

# SPIRITUAL SCIENTIST

A WEEKLY JOURNAL DEVOTED TO THE SCIENCE, HISTORY, PHILOSOPHY, AND TEACHINGS OF  
**SPIRITUALISM.**

Vol. III.

"Try to understand Yourself, and Things in general."

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## SPIRITUAL SCIENTIST.

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EVERY THURSDAY.

E. GERRY BROWN, EDITOR.

Back Numbers of the Scientist can be furnished.

For the Spiritual Scientist.  
LIFE A DISCIPLINE.

BY HUDSON TUTTLE.

AS THE embryonic forms of higher animals revert to the lower, ascending by various stages to their permanent level, so every child is born a savage, having only the superior capabilities bestowed by hereditary descent from civilized ancestors. The capabilities are at first latent, and the child of savage and the child of civilized parents travel side by side in gaining knowledge of the relations they sustain to external things. It has been said that the first questions asked by primitive man were—How? Why? Wherefore? These are the first asked by every child—asked even before they learn the use of spoken language. From that period onward, the child is absorbed in the acquisition of knowledge. He has entered a new and strange world, and it is essential he learns the relations between himself and external nature. Possessing a will seemingly independent and free, the young barbarian asserts his kingship—to find his vassals stubborn and relentlessly unyielding. He clutches at the moon and learns the reality of space; or the glittering flame and learns the properties of heat; essays to walk and by many a fall becomes conscious of attraction.

Nature submits to no rude hand. He learns that she is only conquered by obedience to her laws. He may pout over his bruised head, cry over the smarting burn, but Nature is an unrelenting mother coaxing none of her children. Her rules are fixed and deviate not for the child of an emperor more than for the larva of the ephemera. He gains knowledge of her laws by the resistance they offer—a veritable fetish worshipper, he kicks the table, against which he bumps his head, as the grown children in the childhood of the world sought to chain the sea, or control the winds. The table does not change to a cushion to save his tender feet. Such is his first discipline, and slowly, as his mind matures, he finds that so far from being a born lord, he is a humble serf; that above, beneath, and around him, stretch the iron arms of inflexible law, and instead of commanding he must obey. Overwhelmed with a dim consciousness of his position—his weakness on the one hand, and on the other the

gigantic powers of nature—primitive man defied the latter, explained his own contradictory being by saying that his mortal life was a probationary state wherein his god-like spirit underwent a process of purification, which completing, it would ascend to its native home. How, why, wherefore, were all explained and through the solution, vaguely gleamed a strand of truth. This life was perceived to be one of discipline. Here man the brute was wedded to man the spirit and the high end of his existence was to bring the former into subjection to the latter.

Fearfully long and wearisome, terribly painful, and beset with torture of body and spirit has been the road the race has traveled to reach the goal.

It began with the savage of the wild, hairy, motled-locked, clad in a skin tied around his loins, armed with a club or stone, feeding on raw flesh, solitary, distrustful, vindictive, cruel and selfish, living only for himself. It ends in the ideal of spiritual perfectibility, the man living for others instead of himself, with sympathetic benevolence embracing all human beings, acknowledging the use of his physical nature but holding it in strict abeyance to his spiritual perceptions. This long stride of development has been made with blood and toil.

Tribe has destroyed tribe; nation, nation; and great races have pitied themselves in death grapple. Empires have arisen and melted away. Kings, theocrats, autocrats, and the turbulent masses have in turn vainly striven, retarding or accelerating as their influence was thrown on the side of the brute or the angel. Great thinkers have been cast up by the seething waves, like pearls from the wild depths, from whose birth date eras of progress.

This interminable interval must be traveled by every child with this advantage; the way is prepared for it, and it may thus quickly pass over. *May*, for it may linger under the pressure of interwoven circumstances, and in the midst of civilization remain a barbarian, as criminals and lawbreakers exemplify.

This life is not probationary; coming up from the rank soil of animal being, dwelling in the midst of sentient life, and sending down strong roots in the physical stratum, our spiritual natures, of slow growth, must be cultivated carefully as an exotic; else the rank weeds of natural growth will overtop and sap its vitality. From the cradle to the grave, Life is discipline. Children are sometimes born with extraordinary mental and spiritual endowments; the majority must by effort attain the status these possess by their happy organizations. If "whatever is, is right," then the brute of our nature is as divine as our morality.

"If in excess, let the passions turn themselves out, and then will the man become subject to his angel nature," says the optimist. This conception so satisfactory to the desires, and appealing to opposing conscience, is dangerous and false as

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"If in excess, let the passions turn themselves out, and then will the man become subject to his angel nature," says the optimist. This conception so satisfactory to the desires, and appealing to opposing conscience, is dangerous and false as

it is subtle. The strongest faculty draws the most sustenance at the expense of the weaker. Like the hardiest cub, it not only absorbs its own share, but pushes its weaker fellow. Does it grow weak by satiety? The fire is extinguished by burning itself out—what remains? Ashes.

"The passions are natural, let them go; as a river flows to the sea, as the fire burns. Their manifestations are as right as those of the intellect. Why restrain them? Why denounce and punish? It is the only way some men can be reduced, and gain control of themselves, and commence a higher course of advancement."

*Things are as they are because they must be, not because right.* Because such is written in the constitution of the world. He who unleashes his brutal nature, under the delusion that it is right, ever finds, to his cost, that misery is the sternly inflicted penalty. Do the passions extinguish themselves? In ashes. Ah! the result is a wreck of manhood over which angels weep! The distinction of right and wrong in all our actions is spoken in words unmistakable; right always confers true and permanent happiness; and wrong equally certain brings suffering. The deceptive gleam of sensuous pleasure, too often mistaken for happiness, is the foretaste of misery; *sensuous pain in the triumph of conscience is the harbinger of endless pleasure.* Subject to this impartial text, "whatever is, is right," with the deduction flowing logically therefrom, fall-as idle schemes of those who would rebuke error with an excuse for the ruin it produces.

Even these theorists acknowledge that ultimately the recreant will commence to advance, and as they ignore discipline and restraint, they would have a ruin burned and charred, rather than the plastic material fresh from the quarry.

Life is not probationary. It is for discipline and progress. Reasoning founded on its termination at the grave is fallacious. Our every thought and deed has eternal relations; the faculties which connect us to eternal life are necessary so far as they effect that object, but any further extension of their office is detrimental to higher attainments.

They are for to-day, but the spiritual is for time. In this life we are dual in our relations, and the infinite possibilities of to-day.

The child, setting forward toward the ideal angel, befogged by the world, is content to remain half a savage; that is dominated over by his brutal nature, or its slave, restrained by the laws of the society of which he is a member.

Turn where we will we find this lesson taught in unmistakable language, and the lash of pain distinguishes with nicest discrimination the right from the wrong in the conduct of life.

#### HOW SCIENCE VIEWS SPIRITUALISM.

FROM a lecture by Mrs. Cora L. V. Tappan, upon the aspect of Religion in America and Europe, viewed from the standpoint of Spiritualism, we abstract the following, concerning the attitude of scientific men in America towards Spiritualism. The lecture was delivered in Chicago, and reported in full in the *Religio Philosophical Journal*.

There are here no scientific men bold enough, brave enough, daring enough to investigate calmly and deliberately the manifestations going on in their midst. There is no body of scientific men can say to-day in America that they have investigated the facts and phenomena of Spiritualism, and are capable of pronouncing judgment upon them. He pronounces judgment usually who knows little or nothing of the subject. It is considered the best qualification here for an expression of opinion upon this subject that the person expressing that opinion shall confessedly know nothing about it. They who know something, those who have taken the trouble to investigate, those whose lives have been devoted to the investigation, are not considered qualified to judge. Not so with the scientific bodies in Europe. He who makes astronomy his lifelong study is considered better capable to judge of the motions of heavenly bodies than he who knows nothing of it and has never looked through a telescope. He who has made chemistry and electricity his special thought is considered best qualified to pronounce opinion. And so when Mr. Crookes tells the scientific world of England that he has devoted four years to the investigation of the phenomena called Spiritual, and he spreads out before them the results of that investigation, they are bound to take his testimony; it would be impossible for them to refuse it. When Mr. Wallace, the naturalist, tells them he has devoted ten of the best years of his life to the study of this important question, and has arrived at but one conclusion, namely, that disembod-

ied spirits do communicate with mortals, and that the realm is open between the two worlds, they are bound to receive his testimony. When Prof. Wagner and his coadjutors assure the Academy of Science, in St. Petersburg, that they are dealing with a class of facts of which they cannot as yet report the entire causes, but they believe them to emanate from disembodied spirits, the scientific academies of Europe are bound to listen. When the Galilean academy of Florence receives a paper from Dr. Sexton or Dr. Hitchman, of England, on the subject of spiritual science, they give it as candid and as impartial a reading as they would a treatise upon pre-adamite man or any other subject. And these are the men that govern the thoughts and sway the minds of Europe to-day.

Show us a scientific man of great eminence in America who will do this, and who calmly and avowedly enters into the investigation as he would into that of any other science, and we will show you there a change in the form of secular thought upon this subject. While scientific men are fettered and bound by the fear of unpopularity, or are swayed and governed by the mere pittance which they get for their salaries in the various universities of the land, we cannot expect freedom of investigation. The few scientific men that have investigated the subject, and have become convinced of its truth, have been condemned to an entire obscurity during the remainder of their lives, because they ventured upon the sea of investigation. A little more liberality in a free country would be setting an example which, perhaps, America might learn from the scientific men of England. A little more liberality and less of bigotry, even, among those who claim to have freedom of thought, would be an eminent virtue in a nation so distinguished for its virtues as America claims to be. But there is an advantage even here. Every subject is short-lived. Whatever happens to be the prevailing topic does not last always. In England, in Europe, everything becomes fixed and has a groove. It is so with religion, it is so with reform; but here, fortunately, nothing lasts forever and even bigotry is destined to be short-lived before the constant succession of new ideas that are springing up in the very fertile soil of America.

#### THE EGG DANCE.

ONE OF THE things that the Prince of Wales will see during his stay in Calcutta, is the egg dance. It ought to amuse him, for the like conjuring trick has never before been seen by him, clever as are the experts he has patronized. The egg dance is thus performed: The dancer, dressed in a corsage and very short skirt, carries a willow wheel of moderate diameter, fastened horizontally upon the top of her head. Around this wheel threads are fastened, equally distant from each other, and at the end of each of these threads, is a slip noose, which is kept open by a glass bead. Thus equipped, the young girl comes towards the spectators with a basket full of eggs, which she passes round for inspection, to prove that they are real, and not imitations. The music strikes up a jerky, monotonous strain, and the dancer begins to whirl around with great rapidity. Then, seizing an egg, she puts it in one of the slip nooses, and, with a quick motion, throws it from her in such a way as to draw the knot tight. The swift turning of the dancer, produces a centrifugal force which stretches the thread out straight like a ray shooting from the circumference of the circle. One after another the eggs are thrown out in these slip nooses, until they make a horizontal aureole or halo about the dancers head. Then the dance became still more rapid, so rapid, in fact, that it is difficult to distinguish the features of the girl; the moment is critical; the least false step, the least irregularity in time, and the eggs dash against each other. But how can the dance be stopped? There is but one way—that is, to remove the eggs in the way in which they have been put in place. The operation is by far the more delicate of the two. It is necessary that the dancer, by a single motion, exact and unerring, should take hold of the egg and remove it from the noose. A single false motion of the hand, the least interference with one of the threads, and the general arrangement is suddenly broken, and the performance disastrously ended. At last, all the eggs are successfully removed; the dancer suddenly stops, and without seeming in the least dizzied by this dance of twenty-five to thirty minutes, she advances to the spectators with a firm step, and presents them the eggs, which are immediately broken in a flat dish to prove that there is no trick about the performance.

A copy of the *Spiritual Scientist* will be sent to any address in the United States for twelve months, on pre-payment of \$2.50

## "AN UNSOLVED MYSTERY."

To the Editor of *The Spiritual Scientist*:

SIR: I am quite well aware of the source from whence originated the facts woven into the highly interesting story entitled "An Unsolved Mystery," which appeared in No. 12, vol. III. of your paper. I was myself at Paris at the time of the occurrences described, and personally witnessed the marvelous effects produced by the personage who figures in the anecdote as M. de Lasa. The attention you are giving to the subject of Occultism meets with the hearty approbation of all initiates—among which class it is idle for me to say whether I am or am not included.

You have opened to the American public a volume crammed from cover to cover, with accounts of psychic phenomena surpassing in romantic interest the more wonderful experiences of the present day Spiritualism; and before long your paper will be quoted all over the world as their chief repository. Before long, too, the numerous writers in your contemporary journals, who have been gloating over the supposed discomfiture of your Russian friends, Mme. Blavatsky and the President of the Philosophical Academic, will have the laugh turned upon them, and wish they had not been so hasty in committing themselves to print. The same number which contains De Lasa's story, has, in an article on "Occult Philosophy," a suggestion that the supposed materialized spirit-forms, recently seen, may be only the simulachre of deceased people, resembling those individuals, but who are no more the real spirits than is "the photograph in your album" the sitter.

Among the notable personages I met in Paris at the time specified, was the venerable Count d'Ourches, then a hale, old gentleman nearly ninety years of age. His noble parents perished on the scaffold in the Reign of Terror, and the events of that bloody epoch were stamped indelibly upon his memory. He had known Cagliostro and his wife, and had a portrait of that lady, whose beauty dazzled the courts of Europe. One day he hurried breathlessly into the apartment of a certain nobleman, residing on the Champs Elysees, holding this miniature in his hand and exclaiming, in great excitement: "*Mon Dieu!*—she has returned,—it is she!—Madame Cagliostro is here!" I smiled at seeing the old Count's excitement, knowing well what he was about to say. Upon quieting himself he told us he had just attended a seance of M. de Lasa, and had recognized in his wife the original of the miniature, which he exhibited, adding that it had come into his possession with other effects left by his martyred father. Some of the facts concerning the De Lasa are detailed very erroneously, but I shall not correct the errors.

I am aware that the first impulse of the facetious critics of Occultism will be to smile at my hardihood in endorsing, by implication, the possibility that the beautiful Madame de Lasa, of 1861, was none other than the equally beautiful Madame Cagliostro of 1786; at the further suggestion that it is not at all impossible that the proprietor of the crystal globe and clicking telegraph, which so upset the nerves of Delessert the police spy, was the same person, who, under the name of Alessandro di Cagliostro, is reported by his lying biographers to have been found dead in the prison of St. Angelo.

These same humorous scribblers will have additional provocation to merriment when I tell you that it is not only probable, but likely, that this same couple may be seen in this country before the end of the Centennial Exhibition, astounding alike professors, editors, and Spiritualists.

The initiates are as hard to catch as the sun-sparkle which flecks the dancing wave on a summer day. One generation of man may know them under one name in a certain country, and the next, or a succeeding one, see them as some one else in a remote land.

They live in each place as long as they are needed and then—pass away "like a breath" leaving no trace behind.

ENDREINEK AGARDI, of Koloswar.

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.

## THE "DOUBLE."

AN INVESTIGATOR WHO SEES IT ACTING.—IT BRINGS A HIDDEN COIN A DISTANCE OF SIXTEEN FEET.

A CORRESPONDENT of the New York Sun tells of visiting a friend; of the conversation turning upon Spiritualism, in which neither believed; of the purchasing of a planchette, and of its writing communications not in the mind of either. Among other things it proposed that number one should hide a coin, which he did, and then planchette directed number two to find it. Number one speaking of number two says:

I chanced to look up into his face at this moment, and I shall never forget to my dying day what I saw there. His eyes were wide open, set, and glassy; they had a steady, searching look, as if seeing some object afar off, or searching for such an object. He was deathly white, and his hands were as cold as marble. I felt for his pulse, but he had none as I could discover. Yet, he breathed as one in a heavy slumber, and his breathing could have been heard in any part of the room. I was thoroughly frightened, and asked him if he was sick. He replied "No," in an unearthly tone. During all this time that terrible searching gaze was never changed.

He finally arose mechanically, placed his hand to his head, glided to the sliding door, and reached his hand through the opening. He remained there a moment, and then retraced his steps to the table and placed the coin upon the planchette board. The coin had been hidden sixteen feet from the sliding doors, and my friend never placed a foot in that room.

After this he took his place at the table again with his hands upon the board. His appearance had not changed in any way from what I have described. I again took the coin, passed through the front parlor out upon a portico, and laid it upon a seat. Returning, I locked the door and put the key in my pocket. I then reentered myself at the table, and placed my hands upon the board.

He immediately inquired, "Shall I go, E—?" naming his friend as before. The answer was written, "Go." He arose, as in the first instance, and went direct to the sliding doors. I watched him closely, and as he approached the opening I saw what seemed to be himself approaching from the opposite direction. I cannot describe the appearance of my friend's "double" or second self. It seemed shadowy and real at the same time. As he and his apparition approached each other, they each held out a hand which seemed to come into contact. My friend then returned to the table, and placed the coin upon the planchette board. He then took his seat, and placed his hands upon the board. I then went through the parlor, unlocked the door, and stepped out upon the portico. The coin was gone.

My next question was, "How much money have I in my wallet?" After going through the usual form, my friend told me correctly, not writing it.

After one or two more tests, my friend passed into a natural slumber and gradually resumed his natural appearance. In ten or fifteen minutes he awoke with a start. I informed him as to what had occurred, and particularly about his asking permission of his friend whenever anything was required of him. His only reply was, I know it, "I know it; I am his soul and body." Not another word would he say concerning it. Was this Mesmerism or Spiritualism?

A copy of the *Spiritual Scientist* will be sent to any address in the United States for twelve months, on pre-payment of \$2.50

## ELDER EVANS ON MATERIALIZATION AND MARRIAGE.

CLARK, the medium who figured in the St. Louis ghost shooting, wrote to the Lebanon Shakers, saying:—

"I beheld a great light in the centre of the room. Out of the light proceeded a voice, saying, 'We have chosen you as a medium, through and by whom we may be permitted to do great and wonderful works; we wish you to go to Mount Lebanon, for thirty days, and sit with my people, for their development.'"

Clark is married, and replying to his offer, Elder Evans said:—

"I do believe in the Law of Materialization, and that it will be developed among the Shakers. I also believe that in the world it will be used as a medium, through which many, who marry, will be brought to a practical knowledge of the true order of nature—sexual commerce for offspring only. And to a knowledge of true celibate order for those who are called into the kingdom of heaven upon earth—the Shaker system. I see nothing practically objectionable, except the marriage of the medium, which may be a trap or snare, to preach marriage to the Shakers, by authority of spirits. If that be the covert design, we want nothing to do with it."

## CORRESPONDENTS.

## SPIRITUALISM IN CINCINNATI.

To the Editor of the *Spiritual Scientist*:

The spiritual photography war grows apace. Our daily papers have opened up their sensational batteries on poor Hartman, and thought to demolish him in two column articles, describing how fraud can be, and is, practised; but failing, so far, to convict or offer any proof that he is guilty of using any of the described modes of operation. As stated in previous communications, he has submitted to the severest tests devised by practical photographers, who have failed to discover the wonderful secret, by which the spirit form is photographed on the plates with the sitters. I have, unfortunately, been too busy of late, to devote more time to secure the promised result, that shall definitely settle the question, but propose to do so during the next few weeks. I don't know but fully believe, that he will fully establish his claim to be genuine. At one of his late sittings,—in which he sat before the camera, while a practical photographer manifested and exposed the plate,—his form failed to appear on the plate, but instead, "Thy \* band has come"—"Be in good cheer,"—signed Siebig, Star, and another name, apparently, Tiflies, not clearly deciphered. I am not certain as to the last part of the quotation, not having a copy before me, (since writing received one—hence correct), but the first part is an exact quotation. At another sitting, in which a negro servant stood at the camera, and exposed the plate, Hartman's face is dimly seen through a large leaf covering, tightly pressed against it, so as to show unmistakably the outlines of his countenance; while the chair on which he sat, is completely obliterated, and instead, two large leaves branch out on either side and hide the lower portion of the body. Hartman and his friends were as much astonished at that unexpected result, as the most skeptical reporter could be, and would like some person to explain, this strange phenomena, *Fiat lux, Fiat justitia, ruat coelum.*

I take issue with you in your editorial in No. 8, wherein you proclaim conscience to be the "commander, the highest authority, the god principle," that shall rule all our actions. This is the plea of our Catholic and Evangelical Brethren, for their bitter persecutions in the past and present. In obedience to the dictates of Conscience, they burned heretics, quartered infidels, devastated the homes of unbelievers, and butchered and enslaved the poor heathen; hung witches and Quakers; and, in our time, for want of more power to destroy and kill, imprison mediums and denounce those that dare proclaim the Truth, either in the Spiritualistic or physical scientific field.\*

In all these instances, I do not, for a moment question, that they were sincere and obedient to the voice of Conscience, which, although a faculty of our nature, is susceptible of educational unfoldment—as is every other faculty or function of our body, physical or spiritual. Conscience is simply a *psychometer*, to coin a word, marking the degrees of our mental and spiritual unfoldment and evolution in the higher and nobler planes of thought and life. It is the unerring indicator of the individual position in the call of existence, and accurately tells us whether he is still wandering in the Egyptian darkness of subjection to the lower passions of the physical being, or born of the Spirit, has risen into the realms of Truth, Liberty, Justice, Love, Charity; where hatred, envy, wars, dissensions, evil and crime, fade away before the dawning light, irradiating the soul of that happy person whom the Truth has made free. Conscience should be heeded! yet deeper down in the infinite depths of the soul, lies hid that spark of Divinity awaiting the removal of the encrustations of ignorance, sensuality, bigotry and intolerance, to lighten the chambers of the soul, and transfigure the life of the physical man into the image of the Divinity that dwells deeper within. This Divinity,—this spirit born of God,—should never, indeed, "permit any spirit to guide or control it;" so as to hush the still small voice of God in our own souls, ever pleading with us to come up higher and nearer to the throne of perfection.

This is the great error of Spiritualists, as of all religionists that they are continually in search of objective proof of immortality,—of this power which we call God—outside of individual experience, instead of seeking for it where alone positive evidence is to be found—as to the individual—within each individual soul as it ascends the heights of spirituality. Very justly does the world exclaim, Where is the proof of these great truths that you proclaim as manifested in your individual lives? If these phenomena and declarations of the glorious life beyond be true, why do you not show the "fruits of the spirit" in your daily actions? Yet, what do we see—bickerings, jealousies, hatred, slander, and quarrels as bitter, and foreign to the beautiful truths you proclaim, as the intolerant, bigoted sectarianist you so contemptuously pity and denounce.

These glaring inconsistencies are—in both cases the same—dependent upon some outward evidence, ritual, ceremonial, saviour or spirit, instead of the *power within*, that alone can lift us from the slough of despond, and place us in the narrow way leading to the celestial regions. Not but what I delight in the ministry of angels, yet they can only plead with us, entreat us, and point to the path of *individual duty*, that each must walk alone to become *as one* with Nature—Truth—God!

The moment that we permit any external power, spirit, or influence, to overshadow our lives to the *darkening of this "Inward Light" of God in our own souls*, that moment we "deflect from the line of Truth and Reason," and weaken and degrade the power and pure aspirations ever welling up within us, to force us beyond this world of physical sense into the realm of spiritual being.

Conscience is the resultant of education—while the still small voice, coming from the infinite depths of our own souls, comes direct from the soul of all things—from God. These objective manifestations and phenomena may be corroborative evidence, of *our own* intuitions, inspiration, and experience; but there their power and influence should cease; and obedient to the "Spirit-voice within us"

"Build the ladder by which we rise  
From the lowly earth to the vaulted skies!  
And mount to its summit round by round."

We cannot see that our correspondent essentially differs with us in the sentiment quoted; what we term conscience, he names the spark of divinity. He seems to have fallen into the error of our Catholic and evangelical brethren, in considering death as a punishment—something to be dreaded. We admit that conscience may be susceptible of educational unfoldment, but it is ever a judge to determine within us, what is right and what is wrong. A religionist hangs or burns his brother; if his conscience approves, in our opinion, the act is an error; if his conscience condemns—the act is no longer an error but a sin. Educational unfoldment removes ignorance, and then the error is generally recognized as a sin. Undoubtedly the world in our day and generation, does many deeds now sanctioned because of ignorance; these are therefore errors; but in years to come, through progress, the existing errors will be exposed and the act which now is right will then be wrong.—Ed.

## MRS. HUNTOON'S MEDIUMSHIP.

To the Editor of *The Spiritual Scientist*:

The statements of your correspondent concerning his experience with Mrs. Huntoon, will serve to increase, perhaps justly, popular skepticism, as to the spiritual origin of her manifestations. The wholly inadequate and unreasonable excuses given by herself and husband for not fulfilling their promise of a test seance, looks bad enough; and yet evasion of a similar character is common among media; some of whom have been thoroughly proved genuine. Every investigator, who has had large experience, particularly with media for physical manifestations, will, I believe, agree with me in this statement.

But my object in this note is simply to contrast my own method of examination with his. He did not seal the upper sash, so that any tampering with the window prop would be inevitably detected. I did, by applying postage-stamps, both to the upper and lower sash, and carefully observing just how I placed them with reference to spots on the sash, so that if they were removed and re-applied I might detect it. I know that they were not tampered with. As this is the only method suggested by your correspondent, as to how confederates might have entered the room, I feel that my precaution meets that difficulty.

My examination of the bed, the closet and the floor of the room, was very careful, and not objected to by the Huntoons. And yet I have an estimable friend, residing in Rutland, who is a firm Spiritualist, but who has never been at the Huntoon house, who informs me very positively that the *sliding floor and underground passage have been discovered*—but unfortunately he is unable to say who has made the discovery.

In the absence of all proof of deception, and notwithstanding her very equivocal conduct, I am compelled to believe as the result of my own observation, that materialization is as much a fact of mediumship with Mrs. Huntoon, as with the brothers Eddy, Dr. Slade, or Mrs. Markee.

Yours for the truth,

DR. H. B. STORER.

THE WARD will case made no progress toward settlement in the recent long trial and disagreement of the jury. Another trial will probably take place in January next. The contest has already cost \$19,000.

From the Banner of Light.

CONCERNING MDME. H. P. BLAVATSKY.

To the Editor of the Banner of Light:

I have been pained by reading in your valuable paper the attacks made upon a lady, a stranger in our country, whom I know to be estimable and a sincere, self-sacrificing Spiritualist. I feel the more mortified, because when a stranger in this lady's native land, and because I was a stranger, I received many attentions, many and marked civilities to which I was not otherwise entitled. Indeed, in every quarter of the globe, in Europe, Asia, Africa, where it has been my good fortune to spend a number of years, I had never any cause to complain of a lack of civility. I have trusted myself alone for days with the ignorant and rude (in appearance) people of Caucasus; with an Arab in the Atlas mountains; with Tartars, and Turks, and Hindoos, and negroes, in other regions, yet I cannot but commend their manly, gentle, hospitable bearing, which puts to shame the boasted civilization of the nineteenth century in these United States.

Madam Blavatsky, to whom I refer above, is a granddaughter of Lady Fadeyeff, (or Fadeiev), the Princess Dolgorouky, a woman of great erudition, an archæologist and geologist of note. When she passed away, her collection of antiquities, of relics, of minerals, or articles of *virtu*, was so vast that few palaces could have contained them, and they were consequently presented to the government. Of Madam B. herself, I know from the Governor (Baron Nicolaiv) of Tiflis, that she is the widow of the late Governor of Erivau, and that she had the distinguished friendship of such persons as the Prince and Princess Woronzoff, Prince Kottubiz, and many other notables whom I had the pleasure of knowing in Southern Russia and Circassia.

Now, because this noble, generous-hearted woman is a member of the Lodge of Luxor, and pretends to some occult knowledge, and to a power we do not possess, must that let loose upon her the tongue and the pen of ribaldry? As a lady, as a stranger in our midst, (she is not a public medium nor an adventuress,) is she not entitled strictly to every possible mark of respect; indeed, to all the kindness and courtesies invariably accorded to Americans when visiting the country of her nativity?

With her claim to superior insight into the occult sciences I have nothing to do; but should deem it an expression of unwarranted impertinence and conceit were I to call it in question. When, moreover, her wonderful powers as an occultist—a superior scientist we may say—are endorsed by such *savants* and occultists as Geo. Henry Felt, Mr. Sotheran, and Col. Olcott, it ill becomes any gentleman to gainsay them.

G. L. DITSON.

## THE DEVELOPMENT OF THE HUMAN EYE.

TO THE EDITOR OF THE SPIRITUAL SCIENTIST:—

SIR:—Many people will not believe in the existence of anything they cannot see. They deny the existence of spiritual matter and a spirit-world; because it cannot be demonstrated to the eye by means of a telescope or microscope. I think, therefore, that the following article (translated from the German), will be of interest to your readers.

Yours,  
F. H.  
Fredericksburg, Texas, Nov. 8, 1875.

SCIENCE gives interesting details how in ancient times the human eye was constituted, and how it will be perfected in the future. The Indian Ideas—the oldest written records—testify, that in most ancient, but yet most historical times, only two colors were known; black and red. After the lapse of many centuries, the eye arrived at a state of greater perfection and was able to recognize yellow; but a much longer period passed away before green could be recognized.

The ancient Greeks possessed a far better developed sense for distinguishing colors; and yet it is proved that the Grecian painters, at the time of Alexander, only knew the fundamental colors,—white, black, red and yellow. They had no names for blue and purple, and called these two colors gray and black. The various colors of the rainbow were only slowly recognized, and even the great Aristoteles could only distinguish four colors of the same.

It is well known that if the color-prism is photographed, there is seen on the plate, behind blue and purple, yet another impression of a color; which color, however, we cannot yet recognize.

It is more than probable that a time will arrive, when the more perfect human eye will distinguish this color also.

## MANIFESTATIONS IN INDIANA.

AN exchange says: "A story of sadness and superstition comes to us from Indiana. In a lonely spot on a hillside on a small stream known as Mud Lick, about two miles back of Dillsboro, stood a log house, which, until about six weeks ago, was occupied by a man named Hutton (called Doc Hutton) and his family. One day while Hutton was at work in the field, and his wife was engaged outside the house, their little girl, about three and a half years old, approached too near the open fireplace, and her clothing ignited. The mother was not near enough to hear the child's screams, and when she entered the room the little one was found burned to a crisp and dead. Near the fire-place the floor was scorched, where the child lay burning, and there was also a mark on the wall of the room, against which she had run in her agony. She then ran to the bed, hid her head under the clothes and there died. Her body was terribly burned, but her head and face were protected from the flames by the bed-clothing. Seizing up the dead body of the child, the mother ran screaming with it to where the father was at work. The Huttons are believers in spiritual manifestations, as are most of the people in the neighborhood. They have their regular meetings, circles, and also grips, and pass words for members of their association. For several days after the death of the child the Hutton family tried living in the log cabin, but at length acknowledged their inability to do so, and moved into the village of Dillsboro. They declared that almost constantly they could hear cries for help and screams of agony from the dead child, mingled with wierd music that rang through the house. The neighbors also asserted that they could hear the shrieks. The horrifying sounds were kept up about the homestead of the Huttons until the neighbors at last declared they could no longer bear them, and accordingly, a few days ago, in order to get rid of the suffering spirit, Hutton's house and barn were burned to the ground.

## A CHALLENGE ACCEPTED.

THE CHALLENGE recently issued in New York, in behalf of Mrs. Mary Huntoon, has been accepted by W. Irving Bishop, of New York City, who says he would have signified his acceptance some weeks ago, had he not thought that some one of the very numerous class of citizens specified, would step forward and claim a prior right. He says:—

"As none of them have appeared, and as a recent letter of Dr. Miller to a morning paper seems to show a disposition to withdraw his challenge, I herewith declare my acceptance of it, and will not only undertake to prove Mrs. Mary Eddy Huntoon a fraud, but will re-produce all the materializations or manifestations she may exhibit, without any spiritual assistance whatsoever, as I have been to Chittenden (the home of the Eddy brothers) and was fortunate enough to discover the whole of the *modus operandi* by means of which the Eddy family are enabled to play upon the credulous and disordered imaginations of a very large portion of their visitors. As Dr. Miller proposes, I will leave the decision of the matter to a committee of twelve persons mutually agreed upon, and I would suggest that each of us lodge the sum of \$5,000 in the hands of some responsible third party, such sum to be devoted by the winner to the benefit of that meritorious charitable institution, the St. John's Guild. Should Dr. Miller decline to entertain this proposal, it is open for acceptance by Mrs. Mary Eddy Huntoon, should she feel desirous of improving so advantageous an opportunity of setting her character and the truths of Spiritualism generally, in a more favorable light before the public, than that in which they have hitherto appeared. Respectfully,  
W. IRVING BISHOP.

LET SEVEN HARMONIOUS MINDS form a circle in their desire to obtain the higher knowledge of spirit-life; when this is determined, appoint a Secretary to record the communications given, and it will be found that there are seven attendant spirits whose names will be given; these names will reveal the character and quality of the controlling spirits who are representatives of some human quality of intelligence and affection. If those who are seeking interior truths relating to the human spirit will adopt this course, they will be richly rewarded—so says an English writer.

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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## LATENT SPIRITUAL FACULTIES.

The present stage of development of spiritual science, indicates possibilities that are truly startling, and warrant the inference, that at no distant day it will be clearly demonstrated, that many of the manifestations, now ascribed to the agency of disembodied spirits, are in reality but the result of an unconscious exercise of latent spiritual faculties. Not that we would call in question the truth of spirit-communion; this fact is too clearly and firmly established to admit of any doubt; and there are many mental manifestations constantly occurring, that will admit of no other theory in explanation, than that of spirit-communion.

It has been truly said, that if there has been even one case of spirit-return, it is enough—future existence is demonstrated. And so we think it will be admitted that if even one phase of mediumship furnishes, beyond any doubt, the proof of spirit-return and communion, we can afford to part with manifestations, that, at the best, are constantly a source of mental anxiety, on the part of intelligent Spiritualists, to determine whether the force acting is the medium, conscious or unconscious, the spirit of some departed friend, a "diakka" or an "elementary."

We are forced to these reflections in considering the many and varied manifestations ascribed to the agency of spirit-power. It is sufficient for our purpose in this article, to deal with a few of the prominent phases of mental mediumship.

One person, can, by holding any inanimate substance in his hand, enter into a minute description of the many scenes through which it has passed,—constructing an animal, whose type is now extinct; or, through some rude implement of husbandry, giving a picture of a race, of which tradition alone has preserved any account. This person is said to be a psychometric, and his particular power, Psychometry.

Another holds in his hand a crystal, or pack of cards, upon which to fix his attention. In this condition, when consulted, he can enter into the details of one's past life, giving incidents long forgotten, and showing an intimate knowledge with the closest secrets; anon, he makes a prediction, and the days, weeks, or months, elapse, only to bring a fulfillment of the prophecy. This person is called a clairvoyant, and his particular power, Clairvoyance, is generally regarded as more nearly related to Spiritualism than Psychometry.

Another becomes unconscious, and then talks and acts in a manner decidedly foreign to his own individuality. He personates, and claims to be, one who, when living, was your nearest friend; you question, and cross-question—he even knows more of his affairs than yourself, and, on examination, you find that the truth has been stated, and that the medium, so-called, could by no possibility have known one of the facts that have escaped his unconscious lips; you are at last forced to the conclusion, that this is indeed, he who was dead, but is alive again. This is Spiritualism, so-called, and the person having such power is a spiritual medium.

Here are three distinct types of manifestations, that are

constantly occurring. The first two we have represented as persons conscious of what they say and do; the last, as unconscious; but the psychometric and clairvoyant, are sometimes unconscious, and the spiritual medium conscious of that which transpires around them or through their powers. The foregoing are facts within the knowledge of almost every investigator into spiritual science.

It is claimed in the first instance, that every atom of matter has impressed upon it, a record of the many changes through which it passed, constituting a psychometric *aura*; to this *aura*, some persons, known as psychometrics, are spiritually sensitive—in other words they come in *rapport* with it, and hence are able to follow and detect the many prominent changes, the minuteness depending on the sensibility of the psychometric.

In the second instance, it is believed that the disposition of an individual determines, to some extent, what his course in life will be, and that the circumstances of the past will govern the future; the whole forming a web in which the more prominent cross-lines of events can be discerned by a person gifted with clairvoyance. They, also, are said to come in *rapport* with the individual for whom they "clearly see."

The third, a spiritual medium, is influenced by an unseen intelligent force, that claims and endeavors to prove by all the evidence required, that it is the spirit of one who once inhabited a human form that has been consigned to the grave—dead. As cumulative proof of the power of one will to influence another, in an unseen manner, is cited the power of a mesmerist to influence a subject and make it act and say what he wills.

Some may possess one of these powers, to a slight degree, some are gifted with a mingling of two or three. An individual may, like an atom, be surrounded by an *aura* of the events through which he has passed, and to this, clairvoyants may be sensitive: that this psychometric clairvoyant should be able to give names and dates, but no further test of spirit identity, should not be evidence against Spiritualism; but Spiritualists should hasten to investigate these powers and be able to classify these unconscious automatons.

As we said in the commencement, investigation cannot weaken the truth of spirit-communion. Spirit identity once proved is never doubted. But, says the reader, how shall we determine? This can only be ascertained in each case, by the individual who seeks knowledge. A name and date may satisfy some in the beginning, but they will seek for other tests. It is notorious that some Spiritualists are always seeking for "tests," but never increase their knowledge of spiritual laws. "Try the spirits," says St. Paul, and he also tells how we may distinguish between the works of the flesh and the signs of the spirit—the best rules for the guidance of investigators that have yet been written. It will not weaken the grand, beautiful truths of Spiritualism, to find that mediums who do not live spiritual lives, are but psychometrics who can take on the condition of an investigator, and give evidence of a power—a mixture of psychometry and unconscious clairvoyance. The surface of a stream is not always pure.

Study and experiment are requisite to separate fact from fable, and eliminate trickery from the manifestations. To experiment with any prospect of discovery, the investigator must refuse to accept any manifestations, as of spiritual origin, on "faith," that the mediums may be honest; let him dictate his own conditions, and chronicle results from this standpoint.

## A SHORT REVIEW.

The present number of the Spiritual Scientist is one of the most remarkable in its make-up, that ever passed under our hand. No special attempt has been made to introduce the surprisingly marvellous; and yet there are several items and incidents which will bear even more extended comments than we can find room for at this time.

One correspondent wrote us, in criticism of our position on "whatever is, is right," and singularly enough, Hudson Tuttle, Esq., in his able paper on "Life a Discipline," deals with this very dogma; we refer to C. H. B.,

of Haverhill, Mass., to this article, if he desires our sentiments on the subject.

Another correspondent calls for some verification of the story, "An Unsolved Mystery," and a third, whose letter is published, writes that he was present in Paris at the time named.

From a book by J. W. Drake, we copied a short extract of no less remarkable a manifestation than a man seeing his own spirit.

It is no unusual occurrence, however, for a medium to see her own body, while absent in spirit, and to see other spirits control it, and to be sensible of passing a spirit coming out when she is returning to resume possession. From Malone, Franklin Co., N. Y., comes the story of a correspondent who has seen a friend's "double" act apart from the body, presenting the body with a ring which it had brought from a spot sixteen feet distant from it. Both the bodily reality and the shadowy double, were then seen face to face.

All of our readers have heard of the burning of a barn to get rid of the rats; but a man in Indiana burnt both barn and house to relieve a distressed spirit.

#### SPIRIT PHOTOGRAPHY.

Cincinnati has a spirit photographer who has been visited by a reporter of the Cincinnati Commercial. This journal, through its "independent" editor, has heretofore committed itself against Spiritualism, and its policy is well understood by its whole corps of reporters and correspondents—even to the "Rev." Moncure D. Conway, their London representative; consequently, whatever opinion it may express, are of little value as evidence. The photographer has many able and intelligent gentlemen who have not hesitated to endorse his specialties publicly; there are also some Spiritualists who have reasons to doubt the genuineness of the manifestations. The Commercial after raising the storm, closes its columns to the controversy, with an editorial adverse to the recognition of the possibility of spirit-photography.

The case in question is one of local interest only, as the fact of spirit-photography seems to be too well established to be affected by the merits or frauds of any single individual or the editorials of the Cincinnati Commercial—an "independent" Journal. The discussion will only serve to direct attention to Spiritualism in general, and this spirit-photographer in particular. If genuine, he will welcome any investigation that will tend to establish his claims; if he is a humbug, it will thrive only so long as he can deceive the people who pay their money.

#### THE EDDY EXPOSURE.

Two columns and a half of space in the New York Sun was used by a correspondent, one day last week, in an "exposure of the Eddys," and "special" correspondents exerted themselves to send dispatches all over the Union concerning it. The whole attempt at an exposure is contained within these few lines that closed the report:—

"It is hardly necessary to further detail how they did it. Nobody was allowed to examine the chimney. The cabinet floor was arranged to slide away like the trap of a theatre; there was easy ascent from the kitchen below into the cabinet, for as many as were engaged in the manifestations, and they trusted to luck in the characters assumed, that they would hit some one and convince the spectators that they had seen departed friends."

The remainder of the article is a description of the seances occurring there which have been described scores of times. There is no evidence in support of the statements above quoted, nor any signature to indicate the author.

#### "AN UNSOLVED MYSTERY."

"It is an interesting story,—that article of yours in to-day's Scientist. But is it a record of facts, or a tissue of the imagination? If true, why not state the source of it; in other words, specify your authority for it."

The above is not signed, but we would take the opportunity to say, that the story, "An Unsolved Mystery," was published because we considered the main points of the narrative,—the prophecies, and the singular death of the officer—to be psychic phenomena, that have been, and can be again produced. Why quote "authorities?" The Scriptures tell us of the death of Ananias, under the stern rebuke from Peter; here we have a phenomenon of a similar nature. Ananias is supposed to have suffered instant death from fear. Few can realize this power, governed by spiritual laws; but those who have trod the boundary line, and know some few of the things that can be done, will see no great mystery in this, or the story published last week. We are not speaking in mystical tones. Ask the powerful mesmerist if there is danger that the subject may pass out from his control? If he could will the spirit out, never to return? It is capable of demonstration, that the mesmerist can act on a subject at a distance of many miles; and it is no less certain that the majority of mesmerists know little or nothing of the laws that govern their powers.

It may be a pleasant dream to attempt to conceive of the beauties of the spirit-world; but the time can be spent more profitably in a study of the spirit itself, and it is not necessary that the subject for study should be in the spirit-world.

#### EDITORIAL PARAGRAPHS.

IN ANSWER to inquiry Prof. Crookes writes that no one has any authority from him to say that he has any doubt of Mrs. Fay's mediumship.

IT IS POSITIVELY rich to hear of the number of mediums "who have no intention of going to Russia." Not one-tenth of them were ever invited, and not one in twenty possess the first requisite qualification.

FRIENDS who desire extra copies of the Spiritual Scientist sent to acquaintances who are interested in the cause of labor, will please send names to this office, and sample copies will be sent free of postage.

IT IS REMARKABLE that none of the secular press have, as yet, alluded to paper money and expansion as "materialization;" however, they have sufficiently progressed to speak of it as a "rag-baby." Some materializations will come under this head.

THE CHRISTIANITY of the New Testament, with its dreams, visions, trances, healing gifts and various spiritual marvels, rests upon the same foundation as the phenomena of Spiritualism—the testimony of the senses and the moral judgments of rational men.—*Spiritual Magazine.*

SUBSCRIPTION RULES of the Spiritual Scientist. Subscription payable in advance. At the expiration of any subscription the paper is discontinued. Subscribers are notified two weeks before a subscription is due, by the receipt of a bill for the ensuing year; and also a duplicate bill and notification when the paper is discontinued.

THOSE GREAT faculties which were so devoted to the cause of our common humanity, have they become quenched? Not so; what was taken from the world has been given to the universe, and Henry Wilson still lives as really as he ever did live. He is invested with an immortal life, which I trust will be devoted, as his life here was, to all that is good, and true, and noble.—*William Lloyd Garrison.*

THE KANSAS CITY JOURNAL recently had an advertisement in its columns, of a lecturer who pretended to expose Spiritualism. It was so pleased with the prospect of getting a dollar—we don't know whether or not the bill was paid—that it proceeded to write up a glowing description of the benefits accruing from the work the "professor" was doing in discouraging "amateur Spiritualists." He admits the existence of "1,300,000" Spiritualists in the United States, but informs its readers they are "crazy." We think it uniformly the case that all persons viewed through the eyes of a lunatic or drunkard are either crazy or drunk.

## HISTORICAL AND PHILOSOPHICAL

English Correspondence of the Spiritual Scientist.  
 SPIRITUALISM AND CHRISTIANITY:  
 THEIR MUTUAL RELATIONSHIPS, PARALLELS  
 AND CONTRASTS.

BY REDACTOR.

## THE GOSPEL OF LIFE AND THE TEACHING OF CHRIST.

"Will ye dispute with us about God? He is our Lord and your Lord. We have our works, and you have your works, and unto Him we are both sincerely devoted.—KORAN.

"The hour is coming when ye shall neither on this mountain nor in Jerusalem worship the Father. God is spirit, and they who worship Him must worship in spirit and in truth."—JESUS OF NAZARETH.

"The paths to God are more in number, than the breathings of created beings. Every prophet whom I send, goeth forth to establish religion, not to root it up."—FROM THE DESATIR; OR "REGULATIONS;" A COLLECTION OF PERSIAN PROPHECIES.

"This people honoreth me with their lips, but their heart is far from me, and in vain do they worship me, teaching as doctrines the Commandments of men.—ISAIAH IN HEBREW SCRIPTURES.

THE advent of Christianity was the commencement of a new era in the history and destiny of the human race. The great problem of the Universe—the question of man's immortality—then and there received a practical and palpable solution; the shadows overhanging the tomb were dispersed; and the gates of Death shown to be the portals of Life. It was not an *idea* or *theory*, but an actual *fact* that was then disclosed; viz: the spiritual nature, and indestructibility of life itself. This was the central fact and basis of the Gospel—the good news which was to be universally proclaimed. That the new revelation of facts in the experience of man, was a joyful message, may be well conceived.

Standing at the head of the visible creation, man had found himself face to face with an experience, the significance of which was unknown among all the inferior orders of being. The panorama of life flitted across his vision, and all around was heard the groaning of creation, and the sublime lament of things that died. He saw the brute creation play and bask beneath the shadow of Death; he alone was filled with a shuddering dread at its approach. It placed itself in the forefront of every life, closed every vista, rounded every pleasure, and cast a chilling shadow over life's sunniest passage. Beyond, was a seemingly impenetrable darkness, and the thought would rise that if nothing lay in the future, into whose Unknown realm his fellows were ever passing, life were not worth the living, and was at best but a struggling, sobbing, hopeless failure.

Mingled with a despairing indifference, such sentiments as these possessed the world at large. It is true that glimpses of light had occasionally pierced the veil—waifs and portents of a clime somewhere beyond in the realms of space—but such experiences were exceptional and confined to a few. Jesus of Nazareth was the first to universalize the glad and welcome truth of the duality and continuity of life. His whole career was an open evidence of the power of the life that lay beyond the body, and by his death and re-appearance the Veil of Death was raised, and the dreams and aspirations of the race proved to be eternal verities. The first stage of man's redemption was gained in the dawning consciousness of new and larger developments of Being. A new and glorious vision appeared to man, in which the spirit of his dream was forever changed. Through the vista of time he saw his tears transmuted into smiles; his pain to joy; the din of battle into the victors triumph, and the groaning and travailing of Creation, ceased. Death lay prostrate at the feet of Life, and the world behind the veil became as tangibly and visibly real, as the world of our daily tasks, a world in which the corruptible had put on in corruption, and the mortal, immortality.

The worlds' needs and longings were satisfied, and the New Faith made rapid progress, so long as the glad gospel of life was preached in its fullness and simplicity; and its influence was plainly discernible wherever it was proclaimed. No wonder that Paul of Tarsus, though somewhat mistaking the character of the Nazarene, was a changed man, both in name and character, by his personal interview with Christ after the crucifixion. It supplied him with all the assurance and consolation he had in the world, and so im-

pressed was he, that he reiterated to the death, this story of "one Jesus which was dead, but who is *alive!*"

This was the Gospel—the good news which Jesus instructed his disciples to preach diligently everywhere. When Jesus appeared to the eleven, after the crucifixion, as they sat at meat, he upbraided them "because they believed not them which had seen him after he was risen." Immediately following this upbraiding, came the charge to preach. Here was a man whom they knew to have been crucified, *alive as before*, and around this fact clustered all of sober thought and action. Were it not true, reasoned Paul, who felt the full force of its power and uses, then of all men were they the most miserable; for there was no hope for the early asserters of what to-day is a common fact—no hope for them in this world.

Such was the Gospel of Christ in its integrity—the *immortality of life brought to light*. Such was the substance of Peter's sermon on the day of Pentecost—the first recorded utterance of the Apostles of the Christian Faith. Prefacing his discourse with the prophecy of Joel, as to the universal outpouring of the spiritual upon the material world, he proceeded to affirm the reality of the spiritual nature and existence of man, as evidenced in the teachings and martyrdom of Jesus of Nazareth, "a man approved of God among you by miracles, and wonders, and signs." And behind the scholasticisms of Paul, and the metaphysics of John, can be discerned this same affirmation, "because I live ye shall live also;" and finally in that wonderful book of visions—the Revelations—Jesus is still represented as impressing upon, and arousing the Church, then fast losing sight of the great verity of the Gospel, to a full sense of its power and influence, for the uplifting and redemption of the world. "I am He that liveth, and was dead; behold! I am alive forevermore."

For a time this truth was the Polar Star of the Church, sustaining her through all the persecution she endured. But its brightness and glory seems to have ultimately faded away into dim tradition, and to-day we find the church relying not upon actual knowledge, but upon the mere history of the story of the Gospel, and that, greatly weakened by the monstrous theories, puerile fancies, and absurd hopes which have been engrafted upon it.

To-day this basic fact of the gospel is re-affirmed, is given a broader utterance, a deeper and wider signification. The works of Jesus, what are called the miracles, were palpable demonstrations of man's spiritual nature and constitution. Being witnesses of like facts ourselves, we do not deny the truth of the records; but simply place the ancient miracles among the nominal experiences of mankind, reserving them from the grasp of materialism, and binding both Ancient and Modern Spiritualism in a bond of mutual uses or both are identical, and both represent the foundations principle of the "Gospel," or glad tidings of Christ.

The difficulty is, that modern theology has mistaken a *creed* for the Gospel. There is nothing in the popular theology, that can be called glad tidings, or Gospel. It is hostile to man for it teaches that he is the spawn of the devil, meet only for damnation. The picture it presents of God is horrible, its representation of his attributes, devilish. The popular God is capricious, cruel, grotesque and awful—veritably a human fiend, with human passions and desires, but without a single redeeming human virtue. And this is presented as the teaching of Christ; of Him whose name is Love, who is Love itself! But the love has been eclipsed by fear, and a vision of the vast mass of mankind passing out into an eternity of weeping, and wailing, and gnashing of teeth, has been kept studiously before the eyes of men, as a powerful means of impressing and terrifying the ungodly, and driving them by fear to seek safety within the fold. In the place of the sympathy and love of Him whose heart yearned toward all men, an indifferent, inhuman spirit of recklessness, has been fostered, with regard to the fate of those who die hardened in "sin." One of the arguments urged against the adoption of the larger hope, for the future of the great human world has been as follows. It was contended that if progress was the divine order through the long ages of eternity, "saints" would one day have to sit down with those whose names were held in Christian execration!! This is no exaggeration; the argument was actually used, not long since, in this "Christian" England. No comment is necessary.

In all things essential, Spiritualism and primitive Christianity are as one. Around the central fact of each revelation, a golden galaxy of truths are clustered. Taking the authentic utterances of Jesus, his teaching may be summed up in Reverence, Sympathy, Purity and Love, all included in the two root-ideas of the Fatherhood of God and the Brotherhood of Man. His mission was emphatically one of blessing to humanity at large, and to show that all might be "saved." Contrasting strikingly to the policy of the sects who narrow God's grace to a party, and heaven to a few.

In the following brief outline of spirit-teaching, we are conscious of but imperfectly expressing the chief points of the renewed revelation. To those who go no farther than the surface, it will appear rank heresy. Well, it may be permissible, so to call it, but that it is wide of and contrary to the teaching of Christ, I am by no means prepared to avow; that it contravenes much that Christians have agreed to hold *de fide* I will admit; but at the same time will not allow that Modern Christianity is the same as the Religion of the Man Christ Jesus; for the former is undoubtedly nothing more than an Augustarian Commentary upon the scholasticisms of Paul and the metaphysics of John. Heresy, the new teaching doubtless is; new truth has ever been so called. But the heresy of to-day is the popular Faith of to-morrow. Christ's teaching was heresy to the Orthodox Jew, even as Spiritualism is rank heresy to the Orthodox Christian. Jesus, Paul, Luther and the whole array of earth's reformers, were heretics to the times in which they lived, and we are by no means ashamed of being classed in such company.

The new revelation is not urged as a dogma upon any; every one is left to receive or reject it. It is not introduced with a "Thus saith the Lord," or advanced as absolute truth. Spirits are but disembodied human beings, and being human, are liable to err; and so reason must ever be made the test of Revelation. In substance the spirits teach something as follows:—

OF GOD they do not speak as a personality, nor have they met with any other spirits, however exalted in position, who have ever seen God, according to the common acceptance of the word. But they say there is a God who is incomprehensible to man; who is known by His works, whose name is Love, and whose attributes are Wisdom, Truth and Justice. He is everywhere, and pervades all space. He is the life-principle, and manifests in various ways that will take an eternity to discover. They say that He shows Himself in everything that the eye can behold. He is beyond all searching out; yet He is in man, even all men. He is one and has no fellow, and is Father and Mother of all spirits,—of all creatures. He alone is wonderful, and there is none else wonderful beside Him. He changes not, even though all else in Nature changes. He works by laws immutable, and oft by laws inscrutable to the human mind. He is Almighty and the Author of all might and wisdom. He lives in the *Eternal Here*, and His life is one *Eternal Now*.

DEATH is merely the emergence of the spirit from the earthly body, and is, in fact, being born again into another stage of existence, which is called the "Invisible World," because of its not being visible to the mortal eye. Man is exactly the same after his change, from the visible to the invisible, as he was before his departure, only then he has to do with realities, which are eternal; whereas, now he has to do with things temporal, changeable, quickly passing away. He makes for himself his future, that as he sows, so he must reap; if he sows to the wind he reaps the whirlwind; and if to the spirit he reaps eternal glory; thus making his own heaven or hell.

HEAVEN is not, as is generally believed, a city with high walls, whose foundations shine resplendently with precious stones, whose streets are pure gold and transparent glass, and whose gates are pearls; but a state of happiness, whose centre is God, around whom spirits expand forever. Heaven may be in this life as well as in the next, and is a reality as varied in its aspects as the minds of man. Though it is a state of rest from sorrow and trouble, yet it is a continual state of activity. It is the home of the righteous who enjoy its peace, and joy, and love. Heaven is where God is, and He is everywhere; and, as he is eternal, so is Heaven; and being built upon holiness, it is harmony, and is open for all—being man's inheritance.

But if, on the contrary, man has in his life lived to himself, and neglected his best interests, when he wakes up in the next life, he will find he has been making for himself a HELL, worse than the fabled fire and brimstone—a state, in fact, just the opposite of heaven in everything.

HIS DAY OF JUDGMENT is the day of death; and he shall then find that sin brings its own punishment, that he requires no judge sitting on a great white throne to curse him, for he has cursed himself. He will then learn that opportunities lost can never be regained, and that wherever he goes he takes his hell with him. They say that Hell is a state of anguish and continual remorse—is, in fact, *sin expanded*.

PUNISHMENT, they say, is not the vindictive act of an angry God, but is the inevitable consequence of the transgression of known laws. Sin, they say, must be conscious transgression, or it is not sin, but error. Error involves loss but not punishment. They speak of their knowledge of man's ultimate happiness, that though some remained but a short time in this state of happiness, others remain for ages before they can break through their chains of darkness which their sins have forged for them while passing through time. But sooner or later the spirit gathers up the tangled threads of its former sins, and works out its own salvation.

MAN, though finite, is the type of Nature, and as a spark of Deity, never dies. He is progressive and lives in the future; a master-piece of Deity; and as an individuality must remain such forever. This duty is summed up as Progress, Culture, Purity, Charity, and Loving Kindness; and that as he fulfils or neglects these characteristics of his being so is he happy or unhappy.

In speaking of themselves, as SPIRITS, they say they are God's messengers or servants, that they are taught of God, and are the medium of God's will to man; and are in fact the spirits of men developed. They are our guardians and instructors, and the promoters of all the good that we have. They are ever progressing and ever learning, and become more happy as they impart happiness. They are not perfect, for they must progress, as endless progression is the law of the Most High.

They teach that all men, whether Christians, Jews, or Pagans, are the children of God, and according to their works, taking their knowledge into account, shall they be happy or otherwise. God looks not to a man's faith, but to his life and motives. Religion does not consist in dogmas, laid down by priests or popes, but in feeling and doing unto others as we would wish they should feel and do unto us. They hold up Jesus as our great pattern whose steps we are to follow, and whose actions we are to imitate. They show us Jesus as the most perfect manifestation of God in the flesh, the world has ever seen. They say he was a perfect man and a wonderful medium, and that the wonderful cures he wrought were done by the power of God manifested through him as similar performances are done at the present day. They point to the words of Jesus, that "Greater works than these shall ye do," showing that even his mighty deeds may be exceeded. They point to the complete abnegation of self in Jesus, and how ready he was to do good to others, and now they say he is at the head of a vast throng in eternity, of all nations and kindreds, and tongues, who are progressing with him onward and upward forever and ever.

They also teach that, by and by, when we get into some of the higher circles of angels, we shall then see clearly and perceive that a great deal of what we now call evil has been a necessity for the good of the world. They urge upon us to learn to be Christ-like—to deem ourselves servants in the service of him—to be earnest in elevating all mankind, instead of owning success and trampling on weakness. When we can acknowledge our brothers and sisters, apart from all considerations of color, caste, and creed, there will be hope of the Millennium—but never till then.

Such, briefly, have been the chief points of spirit-teaching during the last quarter of a century. The religion of the spirits is emphatically one of every day life—a religion of the body as well as of the soul, and their teaching is eminently fitted to make a man a better citizen, a better man in all his social relations, and for future progress. It is above all a practical faith. It earnestly appeals to us, in a very marked manner, to reform our mannerisms, and recognize the univer-

sally divine as it is manifested in all people from the throne to the hovel—from the white skin to the black skin. Spiritualism emphatically inculcates the lessons of love, taught by Christ, and stands before this age as a rock. It is true, professed Spiritualists inculcate sectarian dogmas and call them spiritual; but the sun in reality is not more liberal in its rays than Spiritualism in its teachings. Holding the ideas of God and Immortality prominent, it nevertheless abrogates Popery both in Romanism and Protestantism and yet gives strength to the vitality in all creeds, which is only another name for the spiritual. Thus recognising God, immortality, freedom in its highest sense, and universal love, Spiritualism rises before the world in its regenerative character, purely unsectarian, and yet all-sufficient in its influence or universal life to make man free—free from the bondage of creed and caste—to fit him for Brotherhood here and Heaven hereafter.

#### "MATERIALIZED TURKEYS."

The Investigator, in its Thanksgiving editorial, sees no reason why "Turkeys" should not be materialized as well as flowers, and calls upon us for some reply. We would merely suggest, that if the editor of the Investigator had any turkey for thanksgiving dinner, it came to him only through the law of "materialization;" it may not have been very rapid in his case; it may have been bought by a materialized man, and paid for with materialized money; nevertheless, the same grand law governed the proceedings in all their minuteness. He may see in the Yankee invention of hatching the eggs in the oven, a hint of the possibility of the time required for the materialization of a turkey, being compressed into even smaller limits; the same in the case of the hot-house, with respect to flowers. Admit that you can shorten, ever so little, the time supposed to be required by "natural law," for a given process, and it is not difficult to conceive that there may be conditions under which the same results might be produced instantaneously.

#### OCCULTISM.

As Chemistry grew out of Alchemy, so, perhaps, Spiritualism will improve on Occultism; but not return to it. The spirit-world has reduced the verbiage of Occultism to orderly common sense, and to-day the great truth involved stands forth clear and sharp, that the results of so-called Occultism are simply produced by intelligent, but disembodied, human beings.—*J. J. Morse.*

The signs are not wanting to indicate that J. J. Morse has not a very clear idea of the truths comprehended in the subject of Occultism; if, as he says, the spirit-world has reduced the "verbiage of Occultism to orderly common sense" we would like to know when it was accomplished. Vacillating mediums have given more verbiage to the world than can be found in all the writings extant on Occultism; but thanks to the general intelligence, only a little of it has been considered worth preserving, and even this is at a discount, so far as it serves any practical purpose.

Mr. Morse, we believe, does not claim to be a student, and we run no risk in declaring that he knows nothing of the results of "Occultism;" consequently he talks at random when he expresses an opinion upon the causes that underlie its phenomena.

THE HIGH civic functionary, recently alluded to in this column as a Spiritualist, was the late Henry Wilson. He was a frequent, if not a regular, visitor to mediums in Boston, and presumably so to those in other parts of the country where he traveled. The last day the writer of this saw him was that on which he attended a floral seance at Mrs. Thayer's, on which occasion the neck of the vice-president was encircled by a wreath of smilax and his hands filled with lilies and roses. He used to invoke the spirits through the mediumship of Mrs. Wildes and Mrs. Hardy, and was sometimes so delighted with the result as to insist on doubling the fee of the medium. For reasons which he doubtless deemed politic, he restrained from a public confession of his faith, and to all outward appearances continued to move in the Orthodox grooves.—*Boston Herald.*

#### NECROMANCY.

A MARVELOUS MANIFESTATION.—A MAN FACE TO FACE WITH HIS OWN SOUL.

IN the "History of the Intellectual Development of Europe," by J. W. Draper of New York, occurs this passage on Alexandrian Necromancy: "Thus Plotinus wrote a book on the association of demons with men, and his disciple Porphyry proved practically the possibility of such an alliance; for, repairing to the temple of Isis, along with Plotinus and a certain Egyptian priest, the latter, to prove his supernatural powers, offered to raise up the spirit of Plotinus himself in a visible form. A magical circle was drawn on the ground, surrounded with the customary astrological signs, the invocation commenced, the spirit appeared, and Plotinus stood face to face with his own soul. In this successful experiment it is needless to inquire how far the necromancer depended upon optical contrivances, and how far upon an alarmed imagination. Perhaps there was somewhat of both, but if thus the spirit of a living man could be called up, how much more likely the souls of the dead."

From the Boston Herald.

A NOTEWORTHY SEANCE BY MRS. THAYER.

A CORRESPONDENT writes that he was present at a seance recently held by Mrs. Thayer, the flower-medium, at the house of a gentleman in Roxbury, without prearrangement or knowledge by any of the party or the medium that a seance was to be held. After a cup of tea, the lights were extinguished, and there fell upon the table instantaneously and before the lights were fully out, a large circular wreath of evergreen and flowers. Also within the space of a few minutes, two specimen of quartz rock with a large proportion of mica, a handful of beach sand, moist and salt as though just taken up from the shore and containing about a dozen small shells and several pebbles, several branches of tuberose, two bunches of grapes (by request), two branches of a sumach tree, and a quaint-looking, antique table-knife, which was said to have been brought and again taken away at a sitting held some months previous. All this occurred in the space of a few minutes.

#### NOTES AND NOTICES.

ACCORDING to the Banner of Light, the late Mrs. Conant is still employed as a medium.

SAYS THE BOSTON HERALD, "a phenomenon is at present living in a family at the West End, in the person of a simple, uneducated woman, about five-and-twenty, who speaks an unknown language which Boston savants have failed to place among the dead or living ones with which they are acquainted." We think a great many mediums are troubled this way, when first developed.

DEAN STANLEY, in Westminster Abbey, has preached a sermon on the future life, in which he said: "If the manifestations recently occurring and now known in the world are true, they present a knowledge of the future state which I think the Deity intended us to learn long ago." The Rev. Mr. Hawes, in one of the principal churches of London, declares that he believes in the present form of spiritual manifestations as being a revival of the ancient forms of religion and religious inspirations, and that he believes in the presence and power of ministering departed spirits.

WHEN THE remains of Dr. Robert Dickson, of Harmondsworth, and formerly of 16 Heitford terrace, Mayfair, London, were interred in the parish churchyard at Harmondsworth a few weeks ago, the occasion was made one more of rejoicing than sorrow. Shortly before death took place the passing-bell was tolled, to warn people that they might pray for the soul going to its rest, and the death was announced by a peal, in accordance with the canon of the church. When the procession set out from the house, the bells were chimed merrily, and also after the followers left the churchyard. Hat-bands and scarves were entirely dispensed with, the object of the deceased gentleman's family in having the arrangements carried out in this way being to set an example for the abolition of all display of worldly sorrow and undertakers' pomp on such occasions. On the occasion of Mrs. Dickson's death, about three months ago, the ceremony was conducted in a similar manner.

ADVERTISEMENTS.

IMPORTANT NOTICE TO THE  
Advanced Thinkers of the United States.

ART MAGIC; OR MUNDANE, SUPER-MUNDANE, AND SUB-MUNDANE SPIRITISM.

An European gentleman, now sojourning in America for a brief season, gives notice to all thinkers interested in spiritual existence, or OCCULT SCIENCE, that having spent forty years in the study of ART MAGIC, partly acquired in the East and West Indies, Egypt, Arabia, and Europe, he is now prepared to share the fruit of his researches with a few students, and for this purpose he will publish a work under conditions which he cannot change or transgress; these are:

"The work in question cannot become a marketable commodity, but may be published for limited distribution when a sufficient number of subscribers are found to insure the cost of publication. The requisite number being obtained, a protective copyright is to prevent any further publication. The work is not to be sold by any professional firm, nor submitted for review to professional critics. After the requisite number of copies are drawn off to defray the expense of publication, the types, vignettes, &c., are to be cancelled utterly."

He will give no name, token of identity, nor personal response of any kind to inquirers. He will publish only through a friend. The friend selected has accepted the office of Secretary for the work, and is EMMA HARDINGE BRITTON. If published in America, the cost will be \$2,500—which sum includes about \$1,000 required as disbursements to librarians and collectors of rare works, for permits to publish selected quotations.

To meet the actual cost of publication 500 copies are required at \$5 apiece, and, therefore, 500 copies alone will be issued, and from this standard of number and price there will be no change or reduction. The publication of the work will not commence until the entire 500 subscribers are guaranteed. This notice will only hold good up to the Christmas of this year.

All subscriptions are to be paid for only according to the custom of the country, C. O. D., but the promises of the subscribers are to be sent with name and address during the next three months to the author's secretary, pro tem., Emma Hardinge Britton, 206 West 38th Street, New York.

The work will be entitled

ART MAGIC;  
OR MUNDANE, SUB-MUNDANE, AND  
SUPER-MUNDANE SPIRITISM.

This will be the first, and it is believed only publication in existence which will give an authentic and practical description of art magic, natural magic, modern spiritism, the different orders of spirits, related to, or in communication with man, together with directions for invoking, controlling, and discharging spirits, and the uses and abuses, dangers and possibilities of magical art.

Signed for the author and publisher,  
EMMA HARDINGE BRITTON, Sec'y pro tem.

I, Emma Hardinge Britton, having carefully read, and, as far as possible, authenticated the contents of the above described work, do hereby testify my belief that it is the most wonderful and practical revelation of the subject treated on, ever given to the world. I deem it also a work eminently calculated to afford to advanced thinkers the clue they need to the understanding of Ancient and Modern Spiritism, Mediumship, and many problems in human history hitherto unsolved. I regret that the author feels himself so fettered by conditions as to limit the possession of this marvelous work to the few, instead of being able to give it broadcast to the world; but desirous to aid as far as I can in even its limited distribution, I cheerfully become guarantee for the high value of the work, and will receive for the author the names and addresses of the favored few who may wish to make one of the five hundred subscribers required. Address, Emma Hardinge Britton, 206 West 38th Street, New York.

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 ead 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 us 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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