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SPIRITUALISM.

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

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PREDICTIONS FULFILLED.

CARDINAL WOLSEY.—HISTORICAL EVENTS IN HIS LIFE.—
HIS LAST DAYS AND DEATH.

THE incidents of the last hours of Wolsey—the going forth of his very breath, and the foretelling of the very hour—are all fraught with solemn interest.

Everything which appertains to the record of his appalling fall is treasurable as an addition to the narrative in our popular histories; and a few points of novelty and interest as regards Wolsey have been derived from a State-manuscript of the reign of Henry VIII., now in the possession of Sir Walter C. Trevelyan, bart., F.S.A., a junior member of whose family was one of the chaplains to Henry VIII.; and through him it may have found its way to the venerable seat of Nettlecombe, in the county of Somerset, where this MS. relating to domestic expenses and payments has for some centuries been deposited.

Mr. Payne Collier, in describing this MS. to the Society of Antiquaries, says: "We pass over the manner in which Wolsey appears, without check or control, to have issued his written warrants or verbal commandments for payments of money for nearly all purposes and upon all occasions, even for the dispatch of his own letters to Rome: an entry of this kind is made in the first month to which the MS. applies. Neither is it necessary to dwell upon the items which relate to the known part he took upon the trial of Queen Katherine, since upon this portion of the subject nearly all the authorities, from Hall to Lord Herbert of Cherbury, concur. It is to be observed, in reference to the transactions in which Wolsey was concerned, that no warrant was issued by him for the payment of any sum of money after the 19th June, 1529, when Sir Thomas Fitzgerald, the Irish knight, had a present made to him of 66*l.* 13*s.* 4*d.*, the order for which was given by the Cardinal. After this date, the warrants were those of the king, or of particular officers, and it does not seem that Wolsey was allowed to interfere; for his disgrace had then commenced, in consequence of the vexatious postponements in the trial of the divorce. Neither does his name occur again in this volume, until we come upon it, as it were by surprise,

where he is spoken of by his double title of Cardinal of York and Bishop of Winchester, in connection with a payment to him of one thousand marks, out of the revenues of Winchester. The terms are remarkable: 'Item, paide to the Lorde Cardynall of Yorke and Bishope of Wincestre, xvij die Martii, by the Kynge's warraunte, datede at Windesour, xvj. die Martii in thadvancement of his hole yeres pension, of M. mrs. by the yere, out of the bushopricke of Winchester, which year shall fully ende and ronne at Michilmas next cumming.—dclxvj^m xiiij^s iiiij^d.'"

This quotation is valuable, both biographically and historically, since it settles the question whether the sum granted to Wolsey were 1000 marks, as Stow in his Annals asserts, or 4000 marks as it stands in some MSS. of Cavendish's Life of the Cardinal. By the above entry, confirmed by a subsequent passage in Cavendish, it is clear that the pension was 1000 marks; and that in consideration of the necessities of the Cardinal, it was allowed him beforehand. After all his pomp and prosperity, after all his vast accumulation of wealth, after all his piles of plate, and heaps of cloth-of-gold, and costly apparel, Wolsey, in March, 1530 (judging only from this entry), was reduced to the necessity of obtaining a loan of a thousand marks. This, too, to carry him to his exile at York, whither his enemies had by this date induced the fickle, selfish, and luxurious king to banish his great favorite.

Of Wolsey's subsequent residence at Cawood (where he arrived about the end of September, 1530), we find in this MSS. an "Item to David Vincent, by the king's warrant, for his charges, being sent to Cawoode in the north contrie at suche time as the Cardenall was sicke."

As the sum charged was considerable, namely, 35*l.* 6*s.* 8*d.* (more than 200*l.*), we may infer, perhaps, that the messenger (whom Cavandish styles his "fellow Vincent") made some stay there, watching the progress of Wolsey's illness, and sending intelligence to the King, who was more anxious for the death than for the life of his victim, in order that he might seize upon the remainder of his movables. It is quite evident that the Cardinal was not at this period so destitute as many have supposed, and that he had carried with him a very large quantity of plate, of which the King possessed himself the moment the breath was out of the body of its owner. Among the payments for January, 22 Henry VIII. we read in the Trevelyan MS., that two persons were employed for three entire days in London "weighing the plate that came from Cawood, late the Cardinalles." Such are the unceremonious terms used in the original memorandum, communicating a striking fact, of which we now hear for the first time.

From Cawood, as is well known, the Cardinal was brought

to the Earl of Shrewsbury's seat at Sheffield Park; and thither messengers were unexpectedly sent to convey Wolsey to the Tower. This State-manuscript shows that Sir William Kingston, Captain of the Guard, was sent to arrest the Cardinal; and that forty pounds were paid to Kingston in November, 1530, for the expenses of his journey: "Item to Sir William Kingston, Knight, Captain of the King's garde, sent to Therle of Shrewsbury with divers of the King's garde, for the conveyance of the Cardinall of York to the Tower of London, in prest for their charges—xl."

A higher authority, the Earl of Northumberland, accompanied Kingston.

There was a kind of fatality in the circumstances of the arrest. When the Earl of Northumberland arrived at Cawood, the Cardinal was at dinner. Cavendish tells us "the bustle occasioned by his (the Earl's) admittance reached Wolsey's ears, who came out of the dining-room, on the grand staircase, to inquire the cause. He was there met by the Earl, who drew him aside to a window, and showed his commission, exclaiming, 'My Lord Cardinal, I arrest you in the name of King Henry.' The Cardinal assumed a lofty air and tone, appealing to the Court of Rome, whose servant he declared himself to be, and consequently not amenable to a temporal arrest. In reply, quoth the Earl, 'My Lord, when you presented me with this staff, (showing his staff of office), you then said, that with it I might arrest any person beneath the dignity of a sovereign.' Wolsey's countenance immediately fell, while he soberly subjoined, 'My Lord, I submit and surrender myself your prisoner.'"

Wolsey proceeded towards London on his mule, but by the way he was attacked with a dysentery, and halted at Leicester. As he entered the gate of the monastery at Leicester, he said, "Father Abbot, I am come to lay my bones among you:" and so the event proved: the monks carried him to his bed, upon which, three days afterwards, he expired, (Nov. 1530). Shakespeare thus minutely describes the sad scene, as related by the "honest chronicler" Griffith to Queen Katherine, at Kimbolton:—

Grif. Well, the voice goes, madam;
For after the stout Earl Northumberland
Arrested him at York, and brought him forward
(As a man sorely tainted) to his answer,
He fell sick suddenly, and grew so ill,
He could not sit his mule.

Kath. Alas, poor man!
Grif. At last, with easy roads he came to Leicester,
Lodg'd in the abbey; where the reverend abbot,
With all his convent, honorably receiv'd him;
To whom he gave these words,—“O father abbot,
An old man, broken with the storms of state,
Is come to lay his weary bones among ye;
Give him a little earth for charity!”
So went to bed: where eagerly his sickness
Pursu'd him still; and three nights after this,
About the hour of eight (which he himself
Foretold should be his last), full of repentance,
Continual meditations, tears, and sorrows,
He gave his honors to the world again,
His blessed part to heaven, and slept in peace.

Henry VIII., Act. iv., sc. 2.

Shakespeare has little altered the words Wolsey used on his death-bed, though they were spoken to Kingston, the lieutenant of the Tower, and not, as in the play, to Cromwell:—

Had I but served my God with half the zeal
I served my king, He would not in mine age
Have left me naked to mine enemies.

Henry VIII., Act iii., sc. 2.

The Earl of Shrewsbury, who had accompanied Wolsey from Yorkshire, encouraged him to hope for recovery; but the Cardinal replied that he could not live,—discussing learnedly about his ailment, (dysentery), which he said, within eight days, if there were no change, would necessarily produce "excoriation of the entrails, or delirium, or death." This was on the eighth day, when he confidently expired. To return to Cavendish's account.

On the morning of the second day, as Cavendish was watching near Wolsey, he inquired the hour, and being told eight o'clock.—“That cannot be,” he replied, “for at eight o'clock you will lose your master: my time is at hand, and I must depart this world.” His confessor, who was standing near, requested Cavendish to inquire if he would be confessed. “What have you to do with that?” answered the Cardinal angrily; but was appeased by the interference of the confessor. He continued to grow weaker all that day: about four o'clock the next morning, he asked for some refreshment, which having received, and made his final confession, Sir William Kingston entered his room, inquired how he felt himself: “I tarry,” said the dying man, “by the pleasure of God, to render up my poor soul into his hands. I have now been eight days together troubled with a continual flux and fever, a species of disease which, if it does not remit its violence within that period, never fails to terminate in death.” Then follows his message to the King, concluding with, “Had I served my God as diligently as I have served the King, he would not have given me over in my grey hairs.” He then

continued, for a short time, to give Sir William some advice, concluding with, “Forget not what I have said; and when I am gone, call it often to mind.” Towards the conclusion, his accents began to falter; at the end, his eyes became motionless, and his sight failed. The abbot was summoned to administer the extreme unction, and the yeomen of the guard were called in to see him die. As the clock struck eight he expired, on the 29th of November, 1530.

Cavendish and the bystanders thought Wolsey must have had a revelation of the time of his death; and from the way in which the fact had taken possession of his mind, it is supposed that he relied on astrological prediction.

Mr. Collier observes: “It is unnecessary, as well as uncharitable, to suppose what there is no proof of—that Wolsey died of poison, either administered by himself or others. The obvious and proximate cause of his death was affliction. A great heart, oppressed with indignities and beset with dangers, at length gave way, and Wolsey received the two last charities of a death-bed and a grave, with many circumstances affecting told by Cavendish, in the Abbey of Leicester.”

Wolsey's remains were privately interred in one of the chapels of the Abbey at Leicester, which has long been reduced to a mass of shapeless ruins. The Cardinal had, however, designed a sumptuous receptacle for his remains. Adjoining the east end of St. George's Chapel at Windsor is a stone edifice, built by King Henry VII., as a burial-place for himself and his successors; but the Prince afterwards altering his purpose, began the more noble structure at Westminster, and the Windsor fabric remained neglected until Wolsey obtained a grant of it from Henry VIII. The Cardinal, with a profusion of expense unknown to former ages, designed and began here a most sumptuous monument for himself, from whence this building obtained the name of *Wolsey's Tombhouse*. This monument was magnificently built; and at the time of the Cardinal's disgrace 4250 ducats had been paid to a statuary of Florence: for what had been already done; and 380*l.* 18*s.* sterling had been paid for gilding only the half of this costly monument. It thus remained unfinished; in 1646 it was plundered by the rebels of its statues and figures of gilt-copper.

Wolsey had also executed for him at Rome a very beautiful marble sarcophagus, but which did not arrive in time for the burial of the Cardinal: it lay neglected for two centuries and three-quarters, when it was removed to the crypt of St. Paul's cathedral, and in it were placed Nelson's remains.

One of the most perfect existing monuments of Wolsey's magnificence is the Great Hall at Hampton Court palace, though it has been disputed whether this was built by the Cardinal: the existence of records of payments for work done, together with the initials and memorials of Henry so profusely displayed here, would lead to the inference that it was raised by that monarch; but when it is considered that a palace of the magnificent design of Hampton Court would be incomplete without such an appendage, and that Henry seems to have studiously effaced the traces of Wolsey's occupancy, substituting his own impress throughout, it may with reason be assumed that Wolsey founded it if he did not entirely finish the Hall. It was used as a theatre during the reigns of Elizabeth and James I.; and there is a tradition that some of the plays of Shakespeare were first acted in this Hall. It was fitted up as a theatre by George I. in 1718; and here, on the 1st of October, Henry VIII., or the Fall of Wolsey, was represented on the very spot which had been the scene of the Cardinal's greatest splendor!—a coincidence which can scarcely fail to impress the most untutored mind.

It is a curious and novel circumstance which the Trevelyan manuscript has brought to light, that exactly three months before the death of Wolsey, the Dean and Canons of Cardinal's (now Christ-church) College, Oxford, had so completely separated themselves from Wolsey, and from all interest he had taken in their establishment, that, instead of rewriting to him for the comparatively small sum of 184*l.* for the purpose of carrying on their works, they applied to the King for the loan of the money; the entry of which loan is made in this State-manuscript, “upon an obligation to be repaid agayne,” on this side of Cristinmas next cumming;” so that even this trifling advance could not be made out of the royal purse, filled to repletion by the sacrifice of Wolsey, without an express stipulation that the money was to be returned before Christmas.”

To the credit of Wolsey it must be told, that, in the midst of all his troubles, his anxiety for his new college was unabated; and it is upon record, that, among his last petitions to the King, was an urgent request that “His Majesty would suffer his college at Oxford to go on.”

Everything in Wolsey—his vices and his virtues—was great. He seemed incapable of mediocrity in anything: voluptuous and profuse, rapacious and of insatiable ambition; too magnanimous to be either cruel or revengeful, he was an excellent master and patron, and a fair and open enemy. If we despise the abjectness which he exhibited in his first fall, let it be remembered from and to what he fell, from a degree of wealth and grandeur which no subject on earth now enjoys, to in-

stantaneous and utter destitution. He wanted at Esher the comfort which even a prison would have afforded, the very bed on which he slept having been taken from him. We are also to take into account the abject submission which he had long been taught to exercise towards the tyrant,

"Whose smile was transport, and whose frown was fate."

Of this detested monster, one circumstance is disclosed by Cavendish, so utterly surpassing all the measures of common iniquity that we cannot forbear repeating it. When Wolsey was sued in a præmunire by Henry's order, and all his movables seized, the chest which contained a dispensation under the King's sign-manual for the very facts on which he was sued was withheld; and he was prevented from pleading an instrument, which, had law and reason had any scope, must have preserved him. His misfortunes, however, and the conversations of some devout and morified Carthusians, appear to have awakened the first sense of genuine religion in his mind. During his retreat at Cawood, while the King was pursuing him into his retirement with one refinement of ingenious cruelty after another, Wolsey was calm and composed; and here, for the first time, he seems to have exercised, or even comprehended, the character of a Christian bishop. He reconciled enemies, he preached, he visited, may he was humble. But this character he was not long permitted to sustain.

THE MEDIUMS OF BOSTON.

EXPERIENCES OF A CANDID INVESTIGATOR.—SEANCES WITH PROMINENT MEDIUMS.—DESCRIPTIONS, INCIDENTS, ETC.

MISS S. F. NICKERSON.

I TAKE an early opportunity, right here, upon the threshold of a series of articles upon "The Mediums of Boston," to avow a sincere intention of dealing candidly, honestly, and fairly, with the readers of the Scientist, with the mediums, and with myself. Armed by the editor with full power to investigate who, where, when, and what I like, in the way of mediumistic manifestation and phenomena, I enter upon my task with no purpose to serve, save that of elucidating, so far as the collection and statement of actual fact may do it, a vexed problem, which, phrased in a simple sentence, may be put thus,—Are mediums pretenders, and their manifestations so many delusions? In so far as the mind of any investigator may be unfitted for its work, by a preconceived bias,—and unquestionably it may be thus unfitted,—I can, at least, claim freedom from objection, for my mind is not made up either in favor or against the genuineness of spiritual manifestations, of which, nevertheless, I have, at various times, witnessed many, just as, at various other times, I have listened to much argument, weighty but to me inconclusive, on other theories of a future state, and the theory that there is none at all. With this much of introduction, and apologising for intruding my personality upon the reader, let me at once take up the text of this first article,—*"A Sitting with Miss S. F. Nickerson."*

I called about two o'clock, one pleasant afternoon, at her residence, No. 35 Dover Street, and requesting to see her, was asked by a lady, whom I believe to have been her sister, to take a seat in the front parlor, and wait, as she was then engaged. The house, I noticed whilst waiting, was very nicely furnished, in a style common enough among the better middle classes. A well-dressed gentleman was waiting, seated on a lounge, like myself, for an audience; and as it was evident that a sitting was at that moment going on, I concluded that, hump or reality, Miss Nickerson's patrons were not few. In about five minutes a gentleman emerged from the inner room, and passed out, a lady, whom I at once judged to be Miss Nickerson, following him as far as the parlor, and pointing the way out. I immediately subjected her to a close scrutiny. She is a small woman, both short and slightly made, with a face o'er which is "the pale cast of thought." Her eyes are dark and dense, and contrast strikingly with the pallid hue of her countenance. Her hair, arranged plainly, but with good effect, is light brown. Her forehead is ample; brows, well-defined; mouth, small; and the general contour of the face pleasing in its expression, notwithstanding a tinge of sadness which enters into its composition. She was attired wholly in black, and her manner is most refined and courteous. Thus much I had time to mentally make note of, before I found myself ushered into the inner room, back of the front parlor, of which I will just give a short description. It is entered from the front parlor, by a door at the centre of

the wall, and is lighted by a window immediately opposite the entrance. It is nicely carpeted and furnished. The pictures around the walls, many of them treating of supernatural subjects, were the only indications that I was now in the sanctum sanctorum of a trance medium.

I was careful not to give Miss Nickerson any clue to who I was, or in what capacity I called upon her, and so introduced myself by merely saying that I desired a sitting for the purpose of ascertaining whether she could bring me any communications from the other world. She requested me to be seated in a chair on the left hand side of the window, and herself took the chair on the right hand side; between us stood a small table with a writing-desk upon it.

"You are mediumistic yourself," she said, looking very critically at my face. I said, "Do you think so?" and she replied, "Yes; you receive very strong impressions, and often wish afterwards you had followed them. Rest your arm upon the table," she added, and I complied.

I endeavored all this time to remain in perfect self-possession, and to keep all feelings under except that of observant curiosity. I think I tolerably well succeeded. This is what followed, and I shall do my best to be concise and exact in my reproduction of the scene and the words uttered.

Passing her hand across her forehead once or twice, and breathing, as I thought, long and deeply, Miss Nickerson appeared to pass under a strong physical influence, by which I mean that her body appeared to be under the domination—I purposely avoid using the spiritual term "control,"—of a power not her own. Spasmodic motions of the torso, and nervous twitchings of the arms and limbs, and muscular movements in the face, were evident, the eyes being shut, and yet working with a kind of half-convulsive, half-tremulous movement beneath the closed lids. These physical movements lasted during the entire sitting, and the eyes were not once opened during the whole twenty minutes occupied by the events now being detailed. All who wish to fairly reason upon the falseness or genuineness of Miss Nickerson's alleged communications will therefore give her the benefit of one fact: to wit, that her utterances were in no way the result of a successful domination of my thoughts, or a reading of my mind by a close scrutiny of my face; nor could the effect of one utterance upon me, as indicated by the expressions of my face, be used by her in helping her to the next. All the help which she would have from me would, her eyes being closed, be any remark of surprise, assent, or dissent, which I might make, and in the use of these remarks I was particularly cautious and sparing, always waiting to be directly questioned before I replied, and then replying with great care, and sometimes avoiding a reply by an evasive observation. This I did, determined that unless veritable spirits inspired her to speak of myself and my friends, it should be all guesswork on her part, with no remarks of mine to furnish a foundation.

"I see your father—no, your father's father, who tells me that he comes from the spirit world to greet you. He says, 'John, be of good cheer,'" said Miss Nickerson, or rather, if her theory is to be accepted, that of her attendant control, an Indian child, familiarly known to those who attend Miss Nickerson's seances as "Susie." The voice of the medium, whilst under this alleged control, is extremely child-like, and is marked by that quick, unpunctuated delivery, and absence of all modulation in tone, so characteristic of a child.

There was a moment's pause, and then she continued: "I see a female spirit. Mary, she says her name is,—Aunt Mary, —and she brings a wreath of flowers, and binds them on your brow, and says she wishes you much joy. Had you an Aunt Mary?"

I replied shortly, "I had," and Miss Nickerson at once continued:

"She is dark, and apparently about thirty-five. She says 'twas hard to leave this world so soon, and leave dear friends behind, but she is happy and watches you from the spirit world, often supporting you in moments when you don't know she is present. She tells me she has watched you from the spirit world for more than ten years now, and knows all your struggles and changes. But she says, 'Be of good cheer, John.'"

"What changes is she aware of?" I asked.

"She seems to speak to me of family changes, of changes in the home, and in home relations. She says that for the past two years you have had a very hard struggle, and that you had much doubt and anxiety about leaving home, and coming here. But the worst is over now, though you will have a hard struggle in the two years to come, but not afterwards. She says to you, 'Keep your heart up,' and, 'Be not afraid,' for your pathway is bright before you, and you have more sunshine than shadow in the future. She says you have had much study and brain-work to endure the last two years, and she sympathizes with you in your labors, and is glad to see your success. But, she adds, she is more glad still that you have called her this afternoon, and so shown her that your heart is not all set upon the things of this world."

[CONTINUED ON PAGE 163.]

HISTORICAL AND PHILOSOPHICAL

THE NATURAL AND SPIRITUAL BODIES.

DR. EUGENE CROWELL'S VIEWS REGARDING THEIR RELATIONSHIP.

SPIRIT, Soul, or Essence, pervades the Universe. Mortals have two bodies, animated by component, but fractional, parts of this Universal Spirit. The inner, or spiritual body, resembles in general features the outer or physical, and exercises its own proper functions while in mortal life. Both bodies are material, differing only in degrees of refinement. Man has no entity of soul or essence; his entity consisting in his possession of a spiritual body. The spiritual brain, and not the physical, is the laboratory of thought—the seat of the mind. The ultimate purpose of nature in regard to man is the formation of his spiritual, not his physical body. All matter exists in association with Spirit, and is governed by it. The human germ, or embryo, is both material and spiritual, and the dual systems of each parent are concerned in the act of generation, and in conception, and the dual maternal systems are both concerned in supplying the corresponding fetal systems with the elements of growth. Should the physical system of the mother fail to afford proper nourishment, the child will be physically weak. And should the spiritual system fail to afford suitable nourishment, the child will be mentally weak or even idiotic. At death, the spirit, in association with the spiritual body, no longer exercising its preservative power over the earthly body, the magnetic relations between the two being severed, the latter becomes subject to the processes of decomposition, and its elements are dispersed and enter into new combinations.

This theory of the nature of the soul removes much of the difficulty in accounting for the identity in thought, feeling, and will, of the magnetizer and his subject. The principal difficulty, heretofore, has arisen from erroneously assuming that each individual possesses a soul existing as an entity, independently of the spiritual body; and it has been an inexplicable mystery how one person's physical and mental organism can be so perfectly controlled by the will of another. But if these views are correct, we can understand how the stronger more positive will of one can control the spiritual organism of another, in whom this will force—which is in itself spiritual force—does not act with equal energy, by directing its own current of spiritual force through the more passive spiritual brain, and thus temporarily substituting its own for the current of spiritual force which ordinarily flows through that brain. The force thus flowing into it, intermediately through the brain of the magnetizer, impresses upon it his own ideas, feelings, and peculiarities of mind. The two organisms are here like the two strings of a harp, when one is touched the other vibrates in unison.

These remarks equally apply to the control of a medium's physical organism, and to impressions made upon his mind by a disembodied spirit; the principle being in both cases identical.

This theory is at variance with the doctrine of the pre-existence of the soul, and necessarily so, with the heathenish doctrine of re-incarnation.

As to the proposition, that all which has a beginning must have an ending, and therefore that the human soul must, with the origin this theory ascribes to it, also have an ending, my answer is, that the spiritual body is the immortal part of man: that matter in itself is eternal; and in its progress it is ever tending to combination and arrangement in outward form; and decomposition and disintegration, are only necessary incidents or events in the progress of matter, and arise from the fact that in no material, visible form has the ultimate object been attained, and it only can be attained through these successive processes. But in the perfected spiritual body, matter has reached its perfected form and condition, and is thenceforth beyond all change. The eternal principle of matter here asserts its sway, and the incident of change, or decomposition, no longer attaches to it: it has passed beyond.—*Primitive Christianity and Modern Spiritualism.*

MIRACLES, SCIENCE, AND SPIRITUALISM.

WORLD beyond world! World within world! Not only are the miracles of the Scriptures credible, but, because of what information now faith can extract from science, more and more natural does the supernatural seem to become, and more and more supernatural, because of its susceptibilities, does the kingdom of nature seem to grow.

A glimpse about us with those eyes, which will open for us

first probably only after death,—a glimpse with those eyes with which we are to see to all eternity,—just a glimpse of the spiritual world, which indeed already we are living in, though we are cased against it by the flesh,—with just one glimpse we should feel that in such a world as there is about us, and that with such worlds within worlds, as there are which probably concern us, that the promises of Christ may yet perhaps be to be fulfilled, and that greater works than have yet been done, Christians may yet do by invoking, in faith, Him of that name which is above every name, and unto whom morals, politics, and science, rule, authority, and power, and all things, are to be subdued. And with that one glimpse, too, what impossibilities as to belief would vanish! For in that widened sphere, vitally connected with humanity, that the spirit of demons might be competent to add confusion to human affairs, by working miracles in some way or other, on the road, and at the time contemplated in the book of Revelation,—this all would seem to be not much more improbable than that wicked rulers should ever be backed by genius. And between the highest and the lowest sources of miracles, foretold in the New Testament, there would seem to be place for those spirits, about whom there is a forewarning by St. John, that they ought not to be believed as spirits simply, but that they should be tried as to their being of God, because that actually and already, and to John's own knowledge, and as though by inspiration from spirits, there were many false prophets "gone out into the world."

Miracles impossible because of science! They are impossible to the belief of a man, simply because of the conceit which comes of learning, but in no other way. For really the powers of nature, as they are discovered by science, would seem to be the ready, pliant agencies of supernatural purposes. Why should not the demons of Plato's theology be as much at home on magnetic currents as men are in steamboats? Why should not an angel be able to approach this earth, by subordinating electricity to his use, as well as Benjamin Franklin has been able to draw, and concentrate, and enslave it for human purposes? Science! what has science, in the court of common sense, to say against the miracles of healing, by a word or a touch, which are told of in the Scriptures? It has nothing, absolutely nothing whatever to say, except that it has not heard of such things of late centuries, and that they do not appear ever to have been very common. But that is nothing for science to tell. To an angel of wisdom, or to the eyes of the best inhabitant of the star Sirius, imported into this earth, as a judge, belladonna would not seem to be any more likely, as a curative agent, than a man's hand. And when it is remembered what a man's hand may be as a channel,—how it is connected with his brain, and through his brain with a wide universe of forces known and occult, and with God, the fountain-head of all power; and when, by Christians, not as necessary to the argument but additionally, it is remembered that through the Spirit God was in Christ, and Christ in his apostles and others, it does not then seem to be incredible, even in itself, that the human hand, stretched forth in faith, may have been as efficient for healing as dried herbs at their best, and quicker than they as to operation. In the Gospel of Luke it is written that "it came to pass, when he was in a certain city, behold a man full of leprosy, who, seeing Jesus, fell on his face and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he put forth his hand and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him."—*Miracles Past and Present.*

[For the Scientist.]

WHO ARE THE DIRECT PRODUCERS OF SPIRITUAL MANIFESTATIONS?

"DEVIL" AND "DIAKKA" A MISNOMER.

VII.

BY D. G. MOSHER, AUTHOR OF "CELESTIAL PHILOSOPHY."

ACCORDING to the law of demand and supply, that class of false or representative communications, referred to in my last article, will cease when they are discovered to be false by diakkaists; for non-diakkaists have no relish for that kind of spiritual food.

The same may be said of the materialization phenomena, and other manifestations that are included in the developing processes, and are intended to unfold ideas merely. These representative phenomena have a twofold, and, oftentimes, a manifold object. What are termed physical manifestations, including written and oral false or representative communications, are admirably calculated to convince the materialist of an immortal or spiritual existence; after which there will naturally be an anxiety for communications from the spirit

relatives, friends, and distinguished personages as corroborative evidence of immortality, and an increasing desire to know the condition of such spirits in all respects, and all other possible knowledge in relation to the spirit world and a spiritual existence, and thus there is a continued demand for this class of the phenomena; or, rather, the restive mind reaches out for something real, and not being sufficiently developed to make a legitimate use of that *something real*, the *false* is presented instead by wise angels, just as wise parents would withhold from the child that cries for the "looking-glass and hammer," and give instead a substitute or false plaything.

As the convert to a belief in immortality investigates, he either discovers that what he supposed to be real is false, and seeks to know *why* the *false* is presented instead of the *true*; or he concludes that the "devil" or "diakka" have stolen the medium from his legal guardian, and takes possession of his mental and physical organism. If this last be true, then the fact cannot be denied that the spirits of our children, even those of the "righteous," are snatched away, at birth, into spirit life by "diakka," and taken to the "dark spheres" (hell of diakkism), there to suffer a kind of purgatory for an indefinite length of time, at least. Truly, this kind of "consistency is a jewel" (?).

Do not think, gentle reader, that I would indulge in the spirit of ridicule any farther than seems necessary to arouse the dormant reasoning faculties of those who are sleeping in the lap of inconsistency. This is far from my purpose. For, be it understood, that in accordance with immutable law, inconsistency must precede consistency, as surely as undevelopment precedes development; as light follows darkness; knowledge, ignorance; order, chaos; or as "good" cannot be comprehended without a knowledge of "evil;" the existence of the one being just as much in accordance with immutable law as the other.

The fulfillment of the law of "evil" must be consummated before "goodness" can reign supreme. Hate, contention, and human carnage, must precede a millennial condition. "All these things needs be." Without perfect charity, then, we are not of Christ; and "peace on earth and good-will to all men," and "war no more," will be an impossibility. This fulfillment, then, is an important part of the work of angel missionaries.

How, then, can angels best accomplish the fulfillment of the law of "evil" in mortal man? It must be admitted that "evil" is the natural outgrowth of undeveloped conditions; therefore, the sooner its full development or maximum growth, the sooner its decline and final death. The last enemy of "Christ" having been put under him, "goodness," "holiness," or "Christ" reign supreme, or assumes full control over the intellectual organism of the spiritual man, the physical being submissive thereto.

I find, under Spirit Teachings, in the Scientist of Nov. 9th, the following: "If a man seek only for amusement, he will meet with spirits who care for nothing else, and he will in the end be disgusted with what they do and say." The first clause seems to favor spiritual "orthodoxy," the last clause, the "celestial philosophy." With a little modification, the whole sentence expresses an important fact in mental progressive philosophy. The first clause, as usually understood by those who believe in "diakka," is only a modification of the orthodox belief that the "devil" is ever leading us astray. In either view, I admit, a truth is expressed; or, rather, an attribute of a truth, the sequel of which, as given in the above sentence, makes "temptation" a *cure* for mere sensual enjoyment; in other words, "evil" propensities, or inherent inclinations to violation of "divine" law. Persons inheriting such disposition, or "evil" tendencies, are developed in such direction; the maturity of such propensities is indicative or prophetic of a decline and final death of such propensities, or rather full submission to the divine attributes of the mind.

If "devil," or "diakka," then, are instrumental in this way in "casting out" these "evil" "spirits" or propensities would it not be more in accordance with supernal wisdom for qualified, angel missionaries to assume the position as representatives of "devil" or "diakka"; such angels being amply qualified to give all needed instruction to their wards, as well as to withhold all knowledge not required or is unnecessary for developing purposes, in connection with "temptations" of "evil," and place the new-born "undeveloped" spirit at once in a "reform school," such institutions doubtless being amply provided in the supernal spheres?

This is in accordance with my experience, having passed an ordeal of "temptation," lasting, at least, *fourteen days and fourteen nights*, in a perfectly clairrondant condition, being constantly in hearing of a "band" of "tempters" and "developers," representing all grades of mental character, from the lowest sensualist to that of angel.

Some fifteen years having passed since this ordeal, I have never, for an hour, relinquished the doctrine of angel representation and "temptation." I am still endeavoring, in my feeble way, to substantiate as truth in contradiction to that of "devil" of orthodoxy, or "diakka" of Spiritualism.

SPIRIT TEACHINGS.

THE chief fear of all time past has been death.

ANYTHING which will relieve mankind from an abject terror is in itself of substantial utility.

THE ancients sought in every possible way to find some mysterious agency that would overcome death.

IT becomes a matter of importance before judging of the nature or utility of any new idea to know first if it be true.

WE consider truth so important in the world that, if need be, a man shall sacrifice what he considers utility to truth itself.

DO not blame those who give you false communications, but teach them the truth, not by words, but by acting the truth yourselves.

A KNOWLEDGE of what Spiritualism does teach and what it claims is very important before any one can judge of the merits or demerits of the subject.

SPIRITUALISM behooves the human conscience to so prepare itself that it shall not suffer when it enters that region with whose laws it may not be familiar.

SPIRITUALISM teaches of that immortality which constitutes the very gist of human existence, of that life,—practice for which religious systems have been established as a guide.

THERE may lie in the world of spiritual existence such elements as, if utilized, will constitute as great a means of human civilization as the printing-press, the steam engine, and magnetic electricity.

THE existence of the soul in the spirit-world may indeed be very superior to the existence of the soul in this life, provided you have lived the life for the very purpose for which you were called into existence here.

THE testimony and consideration of one mind who has investigated the subject of Spiritualism and knows whereof he speaks, is far more valuable than the testimony of thousands who don't know anything about the subject.

SPIRITUALISM enters the lists as all other subjects have previously done; considering, first, the nature of its claims to human credence; and secondly, that if those claims be true, what practical advantage shall be derived from it?

IF Spiritualism were only the enjoyment of the hour, beautiful as it is, gladdening to the heart and cheering to the mourner as it has proved, it were nothing but some personal attribute which we have no need to herald forth to the world.

BETWEEN revealed religion and the expressed facts of material science there has been an impassable gulf, and the man of science stands with revealed religion in the one hand, and the facts of science in the other, and sometimes goes mad because he cannot reconcile the two.

EVERY destructive teacher in the religious world, in every age, has had a renewal of fervor from heaven,—Wesley, Calvin, Luther, and Knox,—all who taught and rescued the church from the thralldom of mere material worship, have been revived by a renewal of the spirit.

IF you have worked faithfully, if you have indeed done that which was lawful and right before God and man, you need not fear for the future, no matter what your opinions, creeds or beliefs may be here; it is for the well-doing that you will reap your pure and true reward in your spirit-home above.

IF Spiritualism do no other thing in the world; if it shall not reveal any new system of science; if it shall not discover any subtle elements of mental lore; if it did not convey messages from your departed friends; if it did not uplift you to a knowledge of spiritual life,—the fact that it overcomes the fear of death is in itself a substantial and primal fact, for which it claims utility to the world.

MAN is beginning to analyze his true nature and character, and he says, I find there is a law governing the members of my body, and, moreover, that there are two laws or two natures—that of the material or mortal nature, and that of the spiritual or immortal nature—and that inner nature is the influence which animates the body during earth-life, and survives the event of physical dissolution.

IT is believed, as an expression of the highest thought of spiritual science, that not only atoms leave their impressions; that not only a pebble dropped in the lake makes undulations until it has reached the shore, and moved the grains of sands; that not only every world and earth is bound together by an intricate system of sympathetic laws, and that if one star is blotted out the universe is thereby affected; but the subtle laws of the spirit work in such a manner that every thought of ancient ages, the most ancient inspirations and prophecies, have left their indelible impression upon the mind of ages, and no thought ever vibrates through the human mind that is not recorded in some strata of spiritual thought to meet you face to face in the spirit-land.

SUBSCRIPTIONS AND ADVERTISING RATES.

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All communications for the Editor, books for review, &c., should be addressed E. GREY BROWN, Office of the *Spiritual Scientist*, 9 Bromfield Street, Boston, Mass.

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TO THOSE who are willing to try and obtain subscribers we would send, on application, a packet of handbills to aid them in their purpose; and any one sending us an order for ten copies for three or six months, we will send a copy free for that period. An hour's effort in many instances would result in ten, and even more, names being given in as subscribers.

THE MEDIUMS OF BOSTON.

Suppose an individual should say, "I will become a candid investigator of Spiritualism, and visit the prominent spiritual mediums of Boston for this purpose,"—what would be the result? We thought this would be an interesting record, and shall present such an experience. The first of a series is published this week. The medium visited was Miss Nickerson,—this name being selected by chance. There are several others already in manuscript. The articles will become more interesting as they proceed; for the investigator will undoubtedly meet with some of the "mysteries of spirit control," which he will endeavor to harmonize or explain.

SPIRITUALISM AND CAPITAL PUNISHMENT.

It is a singular fact,—the reader may call it a coincidence if he will, but nevertheless it is a fact patent to every close observer,—that murders and suicides at times seem epidemic. Read of one suicide and frequently it will be followed by another. So with murders: several will be chronicled in quick succession, then follows a brief respite.

Now, can we deduce from this a theory or philosophy? Is it cause and effect? One thing is noticeable,—public opinion, when once aroused, checks the frequency of these occurrences. Public sentiment says, "Thou shalt do no murder." It runs through the community, and every member shares its electric influence. Spiritualists would say they are then in a positive condition, or averse to any murderous influences or feelings.

Obviously the reverse of this is the negative condition: when the majority neither think nor care about those things which do not concern them directly. This negative condition is receptive, and conducive to general crime.

"Murder is in the air," is an expression, at times, with the reporters of the press,—or at least used to be. Inquest would follow murder, and murder inquest, again and again, before a trial could be finished on the first case. The columns of a daily would bear evidence to

this fact for weeks at a time, and then months would go by without either a murder or a suicide.

We never could understand why this should be so, until we became somewhat familiar with Spiritualism. Is it at all unreasonable to believe that there are influences in the surroundings of an individual which draw round him closer and closer until the fatal blow is struck? Well may one say, who has witnessed the genuine surprise and remorse of a murderer, as he learns of the death of his victim, "Queer case."

And so these queer cases will continue to start up and horrify the community, or the world at large, until they become familiar with that philosophy which teaches that the spirit of man is untouched by the action of death: that the spiritual existence is an unbroken continuity of the present. Then will they see the truth of the statement, "Man in his lifetime is an omnibus carrying many passengers." Then will they believe that the spirit of the murderer, set free by the gallows, is not sent out of his relationship with this sphere, but can aid and abet, nay, worse, even instigate, a murder.

Spiritualists believe this; they arrive at such a conclusion by a logical train of reasoning. Theoretically, one premature death affects the whole world. They should therefore enter their protests against capital punishment. In justice to the man, in justice to themselves, in justice to the world, they should not hesitate to say that capital punishment is unwise, and retards the progress of society as a whole.

We record this as our belief,—That the old Mosaic laws should be superseded by Christian philosophy.

We have an apology to make for leaving out several notices and reports of meetings, for Mrs. William White's letter. She desires to meet a public statement with a public statement; and, being favorably impressed, we publish it. It bears its own comments.

SPIRITUALISM COMMERCIALY VIEWED.

There is a fair local demand for Spiritualism, and we notice a general improvement through the country. The advent of cold weather will develop more activity. The news from abroad is encouraging, and there is every indication of great changes during the next few months. The spirit of speculation is still active; many gentlemen are trying to depreciate the quality of the article by circulating rumors concerning its genuineness. There is less business in ridicule as the season advances; and there is a growing popularity in some specialities, noticeably materializations. They are supposed to be extensively counterfeited, although the discrepancy in these statements is unaccountable; however, new dealers are cautious, and supply themselves sparingly. Some who have been holding back do not now seem averse to stock up in view of general inquiry. In this they are favored by the abundant opportunity offered to post themselves on the state of the market. Without any combination, it would seem as if the trade everywhere were acting in concert. This is owing to the facility of communication between the various centres. Some Scientific Men and Theologians, who are supposed to know, are firm in their belief that the present upward tendency is only a temporary fluctuation, and predict that things will resume their settled state as soon as the causes of the flurry are shown up. But we are inclined to believe they will find themselves much mistaken. Quotations in prices are without change.

THE MEDIUMS OF BOSTON.

(CONTINUED FROM PAGE 159.)

Another pause of perhaps a minute, and then the medium again:

"I see a young girl, a little sister, Lily I think her name is—no, not Lily, but something like Lily. She is about half grown up, is like you, and yet not like you; had dark eyes and light hair. She kisses you now on the cheek, and says, 'Hallo, John, ain't you lost out here?'"

The tone of voice, let it be here observed, though not changing with each communication, nevertheless seemed in sympathy with each new influence.

The medium continued: "She says when she died you were all around her bed, but she was unconscious, and you thought it very hard then to part with her, but in her new home she is much happier. She says she sees you now every day in your little home. It is not so big as your old one far away."

"Now I see a young man, as tall about as yourself, with high forehead, and bright, dark eyes,—a good-looking fellow. He died suddenly, oh! so suddenly he left this world! In a moment! Poor fellow! he says he was taken so quickly that he wished for some time after to come back. But now in his new home he is happier, and looks back to the old home without regret."

After another short pause: "I see an old lady, a grandmother in a cap. Mary her name is, too; she is your mother's mother, and she says, 'Persevere, John, in the path of right, and be not discouraged.'"

I was then told to ask any questions I wished, and I at once asked my aunt, if she was present, to say, if she knew of the changes which had taken place in my circumstances since her death, what they were.

The answer spoken by the medium was this: "She says she knows them all. She tells me that you have had serious trouble with your friends, which brought you here. She tells me, too, that you have taken one to love you who is good and pure, and she tells you to love her well in return. She says all your family troubles will come out right, and you need not vex about them. Within two years they will all be settled."

Another pause, and then the medium speaks again: "A young, tall, dark man, slaps you on the shoulder now, and says, 'Hallo, John!' And a little boy, a brother, who died very young, says, 'How are you, brother? I greet you, though you do not know me. I am waiting for you in our new home.'"

And with this, the sitting ended. In reply to an inquiry of mine, Miss Nickerson said that her mediumistic labors were physically exhausting, and that she had had so many sittings that day, that her power was almost all gone, and she had great difficulty in coming out of her entranced condition. When in the trance she says that the spirits who dictate her utterances appear in life-like form to her, as plainly as do ordinary mortals to her actual eyesight. She also told me that her powers as a medium were known to her even as a child, and that she had always been subject to the control of spirits. Paying her a fee of two dollars, her usual charge for a sitting, I then left the house.

Briefly now to sum up the results of this interview. Dismissing all irrelevant matter, it will be seen that in Miss Nickerson's utterances several matters of fact are stated, without anything stated by me on which they could have been guessed at. The question the reader first asks of me is, of course, Do these statements tally with your personal knowledge? I must, in my character as a witness for the truth, say that, with few exceptions, they do. My name was correctly given in almost the first sentence, and I am certain that Miss Nickerson never spoke to me before, or knew me in any way. I had an Aunt Mary who died just at about the age named, and with whom I lived as a child up to the time of her death. I had an uncle who died in a most sudden and terrible manner, as stated by Miss Nickerson. I also had a sister who was, as she said, "half grown up," and who did die in an unconscious state, as she also mentioned. The other matters of fact are all true, as spoken by the medium, except that I never knew my father's father, who died before I was born, and never knew the little boy alluded to, though I had a brother who was born and died before my birth. Neither do I recall any such young man as was said by Miss Nickerson to accost me with "Hallo, John."—at least, not any one who has passed from earth's life. I shall leave the reader to draw his own conclusions from this statement of facts, and here rests my scribbling for another week.

DIOGENES.

If all the misfortunes of mankind were cast into a public stock, in order to be equally distributed among the whole, those who now think themselves the most unhappy would prefer the share they already possess before that which would fall to them by such a division.

EDITORIAL PARAGRAPHS.

THE circle for materialization, through the mediumship of Mrs. Hardy, seems to have been very successful. It elicited a column and a half report from the Boston Globe, and the usual fair representation from the Boston Herald. We had the account of the latter in type, but was obliged to throw it over for the communication on page 166.

BRITTAN'S QUARTERLY JOURNAL is received. We shall notice it more fully in our next.

TO-DAY, Dec. 11th, is the day the Maine Adventists were definitely fixed for the end of the world. Even if it should be, who would have the best of the argument?

A CLERGYMAN, writing to the Watchman and Reflector, from the South, sketches a scene of desolation at the South: "The negroes are idle and negligent, living by theft and violence,—in fact, a general nuisance; and there are no reliable class of laborers who can be obtained for the tillage of the soil. Farms are being contracted, for where the original size is maintained they are worked at a loss." We believe it.

THE CHRISTIAN ERA says, "We don't think much of Mr. Owen's discourse on 'Spiritualism;' he is getting garrulous in his reminiscences."

THE CATHOLIC REVIEW dogmatically asserts that not only Protestant preaching has never converted, and never can convert, any people, but that Protestant missions are all farcical affairs, not to say scandals and stumbling-blocks to the heathen.

THE CLEVELAND UNIVERSE (Catholic) speaks of free schools as "the right arm of Satan,"—schools without a religion.

SHORT-HAND NOTES.

WISHING WELL is well, but doing well is better. . . . THE military and book-keeping departments do the most of the charging of the world. . . . THE recent reign of rain was grateful, even if some individuals were personally the worse for it. . . . TAKE IT EASY, is often good advice. But suppose you have a package on your shoulder that weighs one hundred pounds or more? . . . CHRISTMAS is coming, but the President's message has come. The first is welcome to everybody, and the second to politicians. . . . A MURDER trial is generally well red. . . . WINTER, thus far, has drawn it mild. Unlike our pastry cooks it has done little in the flaky line. . . . THE mail that should not be run at all,—the black mail. . . . ONE of our temperance friends is down on the ocean because it gets high twice every twenty-four hours. . . . THE fair thing is being one this week in Music Hall; also in the Cathedral.

WHY is it that when people meet in the early part of the day they invariably say, "Good morning"? At least five times in ten it is nothing of the best. Jones encounters Smith on the stormiest and nastiest day of the year, and immediately explodes with the salutation of *good morning*. For if Jones knows anything, and he a trifling credit in that direction, he very well knows it is *not* a good morning, but a diabolically bad one. But Jones and Smith represent the art of the civilized world. We are all of us talking untrue things about mornings. If it is so, why not grasp the friendly hand and say bad, indifferent, outrageous, damnable, and all that sort of morning, adapting our speech and conduct accordingly? We throw out the hint, and shall charge nothing for it. No patent will prevent anybody from speaking the truth, and, if possible, shaming the devil,—and other folks.

GIVE is one of the best words in the language. That and "Home" are suggestive no less than beautiful. Just now it has a special significance. It should be uppermost in every mind. The day is one that prompts to liberality—at least, it should do so. None are so poor that they cannot give something. Even poverty may give sympathy. That is often the richest of gifts.

[For the Scientist.]

SPIRITUALISM IN ENGLAND.

BY OUR LONDON CORRESPONDENT, M. A. (OXON).

It was but a few weeks ago that I met at dinner an eminent scientific man who had heard nothing of Spiritualism, but who displayed considerable interest in the subject. He listened attentively to what was said, and then remarked, "But all this seems to me very like what Maskelym and Cook do. They perform, as mere jugglers, precisely what I hear put down to spirits now. What is the difference?" I explained with care that the difference was that Maskelym and Cook were on a stage filled with all appliances, with any number of confederates, and with every facility for deception, whereas the phenomena which had been detailed occurred where no means of deception were available, and even in the seclusion of private family circles, where no stranger was present. My scientific friend could not see it. His long life of devotion to exact science had not apparently enabled him to reason sufficiently exact to distinguish between the two cases.

I was considerably impressed by this interview. The utter fallaciousness of the reasoning of a most eminent man on this point impressed me with an overpowering sense of the difficulty of reaching the ordinary intellect. If he can talk so, I thought, how can we wonder at the Philistine public? And more than this, if this be, as I believe it is, a fair specimen of the scientific mind outside of its own groove, what is it fit for? In plain truth, I believe that the mind that has run in a groove all its life is the very worst for the investigation of a new subject, foreign to its training, is most liable to error, and least flexible in taking up new points.

Herein Prof. Huxley showed his wisdom when he refused to go into the investigation of Spiritualism as being outside of his work. We should not seek for Tyndall's opinion on astronomy, or Huxley's on optics, or Carpenter's on photography. Why should we set such store by their *dicta* on Spiritualism of which they know nothing, and against which they are densely prejudiced! It is too sure that they are the last men from whom a fair and reasonable treatment of the question may be expected. Their whole work—the labors of a life-time—is against it. They are stopped from candid investigation by the consideration that, if what we tell them is true, then is their science good for nothing, and they themselves have been groping in the dark all their lives long.

And when they lead the unscientific public is only too glad to follow. The public at large may be roughly divided thus:

Some are *scientific*, and are predisposed to reject a belief in the supernatural as a recurrence to barbarism. They sneer down what they don't want to believe in.

Some are *theological*, and consign the whole matter to the devil. They are least of all open to fair argument. They have invented an Omnipotent Fiend to whom they consign every thing they don't like, or find inconvenient.

Some are *fashionable*, and look with horror on so undesirable a subject. It is not *bon ton*, not "good form," not to be whispered of in public. If the uncanny thing is touched it must be in private, "secretly, for fear of the Jews," and the leprosy must be hidden from the public gaze.

All these are more or less predisposed against the subject. And when the scientific, religious, and fashionable worlds are eliminated, what remains? The salt of the earth, in one sense. Men who gaze fearlessly into the future, and can read the signs of the times aright; men who are neither fools nor fanatics, and who, humbly seeking after the truth, are not afraid to follow it whithersoever it may lead them. But, alas! with them, in this matter, a motley group who have clustered round them from mere love of eccentricity, some because their mental balance is already shaken; some whose minds are quite upset, and who talk and act wildly and foolishly. And with them the crowd of camp followers who hover on the margin of every new subject, and bring little credit on those in whose trail they follow. It is not strange that men who turn to the literature of the subject should find much that shocks refined taste; much that they can turn to ridicule, and much that fills them with disgust.

It is no small thing to say, while confessing all this, that Spiritualism presents claims on the attention of thinking men which are being very widely recognized. The vast weight of evidence bears down all opposition, and men are beginning to view the matter with less horror, and to look facts fairly in the face.

PSYCHOMETRY.

A DEFINITION OF THE SCIENCE.—ITS USES, ETC.

The term "Psychometry" will be so new to many of our readers that we deem it advisable, before narrating some recent experiments in the above science, to give a few words of explanation. The word is derived from *psyche*, soul or life, and *metron*, a measure. "Persons by means of this science," says Prof. Denton, in his "Soul of Things," "profess to be able, by putting a piece of matter, whatever be its nature, to their foreheads, to see, either with eyes closed or open, all that that piece of matter, figuratively speaking, ever saw, heard, or experienced. . . . In the world around us radiant forces are passing from all objects to all objects in their vicinity, and during every moment of the day and night are daguerreotyping the appearances of each upon the other; the images thus made not merely resting upon the surface, but sinking into the interior of them; there held with astonishing tenacity, and only waiting for a suitable application to reveal themselves to the inquiring gaze. You cannot, then, enter a room by night or by day, but you leave on going out your portrait behind you. The pane of glass in the window, the brick in the wall, and the paving stone in the street, catch the pictures of all passers-by, and faithfully preserve them. This is as true of the past as the present. From the first dawn of light upon this infant globe, when round its cradle the steamy curtain hung, to this moment, nature has been busy photographing every movement. All the panoramas of the past, containing all that man ever did,—the first rude savages of the world, their hunts, their wars, their progress; the history of all nations and peoples, from the cradle to the grave, are indelibly written upon the rocks and stones around us."

In the book mentioned above, the results are given of a series of experiments with mineral and fossil specimens, and archaeological remains, from which the psychometer, without any previous knowledge of the specimen, or even seeing it, told its history, which passed before the gaze of the seer like a grand panoramic view; sometimes almost with rapidity of lightning, and at other times so distinctly that it could be described as readily as an ordinary scene.

The specimens thus examined were generally placed upon the forehead, and held there during the examination; but he says "this is not absolutely necessary, some psychometers being able to see when holding a specimen in the hand."

In another portion of his work he details the uses of this science.

He says, "Granting these facts, are we too enthusiastic if we indulge the belief that, with the general cultivation of this faculty, there will dawn a brighter day than humanity shall ever before have witnessed? May we not hope for less of wrong, and more of right, when men and women shall have learned that all on which their shadows rest—every ray of light which they reflect—become, emphatically 'recording angels,' faithfully transcribing their words, their deeds, their thoughts, nay, the very motives of their hearts? Alas for the peace of the evil-doer, when, from every object by which he is surrounded, his own image stares him back in every attitude requisite for the consummation of crime, and with a persistence that time cannot affect! As I contemplate it there open before me fields for investigation that seem to know no boundary. If we have correctly interpreted this 'handwriting on the wall,' what is there desirable which the future does not promise us? What records are there from which the historian may gather without stint! What domains for the naturalist! What limitless realms for the natural, the mental, and the moral philosopher! Truly, its ultimate and inevitable results to science are grand beyond comparison; its benefits to humanity, in every department of life, of incalculable value! 'He who runs may read' the promise of the future."

PHENOMENAL

CREMATION.

A SPIRIT GIVES HIS EXPERIENCE AND OPINION.

A WELL-KNOWN literary gentleman and popular author,—at present residing in South Carolina,—who is known to write under direct inspiration of the spirits, communicates in a private letter some of his recent experiences, from which we extract the following passages:—

I was interviewed recently by the Hon. John C. Calhoun. He appears to have lost none of his old spirit, and if here now, in his former relations, would probably still advocate his Nullification schemes with greater vehemence than ever, in spite of the "Eternal" Gen. Jackson. His present solicitude appeared to be, to know who is to be his successor in Congress. Elliot, a negro, and the foremost man of his race now living, is about to retire. The great nullifier is anxious

that the one who shall succeed *him* shall be one *he* can approve.

I was also visited by Hon. Henry Laurens, whom you will remember as one of the old Revolutionary potentates, who ordered, in his will, that his body should be burned, which was solemnly and formally done on his plantation. Since there has been so much agitation in reference to cremation, his story has been the rounds of the papers.

I took occasion to ask him for his views on the subject—having had not a few qualms upon it myself—and was not greatly surprised that he expressed a great horror of the practice. I asked him if he suffered. His reply was: "Incredibly, incredibly; almost as if the whole process were consummated upon the living body." I asked him why he did not get away from it, and from the scene. He said he could not. A terrible fascination controlled the senses, and he was held, as it were, to the spot, in pain and suffering until it was over. To my question as to whether he would again be willing to undergo cremation, his reply was: "Not for a hundred worlds."

He impressed me as a gentleman of the old school, with smooth, fat face and laughing features and expression—and a patriot as he was. He had cognizance of Calhoun's having been here, and took occasion to condemn his course. All of this goes to prove—if it proves anything—that the *individual* characteristics of the man, if they have any prominence here, or any value, are *permanent*, and may and do exist in spiritual life.—*Brittan's Quarterly Journal*.

THE POWERS OF A CLAIRVOYANT.

A RUNAWAY.—PREDICTIONS FOR HIS RETURN REALIZED.

THE HARTFORD TIMES has an article on "Wanderers from Home," called forth by the mysterious disappearance of a boy from home, and in closing a record of similar cases gives the following, in which the predictions of a clairvoyant are introduced:—

One other case came under our observation, which may not be amiss to relate here. About thirty-five years ago a Wethersfield boy, named Charles B., ran away from home, and not the slightest trace of him could be found. He was only fourteen years of age, and the chances that he had shipped for sea were thought to be rather slim, and the prevailing opinion was that he had been drowned. His mother, however, did not tolerate the idea. From the first she had the impression that her boy had gone on a whaling voyage, and often expressed the belief that he would return in three years. But when the three years had gone by, her confidence was shaken, and more than once the tears stole down her cheeks as she thought of what might have been the fate of her son.

At the end of the fourth year Mrs. B., without the knowledge of her husband, came to Hartford to consult a lady clairvoyant or "fortune teller," who, thirty-one years ago, temporarily resided on John Street, near the South Green. She went into a trance, and professed to see the lost boy. According to her story he was alive and well. He was on the water. Then she said she saw the figure three. This she considered a certain indication that he was coming home in three something—three weeks, three months, or three years. There was so much margin in the time that Mrs. B. did not find the full degree of consolation she desired, but she felt that she must fain be content. After settling with the clairvoyant, she started to go out, when she was called back, and the medium remarked:

"You have no confidence in my predictions. I will give you a test to prove me. If I am right in this, perhaps you will believe that I may be right in the other. I see your home before me. Your family is gathering at the dinner table. There are five persons at the table."

Mrs. B. interrupted her with an exclamation of surprise. The clairvoyant continued:

"Ah! now two more appear—seven in all."

Another exclamation from the visitor showed that the last guess did not accord with the number which Mrs. B. supposed were at her house to dinner, and she departed, rather disappointed on the whole. To be sure there was just a bare possibility that a couple of unexpected visitors might have increased the number to seven, but she considered the chances greatly against it. However, the horses feet seemed clogged with lead, so anxious was she to reach home to verify or disprove the prediction. She could not wait till she reached the house, but, as one of her children ran to meet her, she asked, "Who was here to dinner?"

"Cousin Lewis and Lucy," answered the child.

The mother dropped the reins, gave a scream of delight, and exclaimed, "It is true! It is true!" Then she told her husband where she had been and what she had heard. He had no confidence in such things, and ridiculed unmercifully the clairvoyant's pretensions. But the test having proved true, nothing could shake the mother's conviction that her son was alive and would be restored to her. Then came a season of watching, waiting, and anxiety. When the three

weeks had expired it would be affectation to say that the mother, while about the house doing her work, did not cast many and anxious glances from the north window that commanded the long stretch of road, along which she had imagined she should see her lost boy trudging at the end of "three weeks, three months, or three years." These were the fortune teller's very words. But the first three went by without bringing her boy.

Soon the three months swung round, and for three or four days the mother was on the rack of suspense, and most of her time was spent at the window watching for the truant's return. But he came not. Then the good woman, with her faith still unshaken, settled back with resignation to await the flight of time—time, which Carlyle calls the illimitable, silent, never-resting thing, rolling, rushing on, swift, silent, like an all-embracing ocean tide; but when the minutes are counted by a mother yearning to clasp a lost child to her bosom, then the wings of time seem clogged with lead. These were weary years, and they crawled slowly away. But there is an end to all things, and the last week of the three years was at hand, and the mother, with a cheerful, smiling face, put her son's little room in complete order, and made other arrangements to welcome him home. All this time her husband, who had no faith in these superstitious notions, as he called them, tried to prepare his wife for the disappointment which he felt sure must come. But nothing could shake her confidence. Her belief was founded on the rock of faith.

Now the last week had gone by. The three years were things of the past. Another week passed and the mother began to despair, though all hope had not left her. A day later she sat at the window still wearily watching—now with tears in her eyes—for her boy to come. He had now been gone more than seven years. She wondered how he looked; how tall he was; if his light hair had grown dark; if his complexion was bronzed. Now a young man with a careless, swinging gait, is coming down the road—that long stretch of highway which anxious eyes had so often scanned before. The mother's heart gave a bound. Was this her boy? Something tells her that it is. No! He is too tall and too dark. Besides, he has a pack on his back. It must be a peddler. He comes to the door and knocks. He has opened his pack and displays some beautiful shells and other curiosities for sale. The mother approaches—the door having been opened by a daughter—and heedless of the girl's exclamations of delight as she viewed the contents of the pack, she fastened her eyes on the bronzed face of the young man, and the words "my son," "mother!" told the story. Three years and eight days from the time the fortune-teller predicted he was alive and would be at home at the farthest in three years, the truant boy, who had grown to be a man six feet two inches high, was welcomed home by a happy family circle.

CHILD MEDIUMS.

THE following story is told by the Cincinnati Enquirer. Neither names nor dates are given, nor the locality indicated; therefore, the accuracy of the statements cannot be tested. We can say, however, that it is not an impossible case; and, as it is well presented, we give it as it appears in the Enquirer:—

A sweet little story of Spiritualism, that throws Katie King and the Eddy brothers' ghost-shop into the shade, now comes to us from Burlington, Vt, the present headquarters for the supernatural, though the scene itself is laid in Boston. A family had lately removed from one of the rural villages into Boston, occupied an almost new house on one of the newly laid-out streets. Their children, who had one of the rooms of the house set apart as a play-room, soon began to tell about a little boy who came to play with them, but whom the parents never saw enter or leave the house. When the children were asked to bring their new companion in to see their parents, the reply was that they couldn't do it because "he went right away." Things went on this way for some time, and the perplexed parents asked to be called to see the strange child when he came again. The next day they were called to the play-room to meet him, but upon reaching the door were informed by their matter-of-fact little ones that their companion had "gone right away" again as before. A few days later they reported to their father that their playmate, now well known by name, told them his father and mother were going to Europe in a few days, and he gave their names and the vessel they would sail by from New York. The gentleman, without saying anything, went to New York, found such names on the steamer list, went to the dock on the day of sailing, sought out the persons, and inquired if they had a boy of such age and description as his children had related to him. With great emotion they replied: "We had such a boy, but he is dead; why do you ask?" Further conversation convinced them and the Bostonian that the spirit of their darling boy, never seen by those who knew and loved him, was the frequent visitor to the house of perfect strangers, and seen and talked with by the children of others.

A STRANGE DREAM FULFILLED.

REV. L. W. LEWIS, in his "Reminiscences of the war," published in the Texas Christian Advocate, relates the annexed remarkable instance as literally true. The battle referred to was that of Prairie Grove, in Northwest Arkansas, fought Dec. 7, 1862.

A curious fulfillment of a dream occurred at the battle under my own eyes. A man by the name of Joe Williams had told a dream to many of his fellow soldiers, some of whom had related it to me months previous to the occurrence which I now relate:—

"He dreamed that we crossed a river, marched over a mountain, and camped near a church located in a wood, near which a terrible battle ensued, and in a charge, just as we crossed a ravine, he was shot in the breast. On the ever memorable 7th of December, 1862, as we moved at double quick to take our places in the line of battle, then already hotly engaged, we passed Prairie Grove church, a small frame building, belonging to the Cumberland Presbyterians. I was riding in the flank of the command, and opposite to Williams, as we came in view of the house. 'This is the church, Colonel, I saw in my dream,' said he. I made no reply, and never thought of the matter again until in the evening. We had broken the enemy's line, and were in full pursuit, when we came upon a dry ravine in the wood, and Williams said, 'Just on the other side of the hollow I was shot in my dream, and I will stick my hat under my shirt.' Suiting the action to the word, he doubled it up and crammed it in his bosom. Scarcely had he adjusted, it before a minie ball knocked him out of line. Jumping up quickly, he pulled out his hat, and shouted, 'I'm all right!' The ball raised a black spot about the size of a man's hand just over his heart, and dropped into his shoe."

A STATEMENT CONCERNING SPIRIT MESSAGES IN THE BANNER.

No. 7 INDIANA PLACE, BOSTON, Dec. 8, 1874.

To the Editor of the Spiritual Scientist:

I have seen a statement in the Banner of Light purporting to be a spirit message from William White, my husband. I desire to say that the whole tenor of the article is entirely unlike him, both in style and expression; also in its length, for Mr. White was not given to many words.

Some portions I will notice in detail. He is reported to have said that the executor "is honest, working for the interests of my widow," &c. To this I would say that the administrator, not executor,—for there was no will,—has not visited the house for fifteen months, having been administrator some sixteen months. The two visits he made prior to this time were for the purpose of inventorying the property. Other matters in this so-called message are perhaps better understood by the proprietors of the Banner of Light than by myself.

It says, "Parties, who are her enemies and mine, are taking advantage of that ignorance on her part, instilling into her mind false ideas." I have no knowledge of any such parties, and nothing is more unlike Mr. White. I could only hope that the proprietors of the Banner of Light believed this message to come from Mr. White, and that they would take to themselves that portion in which he is represented as saying: "I have been pained, how much none but myself and those who have been with me and my God can ever know, since my entrance into the new life, by a knowledge of the injustice that was being practised toward me and mine by those that I had heretofore considered, at least, as friends. It would seem that they had forgotten that I had ears that could hear in my new home; that I had eyes that could see; that I had senses that could take cognizance of perhaps all that was going on here with reference to my affairs; or, if they had not, they had ceased to care whether they gave me pain or pleasure, or whether they were being just or unjust; whether they were doing right or wrong."

Mr. Rich has visited me once since Mr. White died. Mr. Colby once. Mrs. Conant called, but I have never seen her, being away from home.

It says again, "My widow I kept in ignorance of my business affairs." How true this may be, I leave the readers of your paper, and Spiritualists generally, to determine from the following statement.

William White came to Boston in 1839, and was in the printing business, most of the time as state printer, until 1860, at which time he sold out to Wright & Potter, having then amassed a competency, which he supposed sufficient for the remainder of his life without doing any more business. Prior to this time, about 1857, was published the Life in Boston, in which the first Spirit messages were printed, Mrs. Conant,

now of the Banner, being the medium. My husband had been converted to Spiritualism through visiting Mrs. Conant. Berry and Colby started the Banner of Light, Berry being formerly of the Life in Boston. Mr. White kept contributing money to keep it going until 1861. During this time Mrs. Conant was paid \$1,000 a year, and the expenditures of the firm were very large, rooms being fitted up with carpets, drapery, curtains, &c.

Seth W. Fowle failed about 1861, carrying my husband with him, he having endorsed very heavily, and also lent large sums of money. About this time the Banner failed also. The creditors, investigating affairs, allowed my husband to take the Banner; he, however, through past experience, was doubtful concerning the future of this paper. Mr. Crowell (a medium, and brother to Mrs. Conant), Luther Colby, and Isaac Rich met at my house, and held meetings, at which the spirits, through Mr. Crowell, urged and finally persuaded him to publish the paper. Afterwards he said to me, "I am going to take the Banner, publish it, and try to make a living and recover the money I have lost in it. Mrs. Conant, Mr. Rich, and Mr. Colby are going to work for me for twelve dollars a week." This was in June, 1861. Berry went to war, and was killed at Antietam. My husband was sole proprietor, although the words "published for the proprietor by Isaac B. Rich" appeared on the paper. At this time the "Band of Spirits" were directing the business affairs. Crowell was the "business medium." Several meetings were held, at each of which the spirits advised that Isaac Rich, Luther Colby, and Charles H. Crowell should have each a quarter with William White in the proprietorship of the Banner.

Finally, my husband, much against his will, consented. He had, through experience with other partners, been unfortunate, and again and again declared he would never have a partner in business. But the spirits accomplished what mortals could not. Messrs. Rich, Colby, and Crowell, were given an interest, as above. They paid nothing,—they had nothing to pay with. Mr. Rich was to take more responsibility, and my husband less. About four years after this Mr. Rich again took to the show business. He, being ticket-seller or treasurer of the Howard, managed to obtain the lease of that place. It was unsuccessful for some years, but lately the Howard Athenæum under Rich and Steison has prospered.

But, to return to my husband: he died in 1873. It is said that my husband is insolvent. The sum of ten thousand dollars was donated to the Banner just after the fire. It is said to have fifteen thousand circulation, in addition to its book business. The financial problem is more than one can solve.

I am compelled to make these statements to the public, in justice to my husband, who, through the spirit message, would seem to be revengeful and vindictive. He was not. I should know his peculiarities. I would do my utmost to serve his purpose, even now, and I feel that I am doing it in denying these insinuations. Nay, some are positive misrepresentations. The spirits did not caution him to put his house in order: they assured him he would be present at an anniversary meeting the 10th of June. The day he died he believed he would be present at that meeting, and planned many things for the future that morning. Had my husband gone by his own judgment instead of the spirits, the proprietors of the Banner and their medium would not have had reason to report Mr. White's remarks from the next world.

I only hope that, if the proprietors of the Banner have any regard for my feelings, that any statements with his name attached, which "come through from the other world," in the future, unless of more interest to the world at large, may be confined within the circles where they belong.

ELIZA C. WHITE.

NOTES AND NOTICES.

SPEAKING of Dr. Crowell's work, Primitive Christianity and Modern Spiritualism, the New Haven Palladium of Oct. 31st, 1874, says, "The book can be commended as of almost intense interest, and so suggesting food for reflection. But its strongest significance is that which points to the need of fuller scientific investigation of physical phenomena." For sale by Scientist Publishing Company, 9 Bromfield Street, Boston, Mass.

ONE of the neatest holiday books out is Lotus Leaves. The price is only \$6. William F. Gill & Co., publishers, 151 Washington Street.

BOOKS RECEIVED.—The Mental Cure, by Rev. W. F. Evans, illustrating the influence of the mind on the body, both in health and disease, and the psychological method of treatment. Pp. 364. \$1.50.

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Boston: Colby & Rich, 9 Montgomery Place.

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

SPIRITUALISM deserves investigation, because within the last twenty years it has found its way into all the civilized countries of the globe; it has also a literature of thousands of volumes and not a few periodicals.

The London Dialectical Society, Adam Street, Adelphi, under the presidency of Sir John Lubbock, Bart., M.P., appointed a Committee to investigate spiritual phenomena. The Committee was appointed on the 26th of January, 1860, as follows:—

A. G. Atkinson, Esq., F.G.S.; C. Wheatley Bennett, Esq.; J. S. Berghem, Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. I. Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles R. Drysdale, Esq., M.D.; D. H. Dyte, Esq., M.R.C.S.; Mrs. D. H. Dyte; James Edmunds, Esq., M.D.; Mrs. Edmunds; James Gannon, Esq.; Gratton Geary, Esq.; Robert Hannah, Esq., F.G.S.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffrey, Esq.; Albert Kiach, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyer, Esq.; B. M. Moss, Esq.; Robert Quelch, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Volckman, Esq.; Horace S. Veomans, Esq.

Professor Huxley and Mr. George Henry Lewes to be invited to co-operate. Drs. Chapman and Drysdale and Mr. Fox Bourne declined to sit, and the following names were subsequently added to the Committee:—

George Cary, Esq., B.A.; Edward W. Cox, Esq., Sergeant-at-law; William B. Gower, Esq.; H. D. Jencken, Esq., Barrister-at-law; J. H. Levy, Esq.; W. H. Swepston, Esq., Solicitor; Alfred K. Wallace, Esq., F.R.C.S.; Josiah Webber, Esq.

After inquiring into the subject for two years, the Committee issued its report, which, with the evidence, forms a bulky volume. Among other things this Committee reported:—

1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance.

2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person.

3. That these sounds and movements often occur at the time and in the manner asked for by the persons present; and, by means of a simple code of signals, answer questions and spell out coherent communications.

One of the sub-committees of the Dialectical Society reported:—

Your committee studiously avoided the employment of professional or paid mediums. All were members of the committee, persons of social position, of unimpeachable integrity, with no pecuniary object, having nothing to gain by deception, and everything to lose by detection of imposture.

MEETINGS AND SEANCES IN BOSTON DURING THE WEEK.

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MEDIUMS' MEETING at Templars' Hall, 280 Washington Street, at 10 1/2 A. M., each Sunday. All mediums cordially invited.

THE LADIES' AID SOCIETY will until further notice hold its meetings at Rochester Hall, 554 Washington Street, on Tuesday afternoon and evening of each week.—Mrs. C. C. HAYWARD, President; Mrs. ELLA MEADE, Secretary.

BERTHOVEN HALL, rear of 413 Washington Street, near corner of Boylston Street. The Music Hall Society of Spiritualists will commence meetings Sunday October 11, at quarter to 3 o'clock, and continue through the season.

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Is from a liquid and a powder, when combined enter as a soft, plastic substance, retaining its shape, and becoming as hard and durable as the tooth itself.
- 2. ITS INGREDIENTS**
Are non-oxidizing in their nature, do not act chemically or injuriously upon the tooth, like most of the other compounds used for filling teeth, and are equally as common with them every desirable quality.
- 3. ITS PROPERTIES**
As to firmness, hardness, smoothness, color and polish, bear a closer resemblance to the tooth than gold, or any of its substitutes, used for preserving the durability and usefulness of the tooth.
- 4. ITS ADHESIVENESS**
Is so perfect that it readily adheres to the highly-polished surface of wood, glass, or metal, with such great tenacity, that it becomes of the greatest value in filling about, ill-formed cavities, which gold could not be made to remain as a permanent filling.
- 5. ITS PLASTICITY**
Enables the skillful operator to build up ruined crowns of badly decayed teeth to their original form, and even new ones upon favorably shaped roots, with such success as to render them very serviceable in the mastication of food.
- 6. ITS ADAPTATION**
To rough, irregular, angular cavities, rendering them perfectly smooth, and as durable as any of the other fillings, as they are of doubtful durability and utility to the user.
- 7. ITS APPLICATION**
To badly situated cavities, or those under the gum or between the molars, may be quickly and easily effected, thus avoiding the usual and painful operations of filling, which too often occurs in the slower process of filling with gold, silver, or tin foil.
- 8. ITS SOLIDITY**
Completely bridges, and thus effectually supports the projecting wall of the cavity; thus preventing the usual being of the tooth, and other yielding, condensable materials.
- 9. ITS NON-LIABILITY**
To effect undue, uneven, or angular pressure upon the floor or wall, covering the sensitive part in proximity with the nerves; thus avoiding unnecessary pain, disease, absorption, and the final removal of a valuable tooth.
- 10. ITS NON-CONTRACTIVE**
Tendency, while occupying the cavity, thus preventing the usual shrinkage away from the cavity, and the admission of destructive agents between the tooth, thus preserving the identity and durability of the tooth.
- 11. ITS NON-OXIDIZING**
Property, or power to resist or retard the action of acids or acids, thus preventing the decomposition, discoloration of the tooth, and also from being broken down or worn away by friction into mastication.
- 12. ITS CHEAPNESS.**
Compared with the price of gold, is an item to the economist, as large quantities, being sold from five to ten cents, and warranted equally as good, and this performed without a prolonged or painful weariness to the patient or operator. Dentists or patients desiring to examine specimens of this or of the discoverer and proprietor.

L. A. PLUMB,
Dental Office, 29 1/2 Tremont Street,
BOSTON, MASS.

OS-SI-CU-RA
Is the name of a new remedy, having its origin from two Latin words, viz. *os* (bony) *cur* (cure), signifies bony cure, or bony cure bone.

OS-SI-CU-RA
Is a chemical compound, or medicinal prepared artificial bony, closely resembling many of the characteristics of natural bone.

OS-SI-CU-RA
Is compounded from a chloride and an oxide, existing as a liquid and powder; when mixed they unite, and produce artificial bone.

OS-SI-CU-RA
Is applied as a curative to decayed and aching teeth, to be removed in ten or fifteen days to be replaced by another and permanent filling.

OS-SI-CU-RA
When first mixed is a soft, creamy paste, which is quickly and easily placed in the dental cavity without pain, and soon becomes very hard.

OS-SI-CU-RA
Does adhere with great tenacity to shell, irregular cavities, and defects of which wax or cotton would not remain in order to protect the decayed cure.

OS-SI-CU-RA
Applied as a temporary filling (unlike wax or cotton), prevents the further decay of a tooth during the period of its treatment.

OS-SI-CU-RA
Prevents the recurring results of the cavity better than wax or cotton, as its solidity prevents them from being crushed by mastication during treatment.

OS-SI-CU-RA
Is a potent antiseptic, as it arrests decay. A tooth that has been treated with it, is less liable to decay when permanently filled.

OS-SI-CU-RA
Is a good non-conductor, as it protects the sensitive tooth from the extremes of heat and cold and pain arising from expansion or contraction.

OS-SI-CU-RA
Is a very useful filling for front teeth, when past filling with gold; although not as durable, yet it often proves to be very desirable.

OS-SI-CU-RA
Is used as a check between the front teeth until they cease to be tender, effected by spreading them with rubber for the purpose of filling them without filling.

THE REASON WHY
Many young people lose their teeth early in life is because they neglect having them filled for fear of being hurt in the operation. However, this should not be, as hundreds do know and can testify from actual experience that they may, by subjecting them to Ossiens Treatment ten or fifteen days prior to having them filled with Gold, Silver or Nikollium.

For further particulars regarding the merits of this New Mode of Treatment, friends, patrons, and others interested are invited to call at

DR. PLUMB'S DENTAL ROOMS,
29 1/2 Tremont Street,
Directly opposite the Entrance of Boston Museum.
SIGN AT THE STREET DOOR, - BIG BOX OF TEETH!
OFFICE OPEN DAY AND EVE.