thine, -MoLDir Kisomix, Secretary, Marlavilie, Malne, Jupe 23tb, 1560 . |
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