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HIGHLAND LAKE CAMP-MEETING.

WEDNESDAY morning broke cool, clear, and pleasant over lake and grove, and long after sunrise the heavy breathing of the sound sleepers might be heard from many a tent, the purity of the atmosphere and its delicious coolness being promotive of sound slumber. In fact, when the bell sounded the invitation to breakfast, a good many campers turned out reluctantly, and commenced to make their morning toilets with the feeling that they had been robbed of some portion of their sleep. A conference meeting was called in the forenoon, at which a fair number was present, but Prof. Carpenter had to do, as usual, the greater portion of the talking, which was probably all the more profitable for the hearers, as the Professor gave them some good sound advice and suggestions in regard to their duties, life, and privileges. In the afternoon and evening a number of mediums held public seances and circles, Prof. Carpenter one of his amusing and suggestive psychological entertainments, and Henry Allen a musical seance. The day was so pleasant that the spirits of the whole company were at the "boiling over" point, and when he bell sounded at 10 o'clock, p.m., and the warning "every man to his tent, O Israel" was heard throughout the camp, he people retired with reluctance, not quite satisfied that the day was ended.

Thursday morning was so cool as to be suggestive of frost, but as the sun climbed toward the zenith, the mists which arose from lake and hollow gradually assumed a less palpable form and melted into invisibility, suggestive of the multitude of spirits which are doubtless hovering around the campground, becoming visible only under conditions favorable to manifestations, and melting away at the approach of unfavorable forces. When the call came for the afternoon meeting, a goodly number sought the speaker's stand, not the least prominent among whom was Moses Hull. When the meeting had been fairly opened, and one or two had given fragments from their experience, Prof. Carpenter called upon Bro. Hull to come forward and discharge his duty, by giving those present some items from his experience. Moses responded not, as he said, because he considered it a duty, as he had to speak

quite as often as his health and strength would warrant, but because he had himself a small "axe to grind." He criticized the managers, and then reviewed the position of Spiritualists toward him and his reform principles, and predicted that every association or body of advanced thinkers which rejected the great questions of Labor and Social Reform would die as had died every Spiritualist Association which persecuted him. He related his experience in starting "The Crucible," in procuring a tent for his meetings, his controversy with the churches in New Jersey, and his subsequent arrest on a charge of adultery with Mattie Sawyer.

He referred to the marriage ceremony under the Catholic Church; the modification adopted by Protestants; the further modification made in favor of Quakers; and now he demanded a fourth style of marriages, and denounced as a union of Church and State any attempt of the State to dictate any form of marriage.

His remarks were well received by the majority, and he succeeded in disposing of a number of "Crucibles," and got a number of promises of attendance at his camp-meeting.

The weather continued beautiful—so fine in fact that a majority of the people preferred sitting in front of their tents, or wandering throughout the grounds, to visiting the really excellent entertainments and seances furnished for their edification.

Friday morning was all that could be desired, and the anticipations of a good day were not unrealized. Quite a large number of picnickers arrived, and the greeting of "old acquaintance" were hearty and numerous.

The principal feature of the day was the speech of Prof. Linton of England, and of the hundreds who listened thereto we question if there was one who did not feel benefited and instructed. The Professor, as well as all the speakers who preceded him, urged upon Spiritualists, in view of their privileges, such purity of life, such a cultivation of the spiritual nature in preference to the physical or material, that they would be brought into more perfect harmony with the angels and enjoy more perfect communion with the spirit-world. The lecture throughout was a masterly affair, and showed Prof. Linton to have given the subject the best and most earnest attention and investigation.

The usual meetings were announced, the lake called some to an hour's enjoyment, the dance hall others, and so in various ways the happy hours were passed. In the evening an out-door meeting was held on the high ground at the back part of the grove, where a few earnest ones were trying to benefit themselves and others, and so encouraging were the

All day on Saturday the faith of the people in a fine Sunday was manifested by the number who came.

In the afternoon a conference meeting was held, which was not only well attended, but by all means the best and most

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From Vol. II., "Identity of Primitive Christianity and Modern Spiritualism,"
by Eugene Crowell, M.D.

PRAYER.

"Because Thy loving kindness is better than life, my lips shall praise Thee. Thus will I bless Thee while I live. I will lift up my hands in Thy name."—Ps. lxxiii, 3, 4.

"Trust in him at all times ye people. Pour out your heart before Him. God is a refuge for us."—Ps. lxxiii, 8.

IS THERE divine efficacy in prayer? Does God answer the humble and sincere petitions of His creatures? To answer these questions, we must have a correct understanding of what prayer is.

In all mythology, in every sense of religious worship, pagan or Christian, prayer has ever held a prominent place. True prayer, in its highest sense, is the instinctive desire of the soul for spiritual elevation and purity, for closer relations with the Divine Source of all wisdom and love. It is the desire for divine assistance, and a sense of thankfulness for the blessings and gifts of Providence, "Because thy loving kindness is better than life."

It implies a deep and abiding trust and faith in Him who hath given us life, and who alone can be our refuge in affliction and distress, and it seeks utterance only in language which expresses these holiest and most exalted feelings of the soul.

Prayer like this is the voice of the soul, which ascends to the throne of the Father, and is there heard as the cry of helpless infancy is heard in the mother's heart.

"And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear."—Is. lxxv. 24.

But all men are sinful, none are perfect, and to comparatively few is it given to experience in its fulness the heavenly beatitude of such a state; but God in His love, ever regarding our imperfections with pitying eye, still lends a willing ear to our earnest supplications where the attainment of a worthy purpose is the object sought, and where its attainment will inure to the benefit, spiritually, and sometimes even materially, of the petitioner, or of others. Prayers for other purposes, where selfish or vain motives prevail, is not only unavailing, but is to be condemned as an abuse and mockery of the holiest feelings of our nature.

The writer of the passages at the commencement of this chapter, whether he was David, or some other person of a more elevated and spiritual nature than David appears from the record to have been, must have had a profound conception of the holiness and beauty of prayer, when he so clearly set forth the motives that should prompt it, and the spirit which should pervade it. But these motives and this spirit cannot prevail when the soul is laden with sin and guilt, and with hatred of our fellow-men.

"Wash ye, make you clean, put away the evil of your doings from before mine eyes. Cease to do evil."

Without this preparation we cannot expect to obtain answers to our supplications, for the same writer truly says:

"If I regard iniquity in my heart, the Lord will not hear me."

But with the truly penitent:

"He shall pray unto God, and He will be favorable unto him, and he shall see His face with joy, for he will render unto man his righteousness. He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not, He will deliver his soul from going into the pit, and his life shall see the light. So all these things worketh God oftentimes with man. To bring back his soul from the pit, to be enlightened with the light of the living."—Job xxxiii. 26-30.

No man ever truly prayed with the lips alone, not even when the heart gave a formal assent to the words uttered. True prayer does not primarily proceed from the natural mind, it is the pure aroma of the immortal soul arising through the rank soil of sin and materiality that overlays it, and in its upward course, to meet and mingle with the inspiration of Deity, it pervades every avenue of sense, and bathes the mind in its own glory. Formal lip service would here be so misapplied, such a mockery, that it would be impossible for the soul thus illumined to conceive of its being an adequate means of giving expression to its own inspired feelings.

Jesus had a deep dislike to ostentatious worship, where the spirit of pride and vanity, instead of humility and self-abnegation, prevailed, and where a desire to be seen of men was

paramount to the desire for the blessing of God. He knew that prayer, like all that is estimable and true, is often counterfeited, and he took especial care to warn His disciples against such a spirit and such practice.

"And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking."—Matt. vi. 5, 6, 7.

When prayer unnecessarily seeks publicity, it may well be distrusted, and we may be assured that there is no efficacy in such prayer, and that God does not respond to any but heartfelt supplications. It is only when we draw nigh unto God that He will draw nigh unto us. Prayer is but too often misunderstood and misdirected. The Almighty is asked to work miracles to gratify the most selfish desires, and even to grant favors which could only inure to the moral and spiritual injury of the petitioners, or of others. Instead of holy and pure desires, which exhale in the sweet incense of gratitude and love, there is but an ebullition of the selfish cravings of a perverted nature, which find expression in petitions only for material good. It is not to such prayers that God lends a listening ear; but where the heart is right, the purpose good and the object worthy, He often—perhaps most generally through His ministering angels—regards the sincere requests of the petitioner and grants his desire. To one who will search there will be no difficulty in obtaining the proofs of Divine assistance in answer to prayer, even for material blessings, where the object has been unselfish.

A CORRESPONDENT of the London Medium warns delicate persons against practices indulged in by certain mediums who pretend to be healers. This person had been attended by one of these for three years, failing in vital power all the time. The medium borrowed a ring from the patient occasionally, and kept up a *rapport* which has been adjudged to be detrimental to health by enabling a transference of vital power to take place. Those who submit to mesmeric or any form of treatment should be careful that the operator abstain from alcohol and tobacco, and that he or she be an honest, pure-minded person, and lead an honorable life; otherwise it will be a case of killing rather than curing.

FRIENDS IN THE various parts of the country will oblige the editor by forwarding to him newspapers issued in their respective localities that may happen to contain any matter likely to prove interesting to Spiritualists, or in which statements may have appeared of an incorrect character—a very common occurrence—regarding Spiritualism. The paragraphs to which attention is called should be marked to save trouble.

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WE HAVE for sale copies of the Spirit Photograph taken under test conditions, a fac-simile of which was recently reproduced in the Spiritual Scientist; a short description is printed on the back of the card. Sent on receipt of thirty cents.

CUSTER WAS a man of a nervous, active temperament, chafed under idleness, and utilized all his time. As a writer he displayed unusual ability, and in a time when langor and apathy overspread the army, he was always alert and ambitious.

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appearances that another meeting in the same place was appointed for Saturday evening, enthusiastic up to that time. Allen Putnam, Mrs. Fannie Allen, and Miss Lizzie Doten were the principal speakers, and all agreed that had such a meeting been held on the first of the camping days, a more interesting season would have been the consequence.

On Saturday evening another meeting was held on the high ground, at which Mrs. Smith, Mrs. Dix, Mrs. Crossman, Mrs. Nelson, and others, gave the opinions of their different "spirit guides" on the meeting; Spiritualism in general, and its mission; the Indians and the Centennial, or, as these uneducated spirits persist in calling it, "the centennial year." But the feature of the meeting was an extemporaneous poem, by Mrs. C. Fannie Allyn, on subjects taken from the audience, and which held those present in rapt attention for about half an hour.

Sunday opened beautifully, but a little cloudy. The visitors numbered up among the thousands, and when the bell sounded the call to the speaking ground, over 2,000 people responded. Mrs. Fannie Allyn opened the meeting by invoking the presence of the Great Spirit and the angels and ministers of grace, and then proceeded to speak on the various subjects handed up from the audience. The whole was most satisfactory to the large number of hearers, which could not have been less than 3,000 during the greater part of the service.

In the afternoon, Prof. R. G. Eccles delivered a very able discourse on "the new departure," though on account of the heterogenous character of his audience, he did not think it best to stick close to his subject, but gave a general synopsis of Spiritualism, its aim and object. Dr. Bruce followed in a short address, which was well received, and by the time the meeting adjourned, the fair was falling so rapidly that a general stampede was made for the trains to convey the multitude to their homes.

Monday was so wet that meetings were dispensed with, excepting an experience meeting in the grove in the evening, which was pretty well attended.

Tuesday was bright and beautiful, and the campers were in good spirits, notwithstanding that the visitors were less numerous than anticipated. In the afternoon, Prof. Eccles delivered another discourse, which was considered as being a far superior lecture to that of Sunday.

Thus endeth the second week.

OCCULT PHILOSOPHY.

CHAP. XLVII.

Of Rings and their Composition.

RINGS have always been held in high esteem by the ancients because they, when made in the proper time and manner, leave their impress upon us, and affect the spirit of the wearer with gladness or sorrow, renders him courteous or terrible, bold or fearful, amiable or hateful; and fortify us against sickness, poisons, enemies, evil spirits, and all manner of noxious things, or, at least, free us from their influence. Now the manner of making these rings is this: when any star ascends with fortunate aspects and strong, or in conjunction with the Moon, take a stone and herb under that star, and from a metal under that star make a ring, in which set the stone, and under it place the root or herb, not omitting the inscription of images, names, and characters with the proper suffumigations. But in another place these things shall be treated of more extensively, when we shall treat of images and characters.

We read in Philostratus Jarchus, that a wise prince of the Indians bestowed upon Apollonius seven rings made after this manner, marked respectively with the virtues and names of the seven planets, each one worn on the day suitable to the planet, which enabled him to live one hundred and thirty years, and always retain the beauty of youth. So also Moses, the law-giver and ruler of the Hebrews, being skilled in Egyptian magic, according to Josephus, made rings of love and oblivion. And, according to Aristotle, there was among the Cyreneans a ring of Bartus, which could procure love and honor. We also read that a certain philosopher, Endamus, made rings as antidotes against bites of serpents, witchcraft,

and evil spirits. The same is also related of Solomon by Josephus. Also by Plato, that Gyges, king of Lydia, had a wonderful ring, the seal of which when turned to the palm of his hand rendered him invisible to all, while he could see everything; by virtue of which he ravished the queen, and slew the king, and every one else that stood in his way, without being defeated in his villainies, and at last by its aid was made King of Lydia.

ALPHA VS. OMEGA.

To the Editor of *The Spiritual Scientist*:

DEAR SIR:—You deserve the praise, so justly tendered by the Spiritualists of New York and many other localities, for copying from the *Religio Philosophical Journal*, Chicago, J. Edwards' able "plea for organization." Omega's reply in your issue of July 13th—more amusing than edifying—was evidently conceived in cunning, and borns from the loins of one connected with the social freedom fraternity. "Social freedom" is not, and never was, "germane to Spiritualism." And though this French theory was nominally foisted upon the Spiritual movement at the tenth annual Convention of Spiritualists held in Chicago, 1873, the burden proved too heavy. Reeling, staggering, said Convention died next year in Boston, and was buried. Referring to Mr. Edwards' "plea," Omega says:—

"If this writer knows anything about Mrs. Woodhull's theories, then he knows that they relate specially to the improvement of the physical habitation for the spirit, inasmuch as almost their whole burden is upon the proper generation and rearing of children."

Just the reverse of this is true. The "burden" of Mrs. Woodhull's theories were *not* upon the "proper rearing and generation of children," but "social freedom" and the untrammelled right of sexual intercourse. Mary F. Davis, treating of the generation of children, full twenty years ago, said: "Fewer children, and better ones." And from that time to this, Mrs. Davis, Mrs. Britten, Mrs. Cady Stanton, and many other true and noble women, have talked continually upon pre-natal influences and the right generation of children. But Mrs. Woodhull, hot for fame, took a "new departure"—departing into the sensuously inviting fields of sexual freedom. Wishing to be strictly fair and candid, we refer the reader to Mrs. Woodhull's speech, (*Proceedings Tenth Annual Convention*, pages 232 and 335 and 236). Also Woodhull and Claflin's *Weekly*, June 20, 1875, and of May 4, 1877. *Banner of Light*, Dec. 16, 1871. Wherein one can find the teachings and doctrines of Mrs. Victoria Woodhull, as spoken, written, and published by herself. ALPHA.

CHANGES IN THE ENGLISH LANGUAGE.

FEW scholars, even, are aware of the great changes through which the English language has passed, in succeeding centuries. The following are specimens of the Lord's Prayer as used at various periods in English history:—

A. D. 1158.—Fader ur in heune, naleweide beith thi neune, comin thi kuneriche, thi wille beoth idon in heune and in erre. The euryeu dawe, bried, gif ous thiik dawe. And vorzif uer detters as vi yorsiven ure dettours. And lene us nouht into temptation, bot delyvor eus of evel. Amen.

A. D. 1300.—Fadie ure in heavene, Halewyd be thi name. thi kingdom come, thi wille be don as in heavene and in erthe. Our urche days bred give us to-day. And forgive ure dettes as we forgive our dettours. And lead us not into temptation, bote delyveor us of yvil. Amen.

A. D. 1370.—Oure fadir that art in heunes, hallowid be thi name, thi kingdom come to, be thi wille done in erthe as in heune, geve to us this dayoure breed *oure other substance*, forgene to usoure dettis as we forgauen tooure dettours. Lede us not into temptation; but delyuer us yvel. Amen.

A. D. 1524.—Ooure fater which arte in hevon, hallowed by thy name. Let thy kingdom come. Thy wyoll be fulfilled as well in earth as it is in heven. Give us this dayoure dalye brede. And forgive us our treaspaces even as we forgive our treaspacers. And lead us not into temptation, but delyver us from evel. For thine is the kingdome and the power and the glorye for ever.—Amen.

A. D. 1581.—Our father which art in heuven, sanctified be thy name. Let thy kingdom come. Thy will be done, as in heuven, in earth also. Give us to-day our substantial bread. And forgive us our dettes as we forgive our detters. And lead us not into temptation. But delivere us from evil. Amen.

A. D. 1611.—Our father which art in heuven, hallowed be thi name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our dayley bread. And forgive us our debts as we forgive our debtors. And lede us not into temptation, but deliv:er us from evil. For thine is the kingdome, and the power and the glory forever. Amen.

SPIRITUALISM.

A series of articles revised for the SPIRITUAL SCIENTIST from the S. F. BANNER of Progress, 1867.

BY J. W. M.

MONOPOLY of anything, and selfish aggrandizement, are deplorable evils, but they assume their worst aspect when they appear in the domain of the religious or spiritual. Speaking of those monopolizers of priestly power, like Moses, a speaker in the House of Commons, in Great Britain, once eloquently said:—

"Surely if there is one truth to which the history of nations has more loudly, more feelingly, more convincingly spoken than another, it is this—that the progress of society is by no class so instinctively, so successfully obstructed, as by that of a State priesthood; it matters nothing what may have been their creed, Catholic, Protestant, or Presbyterian, (and we may add, Jewish,) they have always been the aptest tools of despotism. No servants of oppressive government have ever done their work with such a zest as they. Nor is this wonderful; covering their own pretensions, as ministers of God, with the mantle of civil authority, and identifying the validity of their message with the sanction it has received from the secular magistrates, it is plain that all their earthly interests are bound up with the ruling few, rather than the suffering many. It is their business to render oppression safe by pleading in its favor the will of Heaven; to poison conscience, and stifle inquiry; to hunt down all intellectual independence; to hinder the diffusion of knowledge; to wink at aristocratic vices; to store up all kinds of monopoly; to foster into gigantic strength the spirit of intolerance."

Mankind can have no greater enemy than Moses, even after he has been filtered through Jesus, Paul, and Martin Luther.

The right to investigate the claims of religion, whatever spiritual form it may assume, is one of our most sacred privileges; it is a right scarcely second in importance to any other; for when a priesthood has the power—as it has always the will—to deprive us of that right, we no longer have any other right remaining which is not under its control. If communion with heaven be possible, it is certainly not its will that it should be monopolized by a priesthood; the terrible evils which have always followed in the wake of such monopoly are proof enough; for, as fevers and pestilence follow lack of proper sewerage, ventilation, sunlight, and cleanliness, so certainly does ignorance and mental slavery follow spiritual monopoly; wherever it has shown itself, it has by virtue of its nature retarded and prohibited the spread of knowledge of every kind, for which it has substituted faith—a power to believe in that which cannot exist—by which heaven is supposed to be merited, and certainly, like Mark Tapley's jollity, deserves considerable credit. I am not aware that any part of the world has ever been entirely in possession of spiritual freedom; excepting our own age, perhaps there never was more than that enjoyed under the *regime* of the old Roman Empire; according to Gibbon, "the various modes of worship which prevailed in the Roman world were all considered by the people as equally true, by the philosopher as equally false, and by the magistrates as equally useful. And thus toleration produced, not only mental indulgence, but even religious concord." From this nursery issued ancient philosophy in all its nobleness and grandeur, in its respect for human reason and manhood.

The Christian priesthood are never tired of abusing the heathen, and comparing his situation—which, by the bye, is only the work of another class of priesthood—with that of the Christian, who gives all the credit to his religion which clearly belongs to a higher civilization, the result of the progress of sciences his religion has bitterly opposed.

Christianity, through its representatives, by a mistaken view of science has always been its most devoted enemy. As an instance of the absolute folly of circumscribing science by spiritual boundaries, witness "The Christian Topography of the Universe, established by Demonstrations from Divine Scripture, concerning which it is not lawful for a Christian to doubt," by Cosmos, a Christian monk, in the sixth century. Says Lecky:—

"To the law and to the testimony," was his appeal, and he doubted not that he could evolve from their pages a system far more correct than any that pagan wisdom could attain. According to Cosmos, the world is a flat parallelogram. Its length, which should be measured from east to west, is the double of its breadth, which should be measured from north to south. In the centre is the earth we inhabit, which is sur-

rounded by the ocean, and this again is encircled by another earth in which men lived before the deluge, and from which Noah was transported in the ark. To the north of the world is a high conical mountain, around which the sun and moon continually revolve. When the sun is hid behind the mountain, it is night; when it is on our side of the mountain, it is day. To the edges of the outer earth, the sky is glued. It consists of four high walls, rising to a great height and then meeting in a vast concave roof, thus forming an immense edifice, of which our world is the floor. This edifice is divided into two stories by the firmament, which is placed between the earth and sky. A great ocean is inserted in the side of the firmament remote from the earth. This is what is signified by the waters that are above the firmament. The space from these waters to the roof of the sky is allotted to the blest; that from the firmament to our earth, to the angels, in their character of ministering spirits."

Such was science when "secret things belonged to the Lord," and none but his priests dare commune with the spirit world. Regarding, then, the lessons of the past, it behooves the Spiritualist to guard carefully his rights. "Eternal vigilance is the price of liberty." It is his right to maintain his "circle" in the face of ridicule, pulpit slander, and the silly talk of a venal press. It is also his duty to be on his guard against mediums and lecturers, who, from sordid motives, would set themselves up as high priests in the name of a "new religion," under the name of Spiritualism. The Spiritualist cannot afford to have a religion at the expense of his liberty; it is dangerous to delegate to mediums and lecturers the office of supplying our "spiritual nourishment, and growth in grace" with the spirit world and its ideas. No, reader, you need no new religion; the religion which Nature inculcates is as old as eternity; it is established in your inmost being, and urges you continually onward in the path of duty. It is the trammeling of the soul by religious forms and ceremonies from which all our religious evils spring.

Compare Cosmos' Topography with Scipio's dream, and see whether Christianity has advanced the spiritual or secular perceptions of mankind.

It was an easy transition, from the belief that the visible operations of Nature were the result of the will of intelligent beings, called gods or spirits, to that of believing that they could and might be prevailed upon to operate in behalf of those who had found favor with them; if the gods could manifest their displeasure through the media of storms, earthquakes, pestilence, famine, and war; their pleasure through peace, plenty, and general prosperity—if a hair could not fall from our head without their knowledge, or a feather be wafted into the air without their special intervention—there was certainly nothing unreasonable in this belief. The next point, evidently, would be how to gain their favor, which was generally believed to be through sacrifices and acts of devotion. No portion of human history is so full of everything that is humiliating to the lovers of independence, as that of the servile superstitious reverence and degrading devotion paid for this purpose to the gods. Jehovah, Jesus, Juggernaut, or gods by any other name, have each received the most fulsome adulation, and services the most calculated to make men slaves—willing slaves "to the powers that be." In their eagerness to propitiate the occult powers, the unknown gods, who only manifested themselves in withholding blessings or distributing curses, they knew no bounds to sacrifice, no end to service—of which the sacrifices of the Jew, the penances and pilgrimages of the Christian, the Mohammedan, and the Hindoo, are good examples. As time gives experience, and ultimately science, so men's ideas have been modified in regard to these things, but have never been freed from the superstitious services which priests in the name of their gods have demanded. Theurgical services and invocations, through which the offices and favor of the gods were obtained, have now become respectable, and are called prayer, just as the incantations of the magician have been modified into psalm and hymn singing, which is very proper and pious, while the incantation of the magician was very wicked indeed; it is considered beneath one's dignity to be a fortune-teller or diviner, but something grand and dignified to be a divine, a Doctor of Divinity—at the same time forgetting that the original office which gave the name to the sacred calling of the divine, was nothing more nor less than that of the despised fortune-teller. The prophet Micah complained that priests taught for hire, and the prophets divined for money.

From the Christian Spiritualist.

THE LOVE OF THE FATHER IN THE GIFT OF THE SON.—A SERMON.

BY FREDERIC ROWLAND YOUNG.

[Minister of the Free Christian Church, New Swindon.]

THE Apostle John, in his first Epistle, iv, 9 to 11, says:—
 "In this was manifested the love of God towards us, because that God sent His only begotten Son into the world that we might live through Him. Herein is love, not that we loved God, but that he loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."

There is a fulness of meaning in these inspired words which no poor efforts of ours will ever be able fully to exhaust. But we may stand upon the edge of them, and look down into their clear, untroubled depths, and see there reflected an image of the eternal truth of God. Let me try with such words as I am able to command, to spread out before you two or three thoughts suggested by this utterance of the mind of God to His children—an utterance which has come to us through John, as a medium, but which had its source in nothing short of that Eternal Spirit of God, without whose teachings man at his best estate is ignorant, and can but "stumble upon the dark mountains" of error.

It ought, I think, to be laid down as a first principle upon the very threshold of this subject, that as love alone can understand love, so only those in whose hearts the love of God is a vital fact, can in any degree understand the words of the Apostle. "The natural man," or man considered as to his intellectual nature merely, "receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Our only hope, therefore, of catching a real glimpse, however slight, of the meanings hidden beneath these words, lies in our having some experimental knowledge of God's love, not merely as an outward fact, but as a realized blessing in our own souls.

God's love, like everything else which essentially inheres in Him, must have existed from all eternity. What He now is in Himself He must always have been, because, so far as the principles of His Being are concerned, He is "without variableness or shadow of turning." But although the love of God is, and must be, an eternal fact, it can be appreciable by us, and available to us only as it is manifested. That which is to us an unknown thing is all the same as though it were not. But all love seeks, from its very nature, to manifest itself, because it is an active and not a passive principle of being. Love, whether the direction it takes be good or evil, right or wrong, struggles to go out of itself, and fix itself upon some object external to the being which it rules. I should say, therefore, that the manifestations of God's love, considered as an object in the Divine mind, must have been as eternal as the love itself. In accordance with this idea we find such statements in the Scriptures as the following: "Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." (Jeremiah xxxiii, 3.) "According to the eternal purpose which He purposed in Christ Jesus our Lord." (Ephesians iii, 11.) "Who verily was foreordained before the foundation of the world, but was manifest in these last times." (1 Peter i, 20.) Undoubtedly the love of God has been manifesting itself in varied forms ever since there were any objects upon which to fix itself.

But the text leads us to a special and the greatest manifestation of that love, namely, the sending of Christ into the world. And it is beautiful to notice how, through the pages spoken of as a token, and the very highest, of God's love towards man. Our Lord Himself, when He told Nicodemus that "God loved the world," said that He "so loved" it as to "give His only begotten Son" for it. The Apostle Paul, too, in his Epistle to the Romans, consoles the Christians of that day by the consideration of the self-sacrifice made by the Father in giving the Son for the redemption of the world; for, he says: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things." To the same purport is another statement, which we find in the same Epistle, and which tells us that "God commendeth His love towards us, in that while we were yet sinners Christ died for us." And when the Apostle, in writing to the Corinthian Church, endeavors to stir up the benev-

olent feelings of its members towards the poor disciples in Judea, he bursts out into the exclamation: "Thanks be unto God for His unspeakable gift," words which, as it seems to me, find their only and fitting meaning by being referred to Him who is indeed the greatest and best of all the gifts which the Father has made to His children.

The gift of the Son is a peculiar and most impressive manifestation of the love of the Father. But that gift, that manifestation, had a purpose in it. Christ was given to the world by God, that the world, through living sympathy with Christ, might live; in other words, might have, in all its fulness, spiritual life, which, after all, is the only true, the only abiding life. This gift of God to the world was made that the world, through Christ, might receive a Divine assurance of God's perfect willingness to forgive His erring, wandering, and guilty children; an assurance no man was ever yet able to find in the teachings of his own nature, or the manifold revelations of God in the external world. There was another object, too, to be served. God designed, by this gift of His Son, to put it within the reach of His children to have fellowship with Himself in a large measure, in an intenser form than they could otherwise realize it. And, as a matter of fact, the words of Paul and Peter have been verified in millions of cases since they were first of all written: "Through Him we both have access by one Spirit unto the Father." "Christ hath once suffered for sins, the just for the unjust, that He might bring us to God." This He has done in every case in which the human soul has given itself up to the Divine leadings of its divinely anointed Saviour.

The preciousness of this gift of God in the form of His Son was an unsolicited one, and certainly undeserved. "Herein is love, not that we loved God, but that He loved us." It is true now, and ever has been, that "it is by grace we are saved through faith, and that not of ourselves; it is the gift of God, not of works, lest any man should boast." While we were thoughtless about God, He was thoughtful about us; while we were alienating our hearts from Him by wicked works, He was always going after us, and drawing nigh to us, that He might redeem us; until at last, in order to put the reality and depth of His love beyond the possibility of reasonable suspicion, He gave what to Him was the greatest treasure He had in the heavens above, or in the earth beneath; He gave One who was "the brightness of His glory, and the express image of His character," to seek and to save poor lost sinners, and thus gladden the heart of the Universal Father, who must delight in the highest good of all His intelligent offspring.

Now if the Son of God be the gift of the Father, and if that gift is to be received as a manifestation of the Father's love, then Christ is to be looked upon as the outward and visible manifestation of the inward and invisible love of the heart of God. There is also this other truth to which the Apostle John refers. God's love toward us should be a motive constantly impelling us to manifest love towards our brethren. "Beloved, if God so loved us, we ought also to love one another." Yes, we ought. It is the very least return we can make to Him whose love has been shown in so manifest a manner. At the same time, I have a deep and ever present conviction that nothing short of the love of God in Christ Jesus our Lord will ever be sufficient to create, nourish, and send forth into the world pure and practical love for man as man. There may be, here and there, fine natures touched with an excess of benevolent feeling, and freely imparting their stores to others; but take man as man the world over, and only as he realizes the love of God, and especially that manifestation of it which He has given in His Son, will man's love for man be spontaneous, pure, constant, deep, and unconquerable. The philanthropy which is to last and do thorough work in the world, must find its hidden springs in the manger of Bethlehem, the Garden of Gethsemane, the Cross of Calvary, the empty tomb in Joseph's garden, and the Christ who, having overcome, has sat down on His throne, and now sways His sceptre over millions of redeemed spirits.

THE MESSENGER announces that the Belgian Confederation of Spiritists will hold the first annual meeting of its members at Liege during the month of August, when subjects of great interest to the Spiritist movement will be discussed.

SUBSCRIPTIONS AND ADVERTISING RATES.

Subscriptions.—The *SPIRITUAL SCIENTIST* is published every Thursday by the SCIENTIST PUBLISHING COMPANY, and can be obtained of any newsdealer; or will be sent at the following rates:

Single Copy, One Year, \$2.50; Six Months, \$1.50; Three Months, \$1.00.

Advertisements.—The *SCIENTIST* is a very good medium for Advertisements. It has a large circulation; it is preserved for binding, and the advertisement is not lost to view amid a mass of others. Advertisements will be inserted at the following rates:—

Inside Page, One Square, \$1.00 first insertion, and 80 cts. each subsequent insertion. Outside page, 20 cts. per line each insertion.

Correspondence.—Correspondents who write letters consisting of personal opinions are requested not to make them more than a quarter of a column in length. Letters containing important facts or interesting news may be longer sometimes.

All communications for the Editor, books for review, &c., should be addressed E. GERRY BROWN, Office of the *Spiritual Scientist*, 18 Exchange Street, Boston, Mass.

SPIRITUAL SCIENTIST.

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WHY SPIRITUAL SOCIETIES DO NOT FLOURISH.

While Spiritual societies throughout the United States are languishing, and many lecturers are meeting with small success, it cannot be said that the interest in Spiritualism itself is declining; on the contrary, the spirit-world is as active as ever, opening new channels for communication and attracting attention by their surprising manifestations. The number of speakers increases rather than diminishes—why, then, is it that Spiritual lectures are not better attended and the societies more generally supported?

We answer that it is the fault of the lecturers and societies. They do not attract attention and command support for the simple reason that they do not furnish what the people require. The time has been when the most popular lecturer was he who could be the most bitter in his attacks on the Bible, and a belief in God or Jesus Christ. This stuff was then in demand and many feeblar intellects joined in the iconoclastic onslaught. The interest in this direction is diminishing; those who supported these lectures have either seen the uselessness and folly of such a warfare, or else become so very radical that they are "small gods" in themselves—lacking, however, the creative power, even of raising the ten cents necessary for an admission to one of these entertainments.

Although we have said that these wholesale attacks on Christianity serve no useful purpose, we do not wish to be misunderstood. The Christian Religion, so called, teaches many glaring errors, and against these Spiritualism is, of necessity, arrayed; but the conflict must be one of argument, not of invective. Some of our Spiritual lecturers evidently feel that they are nothing, if not radical, and their arguments, if any are used, are clothed in such coarse language, that the lecture, taken as a whole, is simply a denunciation of Christ, the Bible and the beliefs of the Christian sects.

To close the ear of reason in the one whom you desire should hear and accept your opinions, you have only to offend his prejudices at the outset, ridicule what he considers sacred, denounce his belief, and hint in strong language that he and all of his kind are, and have been for years past, great fools, while you are the gifted individual who has discovered the great truth which is to supersede them. Yet this is done by many who call themselves Spiritual lecturers. It is a constant tearing down; not a building up. It is a taking away something but offering nothing to take its place. While this continues, Spiritualism, as a movement, and the lecturers or societies who depend upon it for support, will meet with

little or no success. True, they occasionally have an audience; but it is composed mostly of combative temperaments, who relish inharmony and discord. They have not the elements of unity in their midst, and malign each other as unsparingly as they in common denounce Christianity.

The teachings of Spiritualism inculcate harmony in the individual as well as in a collection of individuals. Are we having Spiritualism preached to us by some of our Spiritual lecturers? "A tree shall be known by its fruits." True Spiritualists are now and ever have been ready to organize. The motive—TO DO GOOD UNTO OTHERS. The lectures needed are those which shall awaken the voice of the spirit in man, arouse the nobler sentiments, lead him to practice continence, honesty and charity; not to injure self or family, to silence every unjust, unchaste, uncharitable or unforgiving prompting, to teach of the spirit world and of FUTURE PENALTIES, as well as future rewards. The coming lecturers who are to meet with great success are those who can respond to the requirements of the present moment and give the people the bread of life, not husks.

ORGANIZATION.

A report of the "National Conference of Spiritualists" appears on pages 260, 261 and 262. The projectors of the Convention at Philadelphia have acted wisely, for they have neither done too much, nor left undone that which was essential. The necessity of organization is set forth, a declaration of principles as a basis of organization is offered, and a constitution prepared that will assist those who may feel moved to undertake the good work. There is no "one man" attempt at leadership; indeed, the whole action is merely provisional and subject to the ratification of a Convention to be called next year, and to be composed of delegates from such societies as may accept this basis of organization. The name, a provisional title, is well chosen, and will serve the purpose until the next delegate convention, representing the body of Spiritualists, shall accept it or give another. The address to the people will also be found in this issue.

HARD TIMES.

Nobody feels the hard times more keenly than publishers, and managers of missions and charitable institutions. For as the hard times begin to close in, the people begin to economize in reading matter, and withhold their liberalities more or less. Retrenchment of expenses is almost sure to commence here, however wrong it may be, and is seldom carried out in all the expenses of life in proper proportions.

But what seems to be a very great wrong is to indulge in the extravagances of life more or less, and let our publishing houses, be embarrassed for want of patronage and prompt payment of dues, and our missions and charitable institutions suffer for the want of that very means which becoming economy and industry, and liberality on the part of those who have more than a competency, can furnish without the least embarrassment.

We suggest that the cause of God and of humanity has high claims upon those Christians who are governed by the principles of supreme love to God, and love to their fellows such as they would bestow upon themselves. God has the highest claims upon our efforts and liberality, and the true Christian will guard the heart with jealous care against self-indulgence to the neglect of the good of others.

And as financial matters become depressed, it is the duty of all Christian workers to guard well against commencing the retrenchment of expenses at the wrong place. Let extravagances be lopped off first. Then let little indulgences, which in good times are quite easily construed into necessities, come next. And then let the battle of economy and industry be pressed hard, before yielding to the temptation to withhold needed support from the cause of God.—*Review and Herald.*

A BIGOT REBUKED.

The Caddo Star, of Texas, says:—

Any man traveling over the country "in the interest of Spiritualists," ought to be taken up as a vagabond, and condemned to the chain-gang.

The Denison News of the same State copies the item, and says:—

Such language is beneath the dignity of a public journalist. It is a manifestation of either deep-rooted prejudice or a very narrow mind. This same spirit caused the Puritans to hang witches and torture the peaceable Quakers, and gave to the people of New Hampshire a clause in their constitution declaring that no Catholic shall hold office in the State. There are several million Spiritualists in the United States, and they will compare favorably in intellect and moral character with those who malign them. They have their books and papers, their lecturers and missionaries. Their writers and public speakers are not vagabonds, but many of them ladies and gentlemen distinguished for their erudition.

We are not saying Spiritualism is either true or false, but we know that there are thousands of excellent men and women in this country who are conscientious Spiritualists, to whom the paragraph above quoted is a direct insult.

LAKE PLEASANT CAMP-MEETING.

Indications are that Lake Pleasant Camp-Meeting will be the largest gathering ever held in the State under the auspices of an association of Spiritualists. The tent committee have received orders for many tents, and a majority of those persons present last year have signified their intention to be present. The Fitchburg Railroad have arranged the trains to and from the grounds so that visitors are better accommodated this year than at any previous gathering. The morning train from Boston will leave at 8 o'clock, and run through to the grove in three hours and twenty minutes,—a gain of nearly an hour over the running time of last year. An accommodation train leaves Boston at 11, and the afternoon train at 5.40. The down train leaves the ground at 6 o'clock; so that a passenger by the 8 o'clock train will have six hours and a half visiting time, and by the 11 o'clock train about three hours. Reduced fares (half rates) will go into effect on the Fitchburg and Vt. & Mass. Division, Thursday, August 3, and on and after that day, all regular trains will stop to take and leave passengers at the grove. On the connecting roads, as set forth in advertisement (see last page), the arrangements for reduced fares will not go into effect until August 9th.

The tent and railroad committees were on the grounds Tuesday, making the final arrangements of locating applicants, headquarters, etc. It was found that nearly 100 families had signified their intentions to encamp. There were 42 new applications, mostly from parties at a distance.

Dr. Joseph Beals, the president, who has been quite sick for some weeks past, is convalescent and recovering rapidly, and he will be on the grounds during the meeting.

"AS A SPIRITUALIST, I BELIEVE."

SAYS J. M. Peebles: "As a Spiritualist, I believe: In one living and true God—the Infinite Presence of the universe—Wisdom and Love.

I believe in Jesus Christ as teacher, mediator, Saviour, accepting Peter's definition (Acts ii, 22.) 'Jesus of Nazareth, a man approved of God among you by miracles, wonders and signs that God did by him.'

I believe in the Holy Spirit—that it fell upon the apostles—was poured out upon the Gentiles, and is a constantly descending afflatus from the Christ Heavens.

I believe in inspiration, a spiritual inflowing from the Divine Fountain. Prophets and apostles, martyrs and poets have been inspired in all ages.

I believe in the beauty of faith, the necessity of repentance, and a just and adequate punishment for all sins in violation of law.

I believe in heaven and hell, as conditions rather than locations. Depraved, selfish spirits suffer the keenest remorse in the lower spheres. 'The Kingdom of God is within you,' said Jesus.

I believe in spiritual gifts, prophecies, dreams, clairvoyance, visions, trances and spirit materializations as demonstrating a future conscious existence. In fact this is not belief, but positive knowledge, and thus conditioned, I have

obeyed the apostolic injunction, 'Add to your faith knowledge.'

I believe in a natural and spiritual body, and when death transpires, each individual commences the hereafter life precisely as he left this, mentally and spiritually; but all, there as here, are the subjects of progression.

I believe in trying the spirits, accepting only such teachings as are pure, holy, spiritual and Christ-like.

I believe in salvation through Divine obedience—through Christ, just as I believe in buds and flowers and harvests through the quickening sunshine.

I believe in the church of God, the church of humanity, the holy, apostolic church within whose pale may be found purity and peace, spiritual gifts and 'all things in common,' as upon the Day of Pentecost. This is the living church of Christ enfolding Believers.

Touching the moral influence of these doctrines the speaker said that if a demonstration of the soul's immortality, the certainty of punishment, the happiness derived from purity, goodness and holiness, the harmony between religion and science, the conscious presence of ministering spirits, and a continuous baptism from the Christ Heavens, would not tend to better the world, he could not conceive what would. Add to this, he said, the fact that none have secrets—God, angels, spirits, know them all. Our souls are as the leaflets of open books, and self-denial and purity of life the only passports to heaven."

A DESIRABLE GIFT.

As a matter of principle, I always burn anonymous communications *unread*, and commit noxious literature, whether written or printed, that may be intrusively forced upon me, to the same fate. I have been instructed by wise spirit-guides not to suffer my mind to be harassed or the worst enemies of my nature to be aroused by the contact or perusal of noxious things; but I can go beyond these mere external guards of the senses. I KNOW the approach of the evil thing. An evil letter pollutes my fingers without breaking the seal, and the spirit of evil literature marches on before, and exposes the skeleton form of the evil mind that dictated it, ere it reaches me. I am constantly thus warned, constantly thus saved from the annoyance of perusing hateful communications. I know thus both evil things and evil people. I can lay down no law for their discovery, no rules for their detection. It is by contact with the Soul of the World, the spiritual life which infills my life, that these impressions come, and that these perceptions become infallible.—*Emma Hardinge Britten.*

What an enormous amount of paper would be saved if this gift was more generally possessed. "No notice taken of anonymous letters," is a heading in constant use for each issue every day in the year, by the majority of newspaper editors; but Mrs. Britten has progressed beyond this point, and can detect the contents of a letter without opening it.

EDITORIAL PARAGRAPHS.

MISS MARY E. CURRIER, the musical medium of Haverhill, will attend the Lake Pleasant Camp-Meeting.

MRS. MAUD E. LORD is holding seances at 41 Dover Street which are largely attended. She has the intention of remaining at Lake Pleasant during the camp-meeting.

THE SPIRITUAL SCIENTIST wants a good active agent in every county in the United States. Persons wanting such an agency will please address this office. Such inducements will be held out to those who have the time and inclination to attend to it, as will make it an object for them to investigate.

MRS. YOUNG, who has the mediumistic power of moving a heavy piano at will, without touching it, has accepted Bishop's challenge to mediums. Bishop's part of the committee when they witness the manifestation, will probably say, as did the Harvard professors when Dr. Gardner treated them to a similar exhibition:—"We have come to the conclusion," said they, "that it is an illusion, and that we didn't see what we thought we did."

THE LONDON MEDIUM and Daybreak, in a paragraph appearing a while since about Mrs. Kimball from New York, has these lines:—

"During Mrs. Kimball's address while under control, reference was made to the Rev. Mr. Pierpont, the first president of the Society of American Spiritualists."

The Rev. Mr. Pierpont was *not* the first president of the Society of American Spiritualists—that's all.

THE NATIONAL CONFERENCE OF SPIRITUALISTS.

OFFICIAL REPORT OF THE CONVENTION.

PURSUANT TO A "Call to Consider the Organization of Christian Spiritualism in America," published in the Banner of Light and Spiritual Scientist, the Conference met July 5th, 1876, in Circle Hall, Philadelphia.

The meeting was called to order at 10 o'clock A. M. by J. E. Bruce of Massachusetts, who read the "Call," and moved that Rev. Samuel Watson, D.D., of Tennessee, take the chair.

The organization of the Conference was completed by the appointment of J. E. Bruce, Secretary, Dr. H. T. Child, Assistant Secretary, S. P. Kase, Treasurer, with the following list of Vice-Presidents:

Pennsylvania, Rev. Cyrus Jeffreys, Mrs. Grace Parkhurst, Dr. Henry T. Child; New York, Eugene Crowell, M.D., Rev. J. H. Harter, J. W. Seaver; Massachusetts, J. Hamlin Dewey, M.D., E. Gerry Brown, Dr. Main; New Hampshire, George S. Morgan, Mary Reed; Vermont, A. E. Stanley, Mrs. M. S. Townsend; New Jersey, Hon. J. M. Peebles, A. E. Newton; Ohio, Hudson Tuttle, J. Murray Case, D. Winder; Indiana, Robert Dale Owen, H. Haight; Illinois, Cora L. V. Tappan, Dr. E. C. Dunn, Dr. J. S. Avery; Missouri, Rev. A. J. Fishback; Kentucky, Judge L. R. Spurrier, Prof. J. R. Buchanan, M.D.; Michigan, Mrs. A. A. Whitney; Delaware, Dr. Marshall; District of Columbia, Dr. John Mayhew, George White; North Carolina, John Mac Rae; Alabama, C. Barnes; Louisiana, Dr. J. B. Cooper; Tennessee, Gen. Smith, Annie C. T. Hawks; Arkansas, Dr. J. A. Meeker, R. H. Righten; Texas, Mrs. S. A. Talbot.

J. E. Bruce of Massachusetts moved the following resolution:

That the time is come for the organization of Spiritualism in America. After full discussion, the resolution was unanimously adopted.

Hon. J. M. Peebles of New Jersey moved that a committee be raised to present to the Conference a Declaration of Principles embodying our idea, or ground of organization. A committee of nine, six men and three women, were appointed by the chair. It was also moved that a committee be raised to draft a form of constitution for local societies.

The Conference then adjourned till 3 o'clock, to await the report of its committees.

The afternoon session was opened with prayer by the President, Dr. Watson. Minutes of the morning session read and approved.

The committee on Declaration of Principles being called, reported the following statement, which, after being freely and critically discussed, was, with some slight verbal alteration, unanimously adopted:

PLATFORM.

Preamble: We, Spiritualists of America in Conference assembled, conscious of a deep religious nature in man, with its wants, its moral duties and its sacred obligations, conscious of a future existence made more clear and tangible by the present ministry of angels and spirits—believing, also, that the genius of true Spiritualism, with its convincing demonstrations of immortal life, is in consonance with the teachings and spiritual marvels of Jesus Christ as recorded in the New Testament, and feeling the necessity of a religious organization, free from an unbelieving atheism on the one hand, and, on the other, from all creeds that tend to cramp and trammel the human soul, hold that the time has come for associated effort and action.

STATEMENT OF AIMS.

While we seek after all knowledge, scientific, moral and spiritual—while we study to know the truth and dare maintain it—our immediate objects are to organize local societies upon a financial and religious basis; to cultivate love and charity; to become mutual helps in uniting our scattered forces; to stimulate religious effort; to strengthen faith in God, protect and support worthy mediums, and to encourage and promote purity of life, thus setting examples before the world worthy of their following.

DECLARATION OF PRINCIPLES.

We recognize in Jesus of Nazareth, a spiritual leader of men, and accept his two great affirmations of love to God and love to man, as constituting the one ground of growth in the individual, and the only and sufficient basis of human society.

The committee on form of constitution for local societies reported the following, which, after due discussion, was unanimously adopted:

CONSTITUTION OF THE SOCIETY FOR THE ADVANCEMENT OF SPIRITUALISM IN ———.

Preamble: We whose names are hereunto affixed, wishing to be united in our labors and prayers for the better promo-

tion of spiritual growth and the orderly development of human life in our own persons, and also for the promotion and development of the same in the souls and lives of others, do hereby adopt and subscribe the following Constitution as the basis of our government:

ART. I. NAME. The corporated name of this body shall be the ——— Society for the advancement of Spiritualism in ———.

ART. II. SEC. 1. MEMBERSHIP. Membership in this Society shall be without distinction of sex.

SEC. 2. Any person may become a member by subscribing to the Constitution, and contributing not less than one dollar annually to the support of the Society.

SEC. 3. No person who is not a contributing member shall vote on the affairs of the Society.

ART. III. OFFICERS. SEC. 1. The officers of the Society shall consist of a President, Vice-President, Clerk, Treasurer, and Collector.

SEC. 2. The officers of the Society shall qualify in accordance with the statute in such cases made and provided.

ART. IV. GOVERNMENT. SEC. 1. The Government of the Society shall be vested in an Executive Board consisting of five members, who, being duly sworn, shall with the aid of sub-committees, manage, direct, and be responsible for all the business of the Society.

SEC. 2. The President, Vice-President, Clerk, and Treasurer shall be added to the Executive Board, and shall sit as *ex officio* members.

SEC. 3. The President of the Society shall preside over the deliberations of the Board, and appoint, subject to the approving vote of the Board, the sub-committees of the Society.

SEC. 4. The Board shall immediately upon its appointment proceed to complete its organization by the appointment of a Secretary, who shall keep a fair and full record of all its proceedings.

SEC. 5. The following Sub-committees shall be annually appointed:

1. A Health Committee. Embracing the laws of health and disease, and the care of the sick.

2. A Committee on Education. Embracing the theory of human life, together with the practical modes of its development; and charged also with the supervision and control of the Sunday-School, with power to determine (a) the method of instruction. (b) Who shall teach. (c) What shall be taught. (d) To provide through books, maps, and oral teaching such instruction for teachers as may be necessary to fit them for their work. (e) To draw an order upon the Treasurer of the Society for the expenses of the school, subject to the approval of the Executive Board.

3. A Committee on Social Life. Embracing the organization of the social element in the Society, in accordance with the principles of the sciences of man and of society, and the extension of these principles to the community, the commonwealth, and the nation.

4. Committee on Reforms. Embracing the true method of such changes in social, economic, and civic life as the evolution of the time brings to the surface of society.

5. A Committee on Spiritual Life. Embracing whatever pertains to worship and the development of spiritual life.

SEC. 6. The Sub-committees shall, at the end of each fiscal year, and two weeks previous to the Annual Meeting of the Society, make full report, in writing, of all their doings to the Executive Board.

SEC. 7. The Executive Board shall meet on the first Mondays in January, April, July, and October, or at the call of the President through a notice from the desk, whenever business demanding attention shall require it.

SEC. 8. Five members of the Board shall constitute a quorum, but a less number may adjourn.

SEC. 9. The Executive Board shall at each Annual Meeting of the Society submit a report, in writing, of the entire work of the year, whether done through the Board or the Sub-Committees.

ART. V. MEETINGS. SEC. 1. The Executive Board shall direct the Clerk to call an Annual Meeting of the Society, agreeably with the ——— statutes, to be held at such time and place between the ——— day of ——— and the ——— day of ——— as they may elect.

SEC. 2. The fiscal year of the Society shall commence on the ——— day of ——— in each year.

SEC. 3. The Executive Board shall call, upon requisition in writing signed by five members, such other meetings as the state of business may demand.

ART. VI. ELECTIONS. The officers and Executive Board shall be elected annually by ballot, and shall serve till their successors are elected.

ART. VII. QUORUM. Seven members shall constitute a quorum, but a less number may adjourn.

ART. VIII. APPEALS. In case of dissatisfaction with the action of a sub-committee, appeal may be had to the Executive Board, and thence, if entire satisfaction be not had, to the Society in lawful meeting assembled.

ART. IX. AMENDMENTS. Amendments, alterations, or ad-

ditions to this Constitution may be proposed in writing at a legal meeting, but shall lie over seven days before action shall be taken thereon.

Sec. 2. A two-thirds vote of members present at a legal meeting shall be required to pass an amendment.

It was next moved that a committee of three be raised, to prepare an Address to the People, to go out with the Declaration which this Conference sends to the country.

It was voted that the Committee be authorized to prepare and print the Address as part of the minutes of the Conference.

The Conference then voted that a committee of twelve be raised, divided in groups of threes, selected from the respective sections of the country—North, Middle, West, and South—empowered to oversee the work of local organization; and also empowered to call, at such time and place, in the year 1877, as may seem to them fit, a Delegate Convention, composed of five delegates from each society which shall be formed within the year, and of such other persons, in places where there are not enough to form a society, as may signify their sympathy in the movement, and apply to the committee for credentials, which convention shall have for its main business to decide the question of a permanent national organization, and to transact such other business as may come before the convention.

Considerable discussion was had respecting the name of the New Movement. But a hearty and unanimous agreement was reached that this was a question which ought to go over for final settlement to the Delegate Convention next year. And it was voted that this body, for the present, take the provisional title of "The National Conference of Spiritualists."

After passing a vote that a copy of the minutes of the Conference be sent to all the Spiritualist papers in the country, and thanking Mr. Bliss for his kindness in the use of the hall, the Conference adjourned to meet at the call of the committee of twelve.

Names of the Committee: James Edward Bruce, M. D.; J. Hamlin Dewey, M. D.; E. Gerry Brown; Rev. William Fishbough; Eugene Crowell, M. D.; E. P. Miller, M. D.; Rev. A. J. Fishback; E. C. Dunn, M. D.; J. S. Avery, M. D.; Rev. Samuel Watson, D. D., with two other names for the South, which Dr. Watson shall select.

All communications respecting the movement in general should be addressed to the chairman of the committee of twelve, J. E. Bruce, Newburyport, Mass.

Localities wishing to form societies, or societies wishing to notify the committee of the fact of their organization, &c., will take notice that J. H. Dewey, of Boston, Mass., is chairman of the committee for New England; Rev. William Fishbough, Brooklyn, E. D., N. Y., is chairman for the Middle States; Rev. A. J. Fishback, Webster Grove, Mo., is chairman for the West; and Dr. Samuel Watson, Memphis, Tenn., J. E. BRUCE, Secretary.

ADDRESS TO THE PEOPLE.

The public "Call" for this Conference has already made this noticeable proclamation to the world: "We, whose names are hereunto affixed, after a calm and conscientious survey of the present condition of Christendom, are convinced that the time is fully come when a new religious departure should be taken. We feel deeply that modern life rests upon a new spirit, and that the religious wants of men to day can be met only by a broader and deeper interpretation of religion than is to be found in the current teaching of the churches. We feel that a new movement in Spiritualism is demanded, whose aim shall be to indicate and organize the religious thought which underlies all modern life in such a manner as to afford a cultus and worship for all those who, by their lack of interest in existing church organizations, are practically without church relations, and deprived of spiritual blessings."

One or two things in this "Call" we wish to impress upon the people:

1. We are convinced the time is come when a New Movement in Spiritualism should be made. This conviction is grounded in the double fact that a new spirit has arisen in the modern world, and that the old regime in religion is inadequate to satisfy the wants of this new spirit.

At page 205 of the January number for 1876, the Westminster Review has this somewhat remarkable passage: "A great doctrinal reform has become desirable, and no observer can doubt that it is rapidly approaching. The signs are unmistakable; the disintegration of the old establishments is steadily progressing, and while one part of our society is already proclaiming its complete emancipation, and attempting to live without any religion at all, another part, drawn into terrorized reaction, is abjuring evidence and reason to seek refuge in authority. Neither extreme will draw the center after it."

"The reign of ignorance and superstition will not return, neither will the mass of mankind succeed, at least as yet, in merging its accustomed hopes and aspirations in purely scientific pursuits."

"What the future vent of religious sentiment will be whether we shall incline toward the conception of some Spiritualist, and find reason to believe in a hierarchy of beings usually invisible to us, whom we shall join at death, and with whom we are destined to progress (we mention the Spiritualistic creed as one which has considerable chance of gaining ground, but we regard it ourselves as a deplorable delusion), whether we shall adopt Mr. Herbert Spencer's worship of the Unknowable, or whether, instead of abstracting the nobler elements from man to clothe there with an entity beyond us, we content ourselves with reverencing the ideal in human nature, and with seeking to enlarge the share of that ideal in our motives and desires—all these and many other issues must for the present remain doubtful."

Now this writer, whose paragraph respecting Spiritualism has come to our notice since our Call was printed, has, as you see, been traveling to a certain extent the same road with us, and has, we think, set forth very forcibly both the ground and necessity of a new religious movement.

He clearly perceives the inadequacy of the old order, and his admission that among the possible sources of supply for the wants of modern men, "the Spiritualistic creed has considerable chance of gaining ground," is rendered all the more important and suggestive by the confession that he "regards it as a deplorable delusion." It is clearly not a case where the wish is father to the thought. The simple fact is, the progress of events in the religious world has brought this keen-eyed observer to see and admit what he neither wishes to see nor find pleasure in admitting, viz: That in the modern world, Spiritualism has a fair chance to become the religion of the future.

2. And this leads us to the nature of the new departure. Now here the language of the "Call" is significant: "We are convinced the time is come when a new religious departure should be taken." It is "a broader and deeper interpretation of religion," which is needed to meet the wants of men to-day.

The simple discovery of a new mode of communication with the unseen world is not enough. To have news from another world that our departed friends still live is no doubt a great consolation, but to be able to live ourselves in such a manner as to be deemed worthy to meet our dear departed, and to mingle with them freely in their angel felicities, that is a deeper joy still.

It is Spiritualism's greatest danger to-day that, through lack of inspired religious imagination, it may settle down into the habit, so natural to men in this leaden age, of thinking of the spiritual world as in no way materially differentiated from this world except in mere endlessness of duration. If this calamity should finally befall our conception, God help us, for all hope that our movement might rise to the dignity and power of a religion would then have forever departed. Nothing is better established in spiritual philosophy than the fact that it is of the very essence of any divine message which it is possible for men to really care about, that it shall proclaim the ascent as well as the continuation of life.

The path to which it points its pilgrims must not be the dead-level of that dusty and weary road with which, alas! we are all too familiar here. Valleys have their uses, but an endless pace about the base of the mountain would render life monotonous by taking out of it all the beauty and glory of the landscape. So the pathway into Eternity must break up that low level of our present living.

It must be shown to be a spiral, whose beacons are better hopes, and whose constant stimuli are deathless aspirations to attain to higher and ever higher standards of being and becoming. And since science has now made us familiar with the fact that human beings are but parts of a world where all noble attainment depends upon growth, and where all growth is organic, we know that if we would grow and become perfect in spiritual life, we can only do so by organizing that life in accordance with the fundamental laws of its development.

Now, in aspiration toward an ideal, we have touched the most fundamental law of spiritual progress. But aspiration is grounded in knowledge, and hence a cultus, or school of instruction, must precede and accompany worship. Accordingly, after adopting a "Declaration of Principles," which, in a sentence, grasps the substance of all spiritual philosophy, at the same time that it lays bare the ground of all right conduct, and, brief as it is, leaves out, as we think, not one essential feature of that primitive spiritual religion of Jesus, which, in spite of the hindrance with which ecclesiastical Christianity has weighted it, has yet made the modern world, the Conference deemed it wise to draw up and send to the country, the form of a Constitution for organizing the idea and action of this "Declaration" in local societies. And as foremost among its statement of aims, the Conference has declared: "Our immediate object is to organize local societies upon a financial and religious basis." Such societies are indispensable as the regular schools of training for the religious sentiment and the development of spiritual life. This object they will seek to accomplish through the regular

and orderly administration of the two great principles of Knowledge and Aspiration, or Worship. In order to do this, societies must be firmly established and permanent teaching secured. This can only be done by settled teachers of the several groups of disciples, and for such orderly arrangement it is clear that an adequate financial basis is necessary. Much study of the nature and scope of our fundamental idea and of the practical method of its organization and action in local societies has been bestowed upon the form of constitution we send out, and we hope it will be generally acceptable to our people.

We send down no commands to the people. Our platform is not put forth as authority, but as guidance. We have not declared what man *must* believe—not even what we ourselves must believe in all future time. We have simply set down some principles which we hold to-day, but which, if we see cause, to-morrow may change. We have aimed to make our statement large and liberal. We have sought breadth and flexibility. We leave every man to read and interpret the Platform by the light that is in him. And with this liberty of the spirit, we think the ground we have taken is one which every religiously disposed person can come and stand upon. At least, we can work together here for a year. Our local societies can start from the point we have made. All that was done at Philadelphia is preliminary. We set forth our idea, we drew up the form in which it seemed to us it would be wise to organize that idea in local societies, and we appointed a committee to sit through the year and oversee and direct the formation of societies, with power at the end of the year to call these societies together in a Delegate Convention which shall have full power to continue the work of its committee, or to give it any new shape which the wisdom of the people in convention assembled shall decide upon. Virtually the Philadelphia Conference is, and in the nature of the case it could be, nothing but a provisional committee to prepare business and arrange for holding a convention of the people, with full and appellate jurisdiction over all questions relating either to the ground or method of the permanent organization.

Taking this view of its functions, the Conference left every question untouched, the decision of which was not absolutely necessary to set in motion the purely provisional work with which it was charged.

As an illustration of this, the question of *name* is an instance in point. Several names for the New Movement were suggested; and there can be little doubt that if the matter had been pressed to a vote, "Christian Spiritualism" is the name with which it would have been christened. But the fact of history is, those who were the most interested in this name were the movers in getting this, with other questions, put over to the People's Convention, and all heartily united in the vote that, This body, for the present, take the provisional name of "The National Conference of Spiritualists."

Now, brethren, our idea and its method is before you. It is no sect in the church, and no schism in Spiritualism that we aim to establish. We are simply Spiritualists *at work*. Accepting what of verified fact there may be in the science, and holding by all that is well established in the philosophy of Spiritualism, but throwing out the vagaries of the one and discarding the crudities, and false pernicious theorizing of the other, the New Movement goes forward to establish the religion of Spiritualism upon the enduring foundation of God and the soul.

Let every man and woman who has sympathy with the movement throw off their lethargy, and hasten to the front. God's bugle calls to the battle. Let the response be a great uprising of the people. Don't wait to hear from the committee, but let the committee hear from you. In every town and hamlet call your neighbors together; read over the Platform and Constitution; take this address for your preacher if you can find no better, and without delay organize a society, even if there be no more than six persons to start with. Do this, and God and angel helpers will do the rest. You will be moved from on high to go to work. The spirit and power will come into you, and all good influences go out from you to bless and perfect your fellow-men. Names of such as have in them the spirit of the New Movement will be added daily to your ranks, and in due time, if we are faithful, we shall mobilize an army whose tread will one day shake the earth, and whose great but bloodless victories shall be recorded in the heavens.

From the London Spiritualist.

ORGANIZATION AMONG SPIRITUALISTS IN AMERICA.

EVERY NOW and then the problem of organizing is raised among American Spiritualists, and the sooner they set to work to unite, the better. At the present time, although it is easy for Spiritualists in the various nations of Europe to act in concert, because of the ease with which they can communicate with each other through their representative officers, in America no union of the kind exists. Spiritualists there

have no national library to which authors in Europe can present their works, and they possess no representative body with whom Spiritualists in Europe can communicate. In consequence of this want of union, the movement there is weak, both in matters of offense and in matters of defence, nor could American Spiritualists be efficiently united in any sudden emergency, for experience in England has proved that organizing is hard, up-hill work, a work also of time.

Successful organization in America will depend very much upon starting with a good nucleus, with a central body consisting of a few men of considerable intellectual power, and of world-wide respect. For instance, if Mr. Epes Sargent, Dr. Eugene Crowell and Mr. Robert Dale Owen were to collect together some three or four friends each, whom they believe to be good representative men, and if an organization began to grow outwards from a dozen such individuals, it would be likely to last. Although at the outset it would be small, its opinions would carry great weight, and there would be little or no tendency to disruption, it being a proved fact that good organization is a function of culture and of good education, of an advanced stage of civilization and of society. Good organization is not the mere herding together of great masses of people; it is rather the construction of an efficient engine to do special work—of an engine which might even be hampered in its operations in some cases by increase of size, rather than strengthened. If people with good intentions, but with feeble intellectual power, were to band together in America to form an organization, it would be weak at the core; it would either fall to pieces from internal dissension, or, as it grew, there would be inharmony at the fountain head, as persons of a superior order generally supplanted in the ordinary course of nature, their less intelligent predecessors.

Successful organization, then, depends very much upon beginning with a good nucleus, for which reason the first should be self-elected, but, at the end of the first year, should go out of office, and submit itself to the votes of the rank and file of the body, be they few or many.

In Europe it would be felt to be a convenient thing, even if not more than two dozen American Spiritualists banded together, with whom their brethren on this side of the Atlantic could enter into communication. Theological subjects should be most rigorously avoided, and the chairman ought to put down the first man or woman who attempts to introduce them; for once let them become matters of deliberation in the Council, they will prove a source of violent inharmony, and perhaps wreck the little ship at the outset of her voyage. In this respect the organization proposed a few weeks ago in America is at fault. It has imported the words "Christian Spiritualists" into its title, the result of which, of course, is that controversy on theological subjects has begun at once. The error having been made, the striking out of the word "Christian" will now naturally give offence to some of the more orthodox supporters of the scheme, consequently some of them will be unwise enough not to work with their brethren after the present title is amended; whereas, had the adjective never been inserted, there would have been no warm feeling or contention.

Unless the first Council of a national organization of American Spiritualists includes the names of a few writers and workers who are well known and trusted on this side of the Atlantic, it will be a long time before confidence in it springs up among European Spiritualists.

IF CHRIST should come to New York this morning, he would not find any more followers than he did 1800 years ago. A man does not believe what he sees. I know a man who can put his finger on a table and lift it up. I see it with my eyes. I know it can be done. The man says the spirits do it. I cannot see the spirits, but I see the table move. There is an effect, but I cannot find any cause. I don't believe it. And if Jesus Christ should come from heaven and stand in New York to-day and oppose us, as he opposed all the legends and traditions in the synagogue of that olden city—if he opposed us in the same way, he would have a small following.—*H. W. Beecher.*

"Stories for our Children," by Hudson and Emma Tuttle, a beautiful and interesting book expressly written for the children of liberalists and Spiritualists. Price 25 cts.

How To Form A Spirit Circle.

It is calculated that one person in every seven might become a medium by observing the proper conditions. The thousands of Spiritualists have, in most cases, arrived at their conclusions by agencies established by themselves and independently of each other and of the services of professional mediums. Every spiritualist is indeed an "investigator,"—it may be at an advanced stage; and that all may become so, the following conditions are presented as those under which the phenomena may at all times be evolved.

Inquirers into Spiritualism should begin by forming spirit circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of from three or five to ten individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands on its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm; but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, very considerably delays the manifestations.

3. Before the sitting begins, place some pointed lead pencils and some sheets of clean writing paper on the table, to write down any communication that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.

5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to get near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles, with no strangers present, are usually the best.

If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

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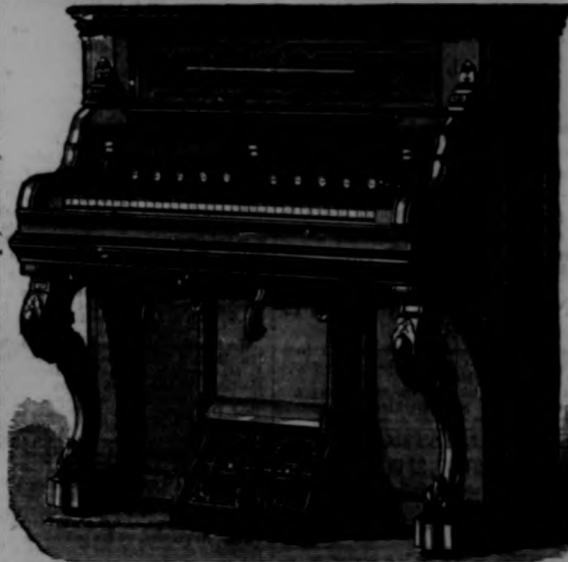
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