## rutale sovinu <br> PHILOSOPHICAL =- 

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 and a number of minor phenomena occurred,
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W. W. Curks Dorkigg.

Sertin the columng -Knowg your readmess to in-




 com Howeer. on the day followinis, sunday







 | Blino mit |
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hrahing by prayer
Th the year 1844 Robert Shaftoe, grocer, from
Whitby, took up hir reifence in Durham. Gis name was placed on the "Plan," commencing
Cor that year; he was a good man, nad sna ex
 penitent; ho wain wall acquinted arouse the im
and popalar Wrilliam $\mathbf{D}$.






 hrough his syetem", Mr. Shifoe nid each
hime he repated the wordid he folt the dieteas.
lemving him and heath


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ithe Durnam Chronicte of of June 9 ,

D FAMict.
 hy those who hayc hestowed any attention up
on the invenigatin of ftit phenomens, than are

 within the expertince of every.dacacirfo that dis

 deduction, but of mense, knowleage, and exper-


 are greatig influenced by the condact.of mortals
at ag eance Hence thegreat importance of hav-
ing gnanimity and harmony ot thought among
 erroy-all manifietations. Not only should ther be s kind of mental union with all who meet a
a seance, but there shoulld siles pervade the en iire circle a fittigg frame of mind to recelve the
great fruts frequently onmmunicated on these occasione. Asting absurn qquestions, josing,
freating the matter with levity, should be on




 nd When the time has becone eso far advanee
that we are companted to fish our priti.
friends gond night and retire to our respective tomes, we do thiis with the e reatest reluctaniee
of feeling sh though we had left some part of
ourselves bshind. urselves bisind.
ox Sunday,

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 24 Windan Raal, Eating, Went

4 spiattoal spaino.
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mhere the gring is now iocsted. Since that
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and cecupied iteyf by locating site for mineral Bion after the Franklin was finished, Busis

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RELIGIO－PHLLOSOPHICAL JOURNAT

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state，wero refued admittance so perditent Tere tome of the cullers that the enid of the po－
lite was required to prevent their fordble en－ $\underset{\substack{\text { tuane } \\ \text { Altime }}}{ }$




















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clipped with the precison and regularity of machino work，erensually cut frim velvet，and
arethen veined with white ilk thread．A pin－
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##   －if is natural   many who have phyical powers

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Mrs．H．I．shaw．
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## hom At At




THE LAWS OF SPIHIT CONSUUNTONT By D．P．Fayner，M．D．
Spirks not only spproach and in all with their
magietic anra，so as to move npon ponderale

 concenuratilig their will porer apon certuin mole－
cules or the brain and their specific nervee of mo tion，the hand of the medium is by them control－
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Under other circumstances the vacal orgens，with
their sttend ant rerves and molecules，are controiled to nter what the sphit controlling defred to say． being anve taken entire puesestion of the org alime of
bhe mediam，through which the Intellgence of the In．dinelling gpint turee coparizance of the actlons or
its phyalcal ltructure；or may be conselons of the
 In Jaly， 1866 while eppeaking in the hall at the
Mechanics Intitute in Cinclonath， 0, I I had a re．










































## THoicef frowt the Pecople．















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WISGORSIN.
Orove Mentug \& noedmure. CTeported tor the Joarmal by Samuel Montros. According to appointment, our Grove Meet-
ing carme of on the 26 h and 27 th of August, Th ras a fesst to sil lovers of free speceh on a free platform. A glance over the sudience (such
ss few villages can bosat of for frankness) showed with what pleasure the whole was reecived. A very lirge, promiscuous sudience,
yet not a clouded brow, a sneer, or curl of the yet not a clouded brow, a sneer, or curi of the
lip, found a place in all that shady grove, which was very besutiful, for the hallowed apot was ral temple perfu ned with flowert, printed into The Problem of the 19 h as the following: ond lines over the speakers' stand, "Let Uss $^{\text {Un }}$ Gave Truth," over the audience. "D "ath is
tmmortal Lifte" and "It Does Mve",-3ll of which pointed directly to the object, of the meeting, for all of which we are indebted
to the kindiness of the villagers, among
 mer seats, gs well as the mottoes; the for-
mernibed the grounds, and all jhintig, in
heart and hand, worked to make the grove beantifiral and comf rrabble,-all of which maniTested the kindness of theit natures, the more
at they were not
of Which they have oused many thanke. morning ezssion-Firss dat.

 to remarres and conference.

 progresing in arta, science, and relligions ex-
perience; that as all these pursaits had traveled from vaque ideas to practical usea, so would
they continue to march upward and onward in spite ot all opp nsition.
Adjourned till Sunday morning.
bunday mornana bession.
 brosd and able shoulders, gave a thrilligg lecture
from the molto sver his head. "The Problem of the 19th Century" which fowed Wave after
yave over the audience, baptizing it into devotrinal feeling for the great, the noble, and the
true. He thowed concluaively that the grand problem of the age was to solve spirit commun.
ion, and he brought evidence to prove that it
it wais spirit that communed with apririte thate it it
nor or out of a phrsical body, and that the communion of the living with the loved one com- gone
siefore, Wat the greatest of ail earthly consola-
cion. In the bunday aptibrioon srbsion.
 masteriy and humorous manner pinituual truatrations were sononery his out in ompari-









| At the hourappointed the Hall was promptly filleg, for it had nean announced that Dr. Dann whuld gneak of "The Nazarenc-Who was he, What was he, Whe ce came his power?" And What was he, Whe ce came his power " And with all the boasted "love of $J$ tesus" thst I ev. er heard trom an orthodox stand-pint, I never heard so beautiful a deseription of his liffe, so enchanting, so lovely, so pure, so much to be be \&dmireal. He sidi: <br> Go bsck with me to tho mruatzins of Judea. Seat yourselves on tine ground at milnight in its sininess, and ilsten trine thip of the angers wing as he comes to bring the gisd tidinge of greas j) ${ }^{\text {, }}$, <br> thud thus he made us feal as though we were there, and dollowing him through hils teachinge, bis trials, snd persecutions, to the cros, and Eeemingly hieard the heary hammer, in the atrorg hand of the . عoldier, strike the nails, driving them in his quivering flish. He lefi him there, and then denounced the Atonement, as Christians explain it, to be one of the monat pro- ductive engines or llcences for wickedness that ever existed. Its injustice was illuatrated by many parallels of puniding the inuocent for the guilty . not forget to say that the quadence weregelighted with the sweet music discoursed to them by Miss Nettie Hazoline, her father, and sister, throughout the meeting. Mre. Parry gave an invocation and the meeto ing ended. |
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THE OLD AND THE NEW.
Theother side of the quention.

 hood- thiks to ask are we to consider nurselves bound tribelieve and support t theory or prin-
ciple only becuse we were taught to love and
reverence it it our childhood, or becurs our
 great thinking giass nf humsnity demand sonee.
hing greater. Uadoubtedy our mothers be.

 ourselvea the path which we shain waik sad het
us continue to lok forward interad of back.
ward, for more light and more truth. Will $M$. L S. peene let us know how the world can jm-
prove in anthing if all are to follow tie ideas
and notiont which were given them in child-

 her the writer avas, "In the teachings on Jeesus
and his Apostee there is nothing which the
most
 may we be gavpd from the highly developed
and refined siriturism of the gee We do not
deny that








 saps M . L. S. -an eagy question to ask, and an
easy question to ansmer, tor who that could be

 varcement of truth, and truth should be as earn-
est)y contended for,-let it come from where it
may. The
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 jurin. ....Amerr of the reneatment 1 an pravolicig, 1 ye gharink not from the en
burnt at the tate.,

A REVELATION ! ! ! of the

Dunguthed Men and Women of all
Living Bodies of tho
"Bhakers."
The Spirits of Wasiington, franesin PKNN, GIRARD, SL. PATRICK, NAPOLEON, JOHN WRSLEE, BYRON, GEO. FOX





THE

A Poem by W. S. Barlow, Author of "The Voices."


## Exeter Hall!

Exeter Hall!
THi follo Ing ero extrote from, fovior the totiow of "Tha plot and pasion in Rxitor Hall show an expe.
tenced hand in their dellineation. Freter
thall proves

 [Banner of IEght, Boston.
"Wo bave no heltiation in declaring thite a groat




 Prite 80 cont. Pooture, 1 contr.

THE LAW OF MARBIAGE,
BY C. L. JAMES.



## RELIGIO-PHILOSOPHICAL JOURNAL

Saptribir 16, 1871

## 

 Offce 187 and 189 So. Cark Stret. niticmen


 chlde us for being so iconoclastio, snd point
to the millions who are nuffering sil the agonies of a harrible life! We would not blame you But a God who poseetsos the atributertinat you
claim, axd huving eternaly txistd, is very dow to intreduce reformatory measures among his people, sand it succ \& character does exiat, itis
very dubtitul in our mind whether he should very duybtitl in our mind whether he should
be worshiped or not. A God who posaeeses be worshiped or not. A God who poaseeked
owniscierce and all power, culd make condiall things are ascribed to hima, the prezesent con-
dition of affairs he is reaponsible for, Now,






 -in that ship, tossed to and fro, there is
the stalwart, iron-hearted captain and crew the stalwart, iron-hearted captain and creew
on thir krees praying. What a horrible in the heavens! Glarice at the chain lightuing, -at the moving, tareasening cloudst What
avails their prayers? The winds in meckery sill blow: The waves, to deride them, still dismal snd heart-rending, move from cloud to with lightning, and all perish, the entrenty of the grew sounding off on the breeze in nock ery of at all-wise, overruling Father,
tudication of an all-wise, all-powerfal being Perhaps you will bay, yes s and aseign as a reen
Bon, that he rules by huvo Bosh! See that frail craft off on the lake. The winds see blowing
 basts puah if from the shore to sseist them.
 man in accordance with law-you assert; then
is not man a creature of lawt If ill wold is not man a cresture of law ? If inf weuld be
going outside of law for God to quiet the storm, cage the lightning, illanee the thundere, sub-
due the wiud, and smooth the surface of the water, is it tot an infingement of law, for man to
tey to save his brother man who is in immediate danger? An infinite dod working in obehe step cutide of law whin he sares an un-
fortunate creature from disitress ${ }^{9}$ The noment you asign attributes to God stmilar to man, he
cxn operate like is fooish in the cxtreme, caw-law, law Finite man the creature, thes, of law, how does
he operate? God, possessing omniscience and he operate? God, possersing omniscience and
ompipotence, operates through the instrumental mnipotence, operates througa
ity of law ; man, posessing tinite wiedom, and Ante power, can hear the heartrending appeals
for aseiatance on the raging watere, or
listen to the solicitations for aid that emangte trom the garrett or cold, damp If your Gad posssessing omniscieecee and all pow.. er cannot do as muce, it showe a contradicion of terms, and that his boasted sovereignty does earings, does it not dhow conclusively that nature of things, exist? To assert that he operates through the instrumentaity of law, and in those operations countiess milions are slary
ing, does it not show a weakness, an inidequacy on the part of the law-boasted law 1 suprem awt Glance around you. Omnigeience, 0 God, is your mind ; omnipotence your support. Why trifle with humanity ! Way sow a bed o thorns and thistles for them? Why strew brok
en glass to cut their feet ? Why allow poor girlis to make shirts for ten cents apiece? Why less, damp cellar? Why all this? Behnd you within you, all around you, you are encircled, it suffering exists. The very breeze tchoes the sor row of untold millions; and the walts of poor
tenement houes groan with the pain of their inmater. Could law, poriect law, be instrumen tal in devising this? Imposible! Law unde condtions of life subserve wise ends, and all should be contented and happy. Away wilh this idle talk! Law mixed with omniscience is a patent nostram; it belongs to te days
superatition and ignorance; it is a relict of ber-barism-of the churches, thousands have taken elves in the presence of its imatinary stmos. phere, and berd the knee in the preseice of the
imaginary being it envelops. Lite has its conImaginary bing it envelops. Lite ias lis con
ditions. If an infinite God, he could, and would, the very ngure of things sa infinit, intellisent As powerlul bing is an impossibitit. Why

 appory if he used patter, which part of it is
esiccialy atapted to parm buiding? II all of sentent beings-an absard proposition. That Which proceeds from matter is a part and parcel operate untll it xelurns, What spings from
matter that does not retorn to it and become a
parcel of malter,-Twu elliminated from it by a
God, he will
return to it the same sa all produc-
 Inw. All that proceeds from the earth return multiform conditions. The flame of aftuity is
mand auch that nothing can be retained from the ma hoot of matter, is only to admit his flial ab-
 affaity would rule, znd eventually ie would be e-Ebsorbed by him. The phystcai organ'zution yis is eventually ; bat the germ of maneternally rated; it conce in contact with mstiter, elotie
tsedf with it, but gives beck eveitually all it itedif wilh it, but gives bo ce ereatuany all
obtaing. Mater enty loansto man its qualites tolsims allit gives; he cxn nue itas logg a There is stiforing on carth-heart-renaige asd true of all classes have witnessed it with
 Hife blood from the poor rewing woman. But all this is a neecesity, because there is no om-
niecient being to devise differently. Mater and niscient being to devise diffcrently. Mater and lived eons of agee, yes, through alleternity
and who unite their energies in the gpirit world to better the condition of humanity,-their widedom It not omnisicient. They operate niccessfully in proporlion to their knowletge there
the same as mortals here. They can learn the tame as mortais here. They can learn
wi:dom only by experience. If man, possesge.
ing flite attributee, is compelled to learn ing finite attribates, is compelled to learn wis is not an inflitte God, if one exists, compelled o do the same thing?

Ah, the voice comes that I am an atheintical spirit A barrister at law on earth, and a de vout Catholic, I went to spirit life, expecting it
realiza the teachings of those phose wisdoun reverened. Oa all sides tha Spirit Worid di played its grandeur; new scencs greeted my
vision; my mind became grandy illuminated and 1 resolved to solve this question which have been critically examining for over a yetar
in this juurnal. Now, devoted to humanity with a heart that beats in warm sympatity for
the aflicted of all elsees, I see none but ppitits interested in their weifure. Would I destro your beiief in an infipite, inticlligent petsonality
or principat, if it would introdues disord into the worlds An, coula you glance at the woik have sown, the anxiety I bave alweys manifes ted for the suffering ones of carth, you would
not see one who is tearing down to ruin the not see one who is tearing down to ruin the the rusic that emanates from the moving
worlds around me! How woniorfui the forces hast elaborate from the negative matter of epace power: And as one of earth's philogophers,
standing in New Yort, coula, with a battery no larger than a lady's thimble and a drop of wate no larger than a tear, raise a plece of iron (the
hammer to the battery) in Engiand, and hammer to the battery) in Engliand, and
through the ticks hereof communicate his thoughts, so shall man, now on earth, in eens of ages, in.quintilisons of years, be able as eas-
ily to control the formation and development of debulous matter in the heavere, and evolve a chemist in his laboratory can casse the minia-
ture shower, generate a rain, imitate the flasiture shower, generate a rain, imitate the flasi-
ing lightning, which is followed by thunde When he shall have progreszed sufficiently, operate in a like manner in cur atm. aphere. As nan with an ounce of chemicals can move a
dead weight of a hundred tong, by and by, as he advances on progression's lader he nil
underatand the nature of these forces that vabiole him to move a planet. With ry that yearn to serve humanity, I would unfold the true desting of man, and while doing so, you, 0 child of earth, I would exhort to sow
seedi of benevolence ; assiat the needy; wripe seeds of benevolence; assiat the needy; Fipe
the tears from the eyes of the Borrowing; build asylums for orphans, the aged, the unfortunate. Iver remember that you will be blessed in pronot progreess on a purely selidinh plane. He who pould try to advance in the spirit World, will soon find himesif powerless to move. While, then, we would banish all devils, all fic titious gode, all fallee notions in the minds of che poople, we would difuse in the world ism,-if my teachings will not make the world wiser, better, and adapt each one for hls advent
is apirit life, then I, too, will auffer untold ago in mpirit life, then I, too, whll
nies for what I have done.
His bexmotiotion

With my eyes on the elestial gitries of the higher sphace, , wise sages whose minds are towering hend tio mecinery of creation. Invisible to me, as Iran luvibibe to you, they move the for-
cas of creation, as the spiris on my plene mive

 purity, istelligence, and gravd are of your souts lons of earth, and lat thy blessings fow forth

1f We are it mantof dute for the Jovaxat.
Whet it is nct convenient to puy nit let us have a part, as an eerrest of a good will. Wiko
upt reare in eakrect.

Intolerance Worse than Inow Nothingism Know Nothingiam in its day was celmig re-
fected by the people on account of itc intoleran
 principles of our inalitutions. In itu atrenuous cflorts to oftracise foreignere, it met with ifgnal defeas, and to day, no such party ham an exist-
ence; yet it has broken out in a worse form in New York Oity, and exhibits a malignant charere heretofore unknown. Its secret worl fflee - Protestant Americans, stand back! With the single exception of the Mayor, evcry epartment of the clly ia headed ay or under the :iceted to the high cflces; no one dieputes the hat that the inferior plices are monopolized by
Castolie Iribh. There can not be less than 25000 of thece "Know Nothing8" on the city
 has Catholigs holang the head cheas at this man Ca
ime:
$\mathrm{P} . \mathrm{B}$.
P. B. Streeney, President Park Commistion ; Richara B. Cennoly, Controller; Bernar in, Conpoxissioner of Charities ; Owen W. Brexras, Ccmmissioner of Charities; William
Hitehman, Precident Fire Department; John . Wiliame, President Barard of Exechange Matbew T. Brennas, Sherif; Michacl ConnolCourt; ; , Brady, Judge Supreme Court ; C. P. P.
Daly, Judge Court Coumion Pleas; James M, Sweney, Clerk Superlor Court; L. Clancy Clerk Mratine Court Thamss J Barr, Polic gate; Richard O'Gorman, Pres, Com. Emigra tion ; Thomas J. Creamer, TBx Commisoloner;
Joing Gavin, President Board Aseitant Alder:mer; Wm. H. Maloney, Clerk Board Acsista Aldernen; Thomas Coman, J. Bredley. Chamberlain EIward Hogan, Police Judge; E. J. Shandley, Pulice Judge, Thomas A. Ledwith, Police Judge; John MeQuade, Police Judga; Denn
Quing, Oivil Judge; Thomas Kvin, Civi J. Kane, Oivil Judgo ; Berasrd Suith, Presi laly, Heatth Coumissioner.

Not Unlike the Packard Cas
Masy no our rexders remenher our repor
some five years ago of the facts of the $R=$, Packard's inprisozment of his wife as a luns-
tie, under fhe iniquitus laws of this Stste since repested, through ber cererions and th and only reabon, that she steceesfully combatted
is Calvinistio doctrine of infant damation articular, and endless helt torments in general. There a cultrul but rele wife weat to a healing medium in the western part of this State for
treatment, whereupan the husband (9)advertised Fer in the county paper as a "strayed or atolen crazy Spiritus list."
It is a losg record
pious orthodox devotec of eld wrongs which months perpetrated against a viriuous wife and mother, to vent his pious spleen against her be-
cause she is conviced of the trath of spirit communion and the power of intelligent physi-
cians in the higher life to heal her of the dis eatse which he, the tavofyl. hubband, has brought upon her.
We ret
We refrain from publiging the record, in
opes that the couplet may be verifed in this
case, "An

## Fhile the lamp holds ou"

## The "Holey Gost."

The National Camp Meeting at Urbana, seems to have exalted one poor sinner to an ex raordinary height. A letter without slamp an dreesed to "Wm. P. Tomlinson the Lords
anointed Just from Camp ful of the holey Cost and power to save." We presume the "holey Gost " alluded to would farnish the postage cur-
rency requisite to forward this letter, if inrormed of the fact. But why should not the "Lord's anointed" be allowed to "frank" their leteres the same as members of Congress. But alas 1 the followers or the "holey Goot," in free America, are not allowed any more privilege, whether rellable or not. But we presume tha the pious Wm. P. Tomlineon will be as much surprised when he receives the letter as the clergyman was at it recent wedding in Rhine
beck,- when he reached the partof the ceremony, "I pronounce you-", a fish peddler in the amusement of some and the consternstion others present on the occasion.

Spirt Power in Henling the Sick.
On the $30: \mathrm{ch}$ of July last, Thoman Snape, of
Sacramento, Cailifornis, wrote to Mirs. A. H Robiseos (the ceebrited medism, whe treat the bitch while she is under apirii control, in al barts of the woild, by letes), requesting trea
of lis wother for a serere, caze of siokne

 mimuson, "Mother sollowed your fixixctions
and I am bapy to spy whe yow is in good Rad I
health."
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Mre, Robheng treats frem ton to thiry sim: able cesee-many of which haye been given as hacurable by the regube ptrsticing.
Rsan the givertisement of that
deriul work, Jesus or Nazer

Another Charch 'Roand tho Corner. Valparaino, Indiana, seemmis to be making an dirty, mean thinge. The following, token from the Mesenger, saya

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 Why wid the Mresenger withiola the name of ing to woutd them, that it screened from the pubie gazz and subsequant execration a name efueed to offictate at the funcral of Gearse Ho and because he was a theatrical performer horrible desth but the "sin tremenss; it was desired to the los tribute of his grave, such as custom sanotions, but she was
met with the sssertion that he "had gone to hell" ${ }^{\text {While }}$ Whle the nsme of Rer. Robert Beer, who grandly beside that of Roy Dr Haviton the little church round the corner;" that of the one who consigned his soul to hell will sink of the Rer. Mr. Sabine.
"How conla they have read mhat the Master midi
And have turned from the sorrowing mournere


## Our Paper.

 apidiy winning the favor of fll clasees sf people
It speaks plainly sund distincily on all sabiects that concern humanity. Its circulation is rap
taly incressing, snd in the Norih South weth ialy increasing, and in the North, South, West,
and East-in every Stata in the Uuion, in Eng land, China, Germany, and the "Itlands of the
Saa," the Rengo Pmimosopmcar Jounvas may be fousd. Under the superviaion of ite
augel friends, it has won success, mad will conlinue to iccease in circelation sisd influence
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rejcted by otherg we belice they will simas be insirumental in egitatiog thought, which in he beginning of Hisdom. Waile some Bibl
Spirtualists complain bitterly of our diepars ing remarks on certain statements made in the
Od and New Testaments, ard wnuld make Od and New Testaments, ard mould make s
sort of orthooex papar or the Jounna, othier just efcaped from the Cbristian church, deeire us to say nothing sgainst him. Thus we ar constantly receiving letters of advice, as to how we shoula conductine Jovaxal, none of which the course we have marked out
Whie the Journat is in a prosperous condiChe, whe that extensive circulation, bear in mind,
friends, that there are thusand who would b benefitted by reading it who hive never se its soul-elevating pages; therefore, we would by so doing assisi the aigel world in the pro-
mulgation of truth mulgation of truth.

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Ansher, More br Less.
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twelve boxes of most delicious grapes-the ao
nor's name we never learned, and it wis mere acilient thet we lesrned that these are from the vineyard of Bro. G. G. Brigss. Hower-
er delicious the fait, welove to kzop who is he gatitude for such tokens of regrad, It gives
additioal zeat when we partake of the froit. Wilow's and Orphan's Fund.
Shoa L/S Bowees, of Pratkown, Nvadh,
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－Brother R．B．Jonnings informs as that the regn－ nallitit will be held at the Bartholomem schoon ber．Mre，\＆．A Peareall is ergaged sb
generai Invitation is extended to all．
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 He also speaks in high terms of Mrs．Lor Finch
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 DR．SAMUEL MAXWEEL， MAGNETIC PHYSICIAN



## SPIRIT PHOTOGRAPHS．




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The oollection of thees reorde bee oet
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Remabis.-We know Geo. M. Henderoon him to be $a$ true man and fall of good workit and in his r ime.
With sudden shock nature's phynicul organi-
ration stood still, and he knows that there is no zation stood still, and he knows that there iif no
much thing at death, but change ; and now trom the Summer Land he calls:
"I am he that liveth and was dead. And be Yee, brother, thou stt alive evermore, amen nd on the xoyal journey of hife thou wirs
forget thy friende We are coming, too, broth Good-byo Remember us.
"THE HEATHEN CHINEZ"
Mise waloney on the ohtiese question. [As there has been not a litile curiosity to
Enow who is the author of this exceedingly graphic and very popular sketch, waich firstap ble to inform the public that it was written by Mre. Mary Rlizabath Dodge, author of "Haus Brinker" and the "Irvington Sories," and no
one of the editors of The Hsarth and Home.]
 $\substack{\text { zon } \\ \text { pin } \\ \text { Tve }}$



 W.


 According to provious notice, a Bonititul
Grove Moeting way held at Oakfola, Wicon. sin, Aug. 19 h andi $20{ }^{2}$
 pointed Chairman; Mrs. F. A. Logan, Becre-
trytort speechen were made by Spirtinalite

 Dr. Undirhill thought that we wore in need
of more Spirtiality more ifice.
Mra
Logan hoped we hai met not only for the purphot of having our spiritual strengh re-
newed, but to devie plans and purpopes for
more earnest efforts in the cause of human ad-
vancement. J. Gose, Univerallst, said he could
Rev. W.
se no diftrenene in the fundamenal teachings
of Spititualism and Universalitem, except in
 Then followed a hithe friendly dilicusgion on


 C nvened Sundsy morring at 10 occlock. Nell, Universuisit, He ge gpoke ay tome lengh;
sial the point of disagreanent between Uai
 humanitizas the worli; balievad in continued
inspiration from time imerorial to the pres-
ent; that all who could ataman before a congregation and instract them were inspired.
Rev. Gosge thought s belie in in onnipes
ent God would tend to spirituliza, even withent God woll tend to poiritgalize, even with
out the belief in ppirit guidel
Dner Underhill spake over an hour on the sil








 riety, and give point and pring
adapanced during the meeting.
Thus ended one of our
 Genesse, Wis

Meeting at North Colling, N. Y.
The annual meeting of the friends of human
progress, of North Collins, commenced here on Frilasa las, continuing through three days. It

 sand people. All of them appoared to manifisest
a deep and abiding interest in our great and
glorious cause.


 Which was made manitest by a vote of thanke
from tae entire audience.
$\begin{aligned} & \text { North Colling, N y }\end{aligned}$ H. Surre.
Fraternal Calls.
Bros. Hon. Poul Bremond and General W. H.
Parsons, of Houston, Texas, Dr. Y. A. Oirr, of Mobinans, Alsbama, and E. V. Littlepage, Eqq, of Guatamala, Central America, all gentlemen of
educalion and eminent buiness talents, fraternal calls during the last week, Each of theere gentlemens apeak, in high terms
of the advancement of the carse of spiritualjami, and manifest a deep interest in ite pheBlography of Satan.
 The card of James Brooke the devaloping modiam, in reported by thoce mion hame patronitod hime,
a very good devolopligg medium.

## Hise Bobinson's Tobecco Antidote.

 The moat coratin and perfoctly harmolom, ant1. the tobacco appetite, is known by the bboveneme.
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