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"TRY to Understand Yourself and Things in General."

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Written for the Spiritual Scientist. WAS SHAKSPEARE A MEDIUM?

BY GEORGE WENTZ.

The authorship of the Shakspeare Drama has all the elements of the myth except time, that distance which lends enchantment while it obscures the view. The man is too recent a reality, and what he did is too well known, to permit a mythical solution of the question.

Capt. T. Medwin, who wrote recollections of Shelley and Byron, asked Hazlitt, while the latter was in Switzerland, if he really thought Shakspeare was an unlearned man. Hazlitt replied that if he was not the most learned, he was the best read man of his age; that he was certainly acquainted with Greek literature, since "Hamlet" and "Macbeth" were full of passages evidently taken from the Agamemnonian story; that in the "Tempest," in all probability borrowed from the Italian, the lines ending, "And Neptune shakes his spear," were literally translated from the "Prometheus" etc.

Yet Hazlitt in his "Table Talk" not only says that "Shakspeare's mind was one evidently uneducated, both in the freshness of his imagination and the variety of his views," but also "that he owed everything to chance, scarce anything to industry or design."

I confess my inability to reconcile these distinctions. Is learning possible without industry and design? What does Hazlitt mean by chance in reference to literary construction? Chance never created anything. For it is precisely this wonderful creation of the Shakspeare Drama by an unlearned and obscure man in the remarkably mental era of Elizabeth which renders it still a literary enigma, notwithstanding the vast light which has been poured upon the question by persistent and comprehensive investigation.

It is proper to say here that the above view was held by me some years ago, before I had become acquainted with the phenomena of Spiritualism; but that since my observation and study of those phenomena the authorship of the Shakspeare Drama is to me no longer an enigma.

The immense number of the "Lives" of the poet, and commentaries and essays on his works, form an enormous literary pyramid of which the last stone is not yet laid, and whose interior crypts and labyrinths still remain subjects for literary exegesis. Shakspeare the poet is a shrine that has many worshippers; Shakspeare the man is known, but not too well admired. Still, it is possible to separate the man and the poet, and recombine them in a consistent union. The great inequality of execution in his work is not to be overlooked as indicating conscious and unconscious production; the man himself and the man as an instrument; the skilled or unskilled human faculty and the direct action of the divine *afflatus*. The conscious self, or Shakspeare the man, was of a low order of development; but the unconscious, as an instrument of spiritual intellect, was of the very highest type; and both may be clearly traced in the Shakspeare plays.

Individuality is what we are consciously. Its expressions are *sui generis*, and must be consistent in totality of effect

with oneness of character. For although there are two modes of existence, the mundane and the spiritual, they are but different conditions of the same life. Wherever we find this individual unity of the human violated to the extent of conscious inconsistency, especially in the direction of the intellect, we may be sure that powers other than our own have caused the deviation; and may be taken into account in any intelligible estimate of individuality. This intrusion of the superhuman upon the human may be admitted as neither impossible nor unnatural, since it is recorded as a positive fact from the earliest times. The Bible is full of it. It is a component of all tradition, and the subject of daily demonstration.

Take Goethe in illustration. His flight is lofty and sustained, and covers extensive tracts of human inquiry. He is consistent in his work. In him we see culture, with the hand of the artist conscious of itself. There is no need of commentary to harmonize an individuality of origin and effect. But in the case of Shakspeare and the drama of that name, we are called on to admit in him the most learned or the best read man of his age, (either of which it was impossible that he could have been) and adopt Hazlitt's capacious doctrine of chance to account for the unaccountable.

Not all visitors at the shrine of Shakspeare, however, are worshippers of the idol. As for his attainments, Ben Johnson said that "he knew a little Latin and less Greek;" and that in an age when Latin was a conversational language. One critic has affirmed that what Shakspeare left of the old plays on which his versions were founded was well done, what he added of his own was not well. Steevens said his sonnets would have to be read by act of Parliament. The coarseness of his clowns is not only an accurate copy of the times, but an attribute of his own. He revels in the triviality of vulgar lives. But not in the multitude of commentators is there wisdom. He is at last being read interrogatively. So difficult has it been to make a rational assignment of these remarkable plays to Shakspeare that various theories, more or less plausible, have been formed as to their genuine authorship, among others one which assigns it to Bacon and Raleigh. "What!" exclaimed Coleridge, speaking of the biography of Shakspeare, "are we to have miracles in sport? Does God choose idiots by whom to convey divine truth to man?"

Pope says that Shakspeare

"For gain, not glory, winged his roving flight,
"And grew immortal in his own despite."

Another work upon this inexhaustible subject, though not specially in the direction of authorship, has lately appeared, that of Mr. Wilkes' Shakspeare from an American Point of View. Mr. Wilkes asserts that nowhere in any of the Shakspeare plays can it be shown that a good word is ever said for the masses — the poor and the servile from whom he sprang. But we know that he set aside a sum of money with which to purchase for his father a coat of arms to which there was no just title. Sympathy for "wooden slaves" and "greasy mechanics," as he called his fellows, found no voice in him when the very hour was come for the uprising and liberation of the

people. Does not the true poet, who is also a man, catch the spirit of the multitude? Does he not sense far off the new birth of the race, and sound it in the chords of his music? The Kentish rebellion, and Cade himself, are held up for contempt in defiance of Hall and Holinshed who treat of the former as a popular demonstration, the forerunner of that which found a head in John Hampden. It seems scarcely possible that such obliquity of vision with actual perversion of fact could co-exist with the mental freedom characteristic of these plays; especially exhibited as the latter is in a political aspect in the part of Brutus in "Julius Cæsar." Yet we must not forget that Brutus was a patrician, with a name at his back. There were no love-episodes known or claimed in the life of the one who has so utterly, beyond all example, shown the beauty and bravery of affection. The natural religion of woman is the worship of man; and where a great genius fails to attract the admiration of women, there is much wanting in the purity and perfection of his character.

It is a disgrace to an advanced age that literary idolatry on the one side and disinclination to investigate a tabooed subject on the other, has hitherto prevented the solution of the Shakespeare enigma. The question is as interesting as the plays are unapproachable. There is no height or depth of human conception or attainment that they do not reach. Poetic exaltation, sublime philosophy, the land of fairy, visitants from the spiritual world, the illustration of the passions and the affections, the words of wisdom and the lessons of love, the wit that makes life cheerful and the reflection that clarifies thought, unite in a scheme boundless and faultless as the Universe. Yes, faultless save where the hand of the conscious Shakespeare has dulled the vividness of its "infinite variety." When we look to him as the incarnation of the capacities which must execute this scheme, the man himself seems entirely inadequate to the results, judged, as Flowers would say, according to the "known course of nature." Can one catch the very spirit of classic Greece and Rome without the culture that comes from industrious and designing application in those departments of linguistic study? Is the entire limit and purview of real life and abstract thought open to his mere wish? Can he who is not a master summon "spirits from the vasty deep" for the diversion of the "groundlings" and go back unconcerned to cakes and ale? The internal, as well as the personal evidences are too clear to banish the belief that it was not Shakespeare's self who wrote, and that the spiritual teachers of the race choose their own instruments without reference to the preconceived opinions of men, or the perfected individualities of their mediums.

THE ROCHESTER PHENOMENA.

Necessity having laid it upon us to look still further after the peculiar phenomena occurring at Rochester, N. H., we have done so, and the facts, as they appear to us, of right be long to the public, and from necessity form the substance of this article. By special invitation from Mr. Pickering we were present at a seance last Thursday evening at his residence in Rochester, at which were present Hon. Nicholas B. Whitehouse and Arthur D. Whitehouse of Gonic, Edwin Wallace, Gen. Lafayette Wiggin, Micajah H. Wentworth, Dr. Charles Trafton, Jesse Mitchell, Judge James, H. Edgerley, Mrs. Lafayette Wiggin, all of Rochester, and Mrs. Daniel Hall of Dover.

At eight o'clock the medium, Mrs. Pickering, who has been known to the most of the parties from a child, submitted to the most rigid and searching examination as to her clothing, and for concealed articles of costume about her person, by Mrs. Hall and Mrs. Wiggin, both of whom were compelled to say she had no unnecessary or improper article about her person, although they are not Spiritualists, and do not really believe the manifestations are from or by spirits. The medium was then enclosed in a netting sack, which was tied by us about the neck in a manner precluding the possibility of being untied by herself, and was thus placed in the cabinet.

The cabinet had been taken down by the party present, removed from the bed-room and put in order in the sitting room where the spectators sat. Every part of it, and the floor and carpet upon which it stood, was thoroughly scrutinized, and not one of the party, we presume, either believed or supposed that Mrs. Pickering either took any articles of cos-

tume into the cabinet with her, or was supplied with such by any confederates. As for ourselves, we are as sure that such was not the case as it is possible to be.

With the customary waiting of about twenty minutes, accompanied by music, the forms began to appear, the Indian, in red, being the first one to present himself. He was followed by a succession of male and female forms of varying features, and varying colors of hair from black to a light shade of auburn, frequently hanging in long ringlets. Many of the female forms, were, plainly, taller than the medium, and several of the tallest successively took quite a circuit out into the room.

There was the form of a young man, and of two or three quite stout men, one having a full, heavy beard. The forms were by no means so clear as we have seen them at other times, and that fact was remarked during the evening by Mr. Whitehouse, who on a recent occasion saw a form dematerialize, seeming to pass down through the floor, leaving her drapery perceptible for quite a while after disappearing.

There was a varying luminous appearance to some of the costumes, which was quite marked, and one of the females possessed a very handsome face. One of the forms, wearied with being questioned, came out in quite a demonstrative way, and finally made herself understood by writing on a slate, "Don't ask so many questions; it interferes with the manifestations." From fifteen to twenty forms appeared, and some of them several times. Two or three seemed to be pretty satisfactorily recognized by some of the party. The seance lasted till half past twelve o'clock, when the medium was taken out in a trance condition. The netting sack was upon her, with no sign that the knots had been in the least disturbed. These are the solid facts in this instance, and they establish beyond a doubt, in our mind, the genuineness of the phenomenon, whatever it may be. There is no trick about it, and those who have been calling it a "common, cheap, transparent fraud," never did, and never could make a greater mistake. Every man who has written it down in that line will have occasion to take back all he has written, and start again. The power is there, whatever it may be, and Mrs. Pickering is no fraud.

We have seen the phenomena in varying aspects, and under a variety of conditions. First, with a harmonious and Berean spirited party, under critical conditions, and then the results were peculiarly pleasant. A second condition was when science approached with its cautious and hesitating footfall, and then there appeared to be something of a disturbing element which interfered with the best results. A third was when men went with too high expectations, which not being fully realized, they allow themselves to be swung over to the side of those who rendered "snap judgment," and have given themselves up to the cry of "fraud, fraud." A fifth peculiarity was when violence was exercised, to the serious and improper interference with the peculiar power, but none of these things have entirely baffled its workings, or prevented us from maintaining a consciousness that attention was being centred upon a great and solid fact. What it is, we do not know, but we know it is real and not a sham.

We have noticed that vocal music has a wonderful effect in producing activity with the elements of this power, and while we suggest that a spirit of patient and reasonable observation should rule every person who seeks to witness the workings of this power, it is also of the highest importance to have parties so made up as to supply vocal melody in abundance. This fact has been established by observation and experience. No man or woman need shrink from its contemplation under the idea that they may be dealing with the supernatural. To our view there is nothing, really, supernatural, unless chaos is, but all is natural, working under law, "from the sweep of a comet to the falling of a sparrow," and this power, whatever it is, is a thing occurring under a law, and is not as Prof. Carpenter says, "a delusion resulting from the supremacy of the dominant idea." Facts are at the bottom of this thing, and no amount of ridicule, sarcasm and misrepresentation can rub them out. To the facts we stand.

The Spiritual Scientist will be sent to any address in England, post free, on receipt of 12s 6d. Money orders made payable to E. Gerry Brown, 20 Devonshire St., Boston, Mass., U. S.

New York—Conference of Spiritualists.

At the Conference of the New York Spiritualists, Harvard Rooms, Cor. of 42nd Street and Sixth Avenue, last Sunday, Mr. Davis in the chair,

Mr. Hanaford said gentlemen erred who considered Peter in Chap 3: 18 to affirm that the spirit of Jesus after death went and preached to the spirits of the Noahites who were then in prison. Such an idea was only arrived at by those who misconstrued Greek prepositions and the Hebrew word *ruha*, which was used sometimes as breath, sometimes as wind and sometimes as the entire man; and the speaker assured the audience that the early Christians, and Peter particularly, had no idea of the existence of a spirit in the human body which survived the body, neither did the Bible anywhere justify such an idea, much less teach it.

Mr. Murray said there was a shorter and more efficacious way of determining this question than disputing as to the value of Greek prepositions. There was still in existence a book not included in the compilation known as the Bible, which was regarded by large numbers of the early Christians as a sacred book, and which was a strong competitor for admission into that charmed compilation, but was ruled out, it is said, by the majority of Constantine's bishops when they effected that compilation. This book, he said, professed to give a very full account of the descent of Jesus' spirit into the regions of death, and how he was received there by the spirits who had once been men, and how he took Adam by the hand and how Adam took his immediate descendants by the hand and they in turn theirs by the hand, and so Jesus led up the whole race of human spirits, the Noahites included, out of the kingdom of darkness into the realms of light. Now this book gives a full and clear idea of the opinion entertained by some Christians certainly, and corresponds with the commonly received meaning of Pet III, 19. Moreover this account was professedly given to Nicodemus, the Jewish ruler, imprisoned by the priests of two angels, whose manner of appearance and delivery corresponds, exactly, with our own experience in these days of the coming of spirits, and of their communications.

Mr. Farnsworth said he did not propose now to go at length into this discussion, but might at a future day. He was not well to-day, but those who would consult the original would find Pet. III, 19, affirms that Jesus by his death was quickened in the spirit, and not by the spirit as incorrectly rendered, though he asserted still it was the habit to translate prepositions interchangeably. But he wished to inform the chair and the audience that Mr. E. Gerry Brown, the editor of the Spiritual Scientist, was in the meeting and he hoped would address it. He wanted to hear what was the condition and prospects of the paper. It was a matter of great importance now to Spiritualism to be properly represented to the world by its press.

The chair said that Mr. Brown would be welcome on the platform and then introduced him.

Mr. Brown said he had come to New York to consult with a few gentlemen friends of the Spiritual Scientist in reference to enlarging it and reducing the price by extending the circulation, and receiving such aid and co-operation as might be extended to it. That there were but few Spiritual papers in proportion to the numbers of Spiritualists and that they each had a sphere of their own and each had their friends, but none were so well supported as the vast numbers of Spiritualists would justify. The Spiritual Scientist, as its name indicated, was founded in the belief that Spiritualism had arrived at that stage at which science should be introduced and made to bear witness to its truthfulness. Spiritualism is a science as well as a religion, and the time has come for a spiritual paper to explain to the understandings of men and women the philosophy of its manifestation and of its phenomena. Spiritualists were a practical, as well as an observing people, and they now needed to know how to discriminate between the forces and influences of spirit power, and how to utilize and apply them with intelligence. The use and value and the proper employment of the varied gifts of mediums had not yet been classified. Consequently both mediums and Spiritualism suffered. Some such end had this paper been established and to the intelligent use of Spiritualism had he long since devoted his life. Whether the Spiritual Scientist survived or perished with the next volume he should to this end continue to devote his life's best efforts. His heart and soul were in it. He then gave an out-line of the Camp-meeting Association.

Judge Culver said he had listened with much pleasure to all Mr. E. Gerry Brown had laid before them. Every auditor must have felt their heart stirred within them by his evident earnestness and sincerity. A paper of this stamp is exactly what Spiritualism to-day stands in need of. He then tendered and the Conference unanimously passed the following:—

Resolved, that this Conference heartily approve the plans and purposes of the Spiritual Scientist and cordially commend its editor to support and sympathy.

Mr. Winch proposed and the conference then resolved that Dr. White, Mr. Farnsworth and Mr. Murray be a committee

of this conference to forward the views of the Spiritual Scientist and solicit pecuniary aid for its support.

A number of new subscribers came forward and gave their names to the committee, and others pledged themselves to procure additional names next Sunday.

Mr. Murray announced that he was authorized by Mr. Newton, the President of the Society of Progressive Spiritualists, to say he would head a subscription list with fifty dollars for the encouragement of Spiritual Scientist.

ANIMAL MAGNETISM OR MESMERISM.

The illuminati of the Middle Ages had to veil their discoveries from the public eye, only communicating them to a chosen few; under such unfavorable circumstances it is surprising that in the beginning of the last century the knowledge of Animal Magnetism had become virtually extinct, or could only be gathered in fragments from the almost illegible manuscripts of the old mystics?

To Mesmer is due its rediscovery, and it has been generally called after his name.

In the past it was made a mystery of, and its secrets carefully kept from the mass of the people. It served to invest its adepts, who were the higher class of the priesthood, with a character seemingly divine. This was especially the case in ancient Egypt, but in later times the same mystery was kept up, as among the Rosicrucians of mediæval Germany, but from an entirely different reason. The age was an intolerant one. It denounced science, and ascribed to the devil powers which it could not understand or account for.

When the phenomenon was first introduced by Mesmer to the world, it excited the greatest sensation on the Continent, particularly in France. The subject for years filled their journals, and employed some of their best pens and brightest wits. Benj. Franklin was appointed by the King one of the commissioners to examine the pretensions of Mesmer. They report that,

"On blindfolding those who seemed to be most susceptible to the influence (of this agent) all its ordinary effects were produced when nothing was done to them, but when they imagined they were magnetized, while none of its effects were produced when they were really magnetized, but imagined, nothing was done; that when brought under a magnetized tree (one of Mesmer's modes of operating) nothing happened if the subjects of the experiment thought they were at a distance from the tree, while they were immediately thrown into convulsions if they believed they were near the tree, although really at a distance from it; and that consequently, the effects actually produced were produced purely by the imagination."

"According to the Mesmeric theory, the nervous energy of the operator has overpowered that of the subject, as a powerful magnet does a weak one, and the two are *en rapport*, as it is termed. In some cases the mesmeric trance assumes the form of clairvoyance."

One evening M. Mesmer walked with six persons in the gardens of the Prince de Soubise. He performed a magnetical operation upon a tree, and, a little after, three ladies of the company fainted away. The duchess, the only remaining lady, supported herself upon the tree, without being able to quit it. The Count of —, unable to stand, was obliged to throw himself upon a bench. The effects upon Mr. A., a gentleman of muscular frame, were more terrible; and M. Mesmer's servant, who was summoned to remove the bodies, and who was inured to these scenes, found himself unable to move. The whole company were obliged to remain in this situation for a considerable time."

The first to give a really scientific direction to the investigation of appearances, was Mr. Braid, a surgeon in Manchester, who detached them altogether from the semblance of power exerted by one individual over another, but traces the whole to the brain of the subject, acted on by "suggestion," a principle long known to psychologists. The subject is ably handled in a paper in the Quarterly Review, Sept., 1853, said to have been written by Dr. Carpenter. He traces the operation of this principle through the most ordinary actions up to the so-called "spiritual" manifestations.

"Such are the views of those who, in regard to this matter, may be denominated the 'rationalist' party. But there is a large class of intelligent persons who hold the explanations above given to be insufficient. After making every allowance for deception, whether intentional or unintentional, they find many undoubted facts remaining which are quite beyond the scope of suggestion, dominant ideas, or any other of the usually received theories, physical or psychological."

This was written nine years ago; there are many at the present day, even among the scientific, who find daily many "undoubted facts," "which are quite beyond the scope of suggestion."

A. V. D.

[CONTINUED NEXT WEEK.]

From the Boston Investigator.

THE MOORS—THE SAVIOURS OF EUROPEAN CIVILIZATION.

BY S. H. PRESTON.

"In the Dark Ages the Church had this world by the throat. Every thought was strangled, every idea lost. Science was actually thrust into the brain of Europe at the point of Moorish bayonets."—[Ingersoll.]

During that long and dreary period known as the Dark Ages the Christian Church exercised supreme dominion, and controlled the civil and educational policy of all the nations of the West. "A cloud of ignorance," says Hallam, "overspread the whole face of the Church, hardly broken by a few glimmering lights." The lights and learning of science were almost extinguished. Liberty and genius lay prostrate and fettered beneath the feet of the despots of faith. The midnight of the world was when Christianity reached its highest ascendancy. This includes the eighth, ninth, and tenth centuries. According to Jortin, most of the bishops in the general councils could not write their names. It is asserted of one held in 992, that scarcely a single person was to be found in Rome itself who knew the first elements of letters. In the age of Charlemagne not one priest in a thousand in Spain could address a common letter of salutation to another. In England, Alfred declares that he could not recollect a single priest south of the Thames (then the most civilized part of England) who understood even the ordinary prayers. In the time of Dunstan none of the clergy knew how to write or translate a Latin letter. The Latin language was lost. "In the shadows of this universal ignorance," says Hallam, "a thousand superstitions, like foul animals of night, were propagated and nourished." The sole object of the clergy, while indulging in every species of voluptuousness and debauchery, was the accumulation of wealth and power. This was the legitimate influence of Christianity, for ever since the time of Theodosius it had triumphed over the temporal power, and had held the "world by the throat."

The native people of Christian Europe, sunk in a state of barbarism, were clad in garments of untanned skins, and dwelt in huts in which it was a mark of wealth if there were bulrushes on the floors and straw mats against the walls. The sovereigns of Germany, France and England lived in cheerless, chimneyless, windowless dwellings, scarcely superior to the wigwams of the Indians. These were the ages of faith, and all the Christian West was degraded and darkened and distracted by a base theology and the bloody broils of brutal bigots. But in Pagan Arabia these were the Augustan ages of learning, elegance and refinement.

Says Draper, "When Europe was scarcely more enlightened than Caffraria is now, the Saracens were cultivating and even creating science." While the black clouds of superstition were obscuring all the lights of learning and civilization in Christendom, the Arabians were reviving and adding lustre to that literature and classic glory of olden Greece which had burst forth in such marvellous magnificence from the cities of ancient Attica. The "Infidels" of the East were cultivating those arts and sciences that expand the mind, refine the taste, and give polish to society. While illiterate Christian monks were erasing the rarest philosophical parchments of Greece as impious, the Saracens were translating Latin, Greek and Persian literature, also endowing institutions of learning in every town, and expending the revenues of kingdoms in public buildings and fine arts.

Literary treasures and relics of classic culture were brought to the foot of the throne at Bagdad. Haroun-al Raschid had Homer translated into Syriac. Himself an accomplished scholar and poet, under him learning and all the arts of utility and elegance rose to a pitch of splendor which the world had not known since the age of Augustus. In 801 he sent Charlemagne, as a mark of esteem from the Commander of the Faithful to the greatest of Christian kings, a clock which struck the hours by a bell, the first that had been seen in Europe, and which at that time was admired as a miracle of art and ingenuity. (The invention of striking clocks in the West is attributed to Richard Wallingford, abbot of St. Albans, in the year 1306.)

A brilliant career succeeded the settlement of the Saracens in Spain. Cordova, the capital of the Califs, became cele-

brated as the seat of learning and luxury. It boasted of more than 200,000 houses and more than a million of inhabitants. At night a man might walk through it in a straight line for ten miles by the light of the public lamps. *There was not a public lamp in London seven centuries later.* For hundreds of years after the streets of the cities of the Moors were solidly paved, the people of Paris, whenever they passed their thresholds on a rainy day, stepped up to their ankles in mud.

At this period, while Europeans were living in huts, the inhabitants of the cities of Spain were enjoying the luxuries and prodigalities of a civilization which has never been surpassed; the Califs were living in magnificently decorated palaces, with polished marble balconies and overhanging orange gardens adapted to the purposes of luxury and ease. Splendid flowers and rare exotics ornamented the court-yards, while fountains of quicksilver shot up in glistening spray, the glittering particles falling with a tranquil sound like fairy bells. From the ceilings, corniced with fretted gold, hung enormous chandeliers; clusters of frail marble columns surprised the beholder with their precious weights, and the furniture of the vast and sumptuously tapestried apartments was of sandal and citron wood, elegantly inlaid with gold or silver or mother-of-pearl.

The Arabs were the inventors of Algebra, and their poetry was singularly beautiful; while their progress in geometry and astronomy, medicine and mechanics, was truly marvellous. It has been said that they overran the domain of science as quickly as they overran the realms of their neighbors. They were the depositaries of art and literature during the long ages of Christian darkness and degradation, and it was among the Mohammedan Moors, whose religion did not make war upon knowledge, that appeared the first gleams of light that shot athwart the horizon of Europe. Yes, it was the "Infidel" Arabs who disinterred the treasures of Pagan antiquity from the dust of the centuries, and passed them on, with an imparted lustre of their own, a priceless legacy to the succeeding ages. And it is to the liberalizing and elevating influences of those arts and sciences, and those pursuits of industries patronized and protected by the so-called Infidels of the East, that Europe is indebted for its redemption from the cursed and crushing thralldom of Christian ignorance and degradation.

A LITTLE GIRL'S VISION.

Monroe, in Green county, Wis., is agitated over the case of a little girl thirteen years of age who went into "a violent fit" and then became so very weak that the doctors said she could not live until morning. She became unconscious of surrounding objects, but to the astonishment of all she raised her little hands in the attitude of listening intently, changing her position continually. Rousing from this condition she tells a story resembling an account of a visit to the summer land. She saw her grandfather, her brother and other relatives. A form all robed in white, a dazzling crown emanating from his head, she speaks of as Jesus. Like St. John in Patmos she may have been mistaken as to the identity of the form, but the narrative of her experience corresponds closely with what might have taken place if she had passed into a trance or the superior state. The facts are vouched for by many prominent residents of the place.

SURVEYING THE FIELD.

The London Medium says that "we only want one or two more repetitions of it (the Slade case) to utterly annihilate Spiritualism as a movement in England. It was a blunder from beginning to end." It goes on to criticise the selfishness of Dr. Slade and the managers of the affair, and says the money was sacrificed. "The medium is taking care of himself—'resting'—enjoying an enhanced reputation because of his 'martyrdom,' and making more money. Spiritualists here are impecunious and disheartened, and the most active apostles left are a few miners on half pay and other humble workers, whose motto is—Spiritualism, not mediums; principles, not the selfish demands of men." If the editor of an English spiritual paper looks at it in this light, it must be questionable consolation to Americans who contributed some \$3000 in this direction. It would truly have been far better for Spiritualism, if it had either done considerably less or a little more. Other mediums are now suffering imprisonment in consequence of the excitement that was engendered by the Slade trial. It was Dr. Slade who was on trial—not Spiritualism; but a few hasty Spiritualists, in America as well as in England, were determined to identify the cause with the success or failure of the suit. The result in England is outlined in the above extract.

SPIRITUAL SCIENTIST. IMPORTANT PROPOSITION. SPECIMEN COPIES FREE.

Since the establishment of the Spiritual Scientist, it has been our constant endeavor to make it more valuable to its readers each year, and in this respect the prospects for the coming year are more promising than ever before. With gratitude to the unseen powers and their instruments in earth life, we recognize the remarkable success of the paper, and the good it has been permitted to accomplish in the past. The distinctive policy that has made it so popular is to be maintained. We are grateful to those who have written of their growing regard for the paper and for the interest they have taken in extending its circulation. We promise a steady improvement in the Spiritual Scientist in the extent of the support which it receives.

It is with pleasure that we refer to the distinguished writers, who, by their able contributions, have sustained the editor in his efforts to place the Spiritual Scientist in the front rank of the journals devoted to the cause of Spiritualism. It is a matter of pride with him that he can refer to the fact that the number of these co-laborers has grown steadily, and none have become dissatisfied with the management or withdrawn their support because they felt that it was not serving the best interests of the cause; on the contrary we have their hearty endorsement of the manner in which it is conducted. Harmony is the strength and support of all institutions, more especially this of ours; to this end we shall in the future, as in the past, seek to eliminate the causes of dissatisfaction and inculcate the principles upon which all can unite.

Readers of the Spiritual Scientist will become familiar with the progress of the cause in all parts of the world; for this purpose our correspondence, exchanges and reportorial facilities are not excelled by any journal. In obtaining a just and discriminating knowledge of ancient philosophies, remarkable phenomena in all ages and at the present time, scientific investigations, the nature of the human spirit and its surroundings, they will be aided by many of the leading and more experienced Spiritualists.

The corps of writers the coming year includes

Hudson Tuttle, J. M. Peebles, Eugene Crowell, M.D., Prof. J. R. Buchanan, Colonel Henry S. Olcott, George Stearns, Charles Sotheran and G. L. Ditson, M.D., Mrs. Emma Harding Britten, Mrs. Emma Tuttle, Mrs. Emma A. Wood, Mrs. Lita Barney Sayles, A. V. D., and others.

all eminent in the ranks of literature. The same may be said of those who prefer their contributions to appear under the respective nom-de-plumes

Buddha, J. W. M. and Zeus.

ENGLISH CORRESPONDENTS,

Rev W. Stalton Moses, "Lex et Lux," and members of the Rosicrucian College of England.

EXCHANGES WITH SPIRITUAL JOURNALS.

n Mexico, - - South America, - - - England, - - France, - - - Spain, - - - Belgium, - - Germany, - - Italy, - - Turkey, - - Russia, Egypt - - Australia, - - from which translations will be furnished each week by our editorial corps.

It is apparent that the Spiritual Scientist the coming year will be

Invaluable to any Spiritualist

or investigator, no matter how many other spiritual journals he or she may take. It is essentially different from any other, as will be seen by observing the contents of a few numbers. For this purpose we offer it to trial subscribers

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We ask the co-operation of our subscribers, their prompt renewals, accompanied by the subscriptions of their friends and neighbors. We have only the heartiest words of thanks for what you have done in the past, and we look forward with confidence that your efforts will be continued in the future. Help us in every way you can in our purpose to make the paper do

Larger and Better Service

in the cause of Spiritualism. Speak of the paper to your friends as the organ of the

BEST AND HIGHEST THOUGHT

on the great subject that is destined to have such a lasting effect upon all existing systems and creeds, and bring them to a decision by taking their subscriptions, and when you forward your renewal, will you see that it does not come alone.

Recognizing the fact that the circulation of the Spiritual Scientist can be increased largely through the

Personal Efforts of Subscribers

and believing that some who are eminently fitted for obtaining subscriptions cannot afford to give the time, we offer them the following

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Subscriptions to the Spiritual Scientist can commence at any time during the year.

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Send your new names as you get them. Always send the payment for each subscription with the name. We do not receive a new subscription unless payment is made in advance. You can retain the premium for each new subscriber as you send us the names.

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2. The name of the subscriber who sends the money to pay his subscription should be written in full and very plain.
3. The name of the post-office and of the State to which the paper is sent should invariably be given.

BEGIN AT ONCE.

as this season of the year is most favorable for getting subscriptions. Many of you live where we have no agents; most of you know of people who need just the help to be derived from reading this paper; and all of you have friends, whom no agent can secure but who will be decided by a word from you.

May we not then count on each of our readers to do something toward increasing the circulation of the Spiritual Scientist? It may seem but little that one can do, but the aggregate of the work thus accomplished swells into very large proportions when it is brought together here.

If any of those whom you think ought to have are far away, a letter from you will decide them. If any are poor, you may be able to make them a present of the paper.

We ask you to look the field over and note the homes where this paper ought to go, and where, by a little effort on your part, it may go, and for the sake of the good you can do by putting this paper into homes that need it, and whose inmates may receive through it great and lasting benefit, decide to make the effort. Address,

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NEW YORK.

For the past few days we have been in New York city, and for the first time during the existence of the Spiritual Scientist we have been among Spiritualists outside of Massachusetts. The experience has been an exceedingly agreeable one. Heretofore the arduous, multifold duties ever pressing upon an editor who is forced to purchase the life of his paper at the expense of his own comfort has confined us to the office or to such service as might be rendered by doing committee work for Associations that are likewise laboring to advance the cause. Outside of relations thus formed, we had a vague idea of who and what Spiritualists were in other cities; some few have taken an immediate interest in the welfare of the Scientist, and these we knew as friends who had been raised up to encourage the work. To form new acquaintances and find them ready with words of sympathy and endorsement has been among the pleasures of the past week, and we return from the visit animated to renewed exertion by the warm reception we there enjoyed.

New York Spiritualists are active. They attend meetings in large numbers, and support them liberally. When the contribution box passes round it returns with something in it; while in other localities it would be appropriate to return thanks to the guardian spirits that even the box came back safely. The congregations will compare favorably with those of any sect or denomination in every respect. They are composed of practical, liberal people. We wish that Boston had a society that would equal either of them, and hope that an attempt will be made in this direction in the early Fall.

We take this opportunity to publicly express our gratitude for the many kindly greetings we received.

SETTLED SPEAKERS.

That a society of Spiritualists would best grow and prosper under the watchful care of an earnest spiritual lecturer who was engaged for several months or a year, or perhaps permanently, rather than for a few weeks, is a position that has often been taken by the Spiritual Scientist; and wherever the system is in vogue, we find that it does produce marked results in every direction. Charitable associations are soon formed; indigent mediums and Spiritualists are sought out and cared for; men and women actuated by the noblest of motives, a desire to do good unto humanity, become acquainted with each other and strengthen the society by social gatherings that cement the bonds of friendship; and so on through a catalogue of benefits. The speaker is thereby surrounded by the best of conditions, as any observer can easily perceive, and some of the best efforts are given forth to those who gather weekly for counsel or instruction in the philosophy of Spiritualism.

The time was when Spiritualists thought they "knew

it all," and two or three Sundays at the most were sufficient for a speaker to tell all that he or she knew. So much being expected of them, there came a mass of hasty generalizations covering the whole ground of Spiritualism, but producing little or no effect because they were generalizations. Any one of these to have been properly presented to the average intelligence would have required the time allotted for a whole lecture, rather than the few minutes in which it was hastily asserted.

Better days are dawning. Reason is resuming sway. There is a desire to know the truth and to feel sure of every inch of ground before it is passed over. The mania for new faces is weakening, and there is a growing inclination to hold fast to a jewel and give it a good setting when it is found. The Progressive Society of New York, which we visited last week, is a case in illustration. Mrs. Nellie Brigham has now been with them some months. The same faces are seen at the services morning and evening, and at the close the kindly interchange of greetings between friends, the social feeling so apparent, confirms our belief that the interests of speaker and society are one, and prosperity will follow where there is a true union between the two. Other societies have had a similar experience when a sincere, earnest lecturer has been engaged.

HOW TO BECOME A SPIRITUALIST.

The London Spiritualist reports the sermon of Canon Gilbert on Spiritualism, assumes that he means well and believes his own words. As a test it asks him to utter from his pulpit in his next sermon the following paragraph, which Mr. Gilbert has signified his willingness to do :—

"In reference to what I said on the last occasion about alleged imposture among professional mediums, the editor of the Spiritualist has asked me to tell you that there are but two or three professional mediums in the whole of Great Britain, and that Spiritualism rests, not upon them, but upon manifestations evolved at home among private people. He recommends you to have nothing to do with any professional medium or Spiritualist, but to form circles in your own homes, by four or five of you sitting, with no strangers present, in subdued light with your hands upon a table, and singing hymns, after opening the seance with a prayer for manifestations like those once vouchsafed to the saints of the Catholic church, coupled with the request that if the supplication is evil, nothing whatever may take place. He says that experience tends to show that one out of every three or four such circles obtains the phenomena, consequently that many of you may thus obtain them with no Spiritualist present, whereby the imposture theory I broached last Sunday week is in his opinion answered."

EDITORIAL PARAGRAPHS.

The Spiritual Scientist will be sent to any address in the United States for one year, on receipt of \$2.50.

GENERAL Robert E. Lee comes back through the Banner of Light medium, and speaks to countrymen, North and South.

THE BLISS family are giving materializations at Knickerbocker Hall, Philadelphia. Maud Lord and Mrs. Thayer are in the same city.—A SCIENTIFIC Spiritualist says if

the voice of authority is brought to bear upon children with great force, and continuously, between the ages of seven and fourteen, they can never think for themselves afterwards and will be always subordinates, being spiritually maimed.—

DR. H. B. STORER has been speaking in Stafford, Conn., for the past few Sundays, meeting with excellent success. Dr. Storer is often called to attend and conduct funeral services, the law of adaption finding him a ready and well-attuned instrument to voice the needed inspiration on such occasions.

EXPERIMENTS ON animals by a magnetic physician have proved highly successful. A pet dog has been cured of a paralytic attack of the spine. All of the magnetized patients seem very grateful for the attention and endeavor to give expressions to their feelings. Hereafter dogs and cats will be added to the list of patients.

IN SOME experiments in magnetism, out of 140 persons, many of them of high character and education, 89 of them in the conscious state could read clairvoyantly printed mottoes inclosed in boxes or nutshells. The power seems to belong to every individual, although with some it is latent, while with others it is highly developed. It can be induced by the will power of another person as well as by the subject himself.

SPIRITUALISM IN THE UNITED STATES.

New York. — Progressive Spiritualists.

MRS. NELLIE BRIGHAM is lecturing for the Society of Progressive Spiritualists. In the morning, last Sunday, her text was furnished by the audience, who sent in about twenty subjects, out of which she made an intelligent and instructive discourse in a sweet and modest manner. No lecturer in the field excels this lady in the qualities which adorn a woman, she wears her jewels with grace and dignity, and they are spiritual. Her evening discourse was from the text, "Watchman; what of the Night." At the close of the exercises, Mr. Newton, the president of the society, requested the editor of the *Spiritual Scientist* to address them upon Spiritualism in Boston, and the aims, purposes and wants of his paper, which being done, the society appointed its president, and Mr. Jones a committee to unite with that raised by the Harvard Rooms Conference to forward the interests of that paper.

Boston. — Readings and Discussions on Spiritual Science.

Emma Hardinge Britten's Readings and Discussions on Spiritual Science at New Era Hall were fully attended last Sunday evening, when the lecturer read a number of beautiful extracts from "Art Magic" on the subject of "Magic in Nature," or natural occult forces. The ideas developed tended to show that every sense was appealed to and every faculty of the mind had its correspondential supply in the occultism of nature.

The meaning of signs, tokens, warnings etc., from natural portents, was admirably explained. The views and practices of the ancients in divination, were ranged under their true category of magnetic influences, and the powers and abuses of witchcraft were shown to owe their potency entirely to the force of psychology. The author of *Art Magic* never fails to draw a strong line of demarcation between black and white magic, and the good and evil motives which prompt magicians.

The sternest moralist can scarcely exceed this profound writer in his scathing denunciation of magical practices on the exercise of spiritual powers for base or evil purposes. A number of striking passages were read concerning the influence of stones, gems, crystals, herbs, narcotics charms, spells, talismans etc., also analyses were given of the effects deducible from the use of different colors, in illustration of which, the author has cited Mrs. Hardinge Britten's remarkable experiences with the celebrated color doctor of St. Louis, as detailed in the "History of Modern American Spiritualism." The experiments thus narrated were very interesting and deserve to be carefully considered.

On the subject of tone, and the different effects produced on the human organism by noise or music, the author's remarks are so profound that they merit republication in every journal devoted to psychological analyses.

Mr. Rhoades cited a number of instances in which he considered the subject of the readings might be illustrated. He expressed his firm belief in the deep and universal sympathies of nature with the human mind, and declared his opinion that this reading was one of the most important throughout the whole interesting series.

Mr. Wetherbee expressed his admiration of the sublime eloquence they had been listening to, both from the author of *Art Magic* and his inspired interpreter, but he did not believe in the large claims advanced for the potency of will. He had tried it in his own case, and willed himself all manner of successes, but somehow he always got tripped up until he had begun to lose all faith in the efficacy of will. He took exception, also, to Mrs. Britten's desponding view of the present Spiritual situation. He found Spiritualism everywhere, heard perpetual enquiries from his unspiritual acquaintance for mediums, also could give more information on the subject; in short, he believed that there never was a time when the world was more interested in Spiritualism than at present.

Miss Doten being present and loudly called for, expressed her disavowal of any interest in the subject of signs, tokens, spells, charms, and the practices of witchcraft to which extensive reference had been made in the reading. She classified all such things as vain and idle superstitions, alleging that the Spiritualists in general had been far too superstitious, and that the true methods of soul culture were the elevation of the reason, the use of common sense, judgment, and all the powers of true selfhood.

Mrs. Britten in summing up remarked that it was one thing for an author to explain the practices of past ages, and another to endorse them. Because the *rationale* of ancient magic, witchcraft, and spiritism, had been analyzed and explained in the book she had read from, merely superficial commentators assumed they were a part of the author's creed, or recommended for imitation. She reminded her hearers that the writer had again and again denounced the practices he explained, and analyzed them no less as a matter of curious information, than to show that all their value or potency referred at last to the two great elements so frequently alleged in those writings to be the columns which supported the temple of Spiritism, namely, "Magnetism and Psychology."

She reaffirmed her assertions concerning the vast range of Nature's sympathies, and the duty of every true psychologist to make them a study, insisting that we are all the subjects of Nature's occult powers, consciously or unconsciously, and that we shall never be true spiritual scientists until we enter upon their investigation scientifically and perseveringly. She wound up an excellent illustration of her own power to magnetize and psychologize her listeners, by reminding them that the greater was the demand for spiritual light and knowledge, the more imperative became the duty of the Spiritualist to furnish it, by presenting to the world a thoroughly complete and practical scheme of Spiritual Science. Mrs. Clapp sang with more than her accustomed animation a fine original song entitled, "The Violet returns with the Spring."

SPIRITUALISM AND THE PRIESTS.

The Church of St. Mary's, Moorfields, London, is one of the largest and richest Roman Catholic places of worship in that city. The Very Reverend Canon Gilbert, D.D., has commenced a series of sermons on Spiritualism, its manifestations and its scientific and religious aspects. In his first, reported at length in the London papers, is a full description of a seance held by four Catholic priests, of whom the reverend gentleman was one, with a prominent physical medium. Two of them held him, a third watched for whatever might happen, and the lecturer called off what was desired of the spirits; he says: "I asked him if the spirits would play on two musical instruments in the corner of the room. He sat looking at these instruments for a quarter of an hour fixedly, but they did not play, and the spirits did not come. I next said to him, 'I have heard that you can write on a slate without contact with it.' He replied, 'I have that power.' I said, 'I have here a slate covered with brown paper, and so anxious have I been to be convinced that I have not even shown it to my brother clergymen. I will put this slate under my arm.' I held it there for a quarter of an hour, but no writing came." These are fair samples of the experiments, and it is needless to say that all were fruitless. The substance of the remainder of the sermon was that all of the prominent mediums had been exposed, and all the manifestations of the present day could be produced by legerdemain.

RELIGIOUS THOUGHT can never vanish from the world, as religion is ever inherent in the inmost principle of the human soul. As mankind progressed in knowledge all narrow sectarianism and prejudice would be swept away, and in the course of time all religions would pass into one, and that one would be Spiritualism.—J. J. Morse.

THE OUTLOOK.

NOTES AND NEWS FROM OTHER COUNTRIES.

England.

DR. MONCK is probably released by this time. His sentence expired May 9.

HOME, THE medium, has drawn upon himself from various quarters an immense amount of abuse through his book, just published, entitled, "Lights and Shadows of Spiritualism."

THE SLADE case is finished. The attempt to have the case heard on its merits has failed. The rule for a mandamus was discharged, and the application of Slade's counsel for costs was refused.

THE REV. Joseph Parker, D. D., in a new London journal called the *Fountain*, records that the planchette gave him the name of the architect of a new city temple. He did not know it himself, and asked the question mentally.

THE PHANTOM dog case, to which allusion was made in these columns two weeks ago, has been satisfactorily settled by a gentleman of an investigating turn of mind, who, in company with the owner of the late dog, went out to hear the ghostly bark. The owner heard it very distinctly, and could swear it was the identical bark which it used to have, but the gentleman sees no sufficient reason for supposing that it may not have been a dog not yet dead, and distant at the very least half a mile.

Australia.

THE DAVENPORT brothers netted \$5000 from ten performances in Adelaide, Australia.

J. M. PEEBLES and Thomas Walker, the English boy lecturer, have both arrived in Australia. Trance speaking is entirely new there.

From the London Spiritualist.
PROPHETIC DREAMS.

At a recent meeting of the Psychological Society of Great Britain, the Rev. W. S. Moses read the following records of psychological phenomena, which he said had been furnished to him by friends, and were thoroughly well authenticated:

A PROPHETIC DREAM IN RELATION TO TRIVIAL CIRCUMSTANCES.

Some ten years ago I was preparing to pay a visit to a friend in Cambridgeshire. I had never been in that county, and my friend was a new resident there. But I knew that when with her I should be only an hour's journey by train from H—, where there still lived an old gentleman whose house had always been open to my father when he had been at the University; and my father proposed that, if possible, I should go over and call on his old friend. At this time my maid was trimming a white dress of mine with black lace, and I had given orders one evening that the lace was to be put on in a straight band. When she called me the next morning, she awoke me suddenly from a dream; and I lay for a few moments thinking of the dream, which would have faded from my memory had not a feminine weakness impressed it on me. All I remembered of it was, however, only what I was dreaming at the very moment I was awakened; which was, that I was in a strange room, wainscoted three feet high, and that I was standing near a dressing-table, with my white dress on with black lace on it, not in straight bands, but in festoons; and, trailing over my dress, one end of it in my hand, was a long, broad, old-fashioned worsted-work bell-rope. A maid came into the room, and, turning round to her, I said, "Look at your bell-rope: I have pulled it down in ringing for you." In the course of the morning following my dream, I told my maid that I had changed my mind about the black lace, and that she was to put it on in festoons, as I had seen it in my dream; which accordingly she did.

I went into Cambridgeshire, and in course of a few weeks I went over to H—, and called on my father's friend. He was not at home, so I left my card and address. He came to see me and invited me to pay him a few days' visit which I did. While dressing for dinner the first day I arrived at his house, I rang the bell for the maid; in pulling the bell the rope came off from the top. Still my dream did not recur to me. With the long, broad worsted-work in my hand, I returned to the dressing-table; and, as the maid entered the room, I turned my head round to her, and saw the bell-rope trailing over my dress, with its festooned trimmings. I looked at her and said—"Look at your bell-rope;" and then my dream flashed on my memory. I should have said then, as I have often said of other such flashes of a sense that events have occurred before—"Oh, it is a case of unconscious cerebration; I have not really dreamed it." But in this instance the trimming of my dress had been altered in consequence of the dream.

MONEY RECOVERED THROUGH PROPHETIC DREAMS.

About the year 1830 there was living near Windsor a retired Waterloo officer, Colonel V—, with his wife and three daughters. He one day received a letter from his family lawyer requesting the loan of £300. The lawyer assured the Colonel that the money would be returned in a very few days; that it was required to meet a mere temporary demand, which, though a large one, was only a transfer of funds; that he would give security if the Colonel wished it, but that it really was needless, only it was absolutely necessary that the money should be in his hands on the following day. The Colonel was not a rich man; he could ill afford to lose £300; nevertheless, being on friendly terms with his lawyer, he decided on complying with his request, and he sent the cheque for £300 by post that evening. His wife and daughters knew of the transaction, and made no objection to it. But that very night the second daughter, Emma, awoke from her sleep, disturbed by a vivid dream that the lawyer had levanted with the loan, leaving his affairs in complication, and having defrauded several of his clients. Much disturbed by the powerful impression of the dream, Emma awoke her elder sister, sleeping in the same room, and told her the dream, and her own disturbance thereat. The elder sister talked the matter over, but concluded by advising Emma to go to sleep, for "it was only a dream"; and the lawyer was such a respectable man that

it was absurd to think of his being guilty of fraud. Emma at last fell asleep again, but only to awake again with a repetition of the dream. This time she got up, went to her parent's room, and told her father of the dream and of her own impression of the truth of it. He, however, thought nothing of it and bade her go to sleep. A third time did she sleep, and a third time did she in dream receive the reiterated assurance that her father would lose the money. She went a second time to her father, whom she now inspired with some anxiety, so much so that he at once arose, awoke the household, and ordered the carriage with post horses to be ready by six o'clock in the morning. He wished to arrive at the lawyer's private house (to which the lawyer had requested the Colonel to direct his letter), before the lawyer should receive the letter, and then he purposed telling him that he had altered his mind. The Colonel and his daughter Emma posted up to London, arrived at the lawyer's house, asked if he were at home, and were told he was, but was not yet down stairs. The servant showed the early callers into the dining room, where, on the breakfast table, the Colonel saw his own letter. He at once secured it, and put it into his pocket before the lawyer came down. When he appeared, the Colonel made excuses for his early appearance, adding that he came to make his own apologies and regrets for not acceding to the lawyer's request, but he could not lend him any money.

Three days afterwards the Colonel at Windsor received news that the lawyer had escaped abroad, his frauds and embezzlement having been discovered. Emma's dreams had been perfectly correct.

PROPHETIC DREAMS IMPERFECTLY IMPRESSED.

The following dreams were not *precise* presentations of subsequent events; in some respects they are more wonderful, as there seems to have been an effort made, but in vain, to represent the coming events. All that was accomplished was the misrepresentation of a very extraordinary occurrence, and yet so peculiar were the circumstances, that one cannot fail to see something more than a chance coincidence in the matter of the policeman and the rings, and something more than idle fancy in my maid's waking impression.—G. T. C. M.

In 187—some of our most intimate neighbors were Mr. B. and his only son George. Mr. B. was a widower, and George was the hope and ambition of his life. The young man was a barrister on the—Circuit, but at the time when the dream and its tragic explanation occurred he was at home, and had a small boat for sailing on the estuary near which he lived. His father had given to George on his coming of age some valuable rings of his mother's, and George used to wear some of these all day long, however rough might be his occupation. More than once, when out sailing with him, I had induced him to take off these rings while he was pulling oars and tackling ropes, &c. Mr. B. was a county magistrate, and consequently George was known to all the police in the neighborhood, and he knew some of the police serjeants by sight and name. One Saturday morning, before going down to the breakfast room, he went into his father's bedroom to narrate a dream he had had, and which was so vivid and had made such an impression that he thought it best to tell it at once, in case it should prove prophetic. "I dreamed," said he "that I was walking up Fyle Hill—two miles from here—and that I was stopped by police serjeant Turton with a stranger. Turton asked me to give him up the rings I had on my hand, which I refused to do, of course. He persisted in threatening to use force to compel me to give them up; but though he had a friend, and I had not, yet he did not touch me. He then said, 'Well, Mr. George B., as you won't give me the rings, you must give me a cheque on Martin's Bank in the town.' Somehow I did yield to that demand, and gave him the cheque; but having done so I instantly returned, got to the Bank before Turton did, and told the clerks not to cash it, as it had been obtained from me under compulsion." This was the dream. It was never exactly fulfilled, but its partial solution was received next day, Sunday, for at mid-day on Saturday George B. went out alone, for a few hours' sail on the estuary, assuring his father he should be home to dinner. A violent gale set in suddenly, a gale which did much harm all along the south coast, and it must have capsized the boat, for the young man did not return home; and on Sunday morning a report reached Mr. B. that a boat, like his son's, had been found driven on shore on the coast beyond Fyle Hill, in the

beat of Sergeant Turton's duty. The poor father, with his old servant who had been nurse to George, drove at once to the place, saw the boat with its remains of tattered sail, but there was no trace of his son. At last, after some hours, the body was found washed up on the shore further away. It was carried into a little public house, where Mr. B. had it taken, Turton, the policeman, assisting. There was nothing further to be done, and the unhappy father left the inn to return home. Just as he was getting into his carriage Turton came to him, and said, "If you please, sir, I have ventured to take these rings off Mr. George's fingers, as I think they are too valuable to be left in such a house as this." The very man of whom George had dreamed as desiring to deprive him of the rings, did actually take them off his hand!

Of course a sharp look-out was kept all along that shore for anything else that might be washed up; and on the Monday evening Turton came to Mr. B., bringing his son's hat, a straw hat, with the ribbon of his college round it. "And if you please, sir, I dreamed last night that young Jewsbury, the fisherman, picked it up, and brought it to me; and this afternoon who should come with it but young Jewsbury. He did not know whose hat it was, but I knew by the ribbon!"

To this sad tale I may add a prophetic impression, not a dream, which occurred to my own maid the Sunday previous to the fatal Saturday. She had been for many years in one family, and was seated in church next to the old servant of Mr. B., who had been nurse to George; and the two faithful women were not very far from Mr. B., who was also in church. My maid was distracted for a considerable time during the service, with a painful sort of waking dream that her master's only son (my brother) was drowned, and that she and her master were looking for his body, which they eventually found under a wall on a shore. Here, as in George's dream, there was a confusion in the presentation of the fact.

A DREAM ABOUT A DROWNED MAN.

The following is from the Spiritual Magazine, June, 1873:—

On Saturday night a villager named Andrew Scott dreamed of being along the coast on St. Cyrus sands, and finding a man among the rocks under Whitson Houses. On the following morning he told his wife he would go and see if there was anything in his dream. He took another man with him, to whom he told his errand, and on reaching the spot, there was the drowned man, washed among the rocks, just as he had seen in his dream. He was taken ashore, and the case reported to the St. Cyrus authorities. He is supposed to be one of the men belonging to *The Providence*, wrecked Dec. 19, 1872.

DANIEL HAMILTON, Johnshaven, Kincardineshire.

Jan. 20, 1873.

Mr. Stainton-Moses then asked, "Who gave the information in the foregoing cases?" Serjeant Cox and Dr. Carpenter are requested to reply.

MRS. SIDDONS.

Professor Plumptre called attention to the anecdote told by Mr. Stainton-Moses at a preceding meeting, about Mrs. Siddons, to the effect that once in a draper's shop she nearly frightened one of the assistants into fits by the tragical manner in which she glared at him, and asked, in relation to the fabric in her hands, "Will it wash?" He (Professor Plumptre) had searched out the original anecdote in an old book. The Kembles were distinguished for their calmness and dignity, and it seems that Mrs. Siddons said, in a calm way, to the assistant, "I wish to see some socks." These were shown to her, upon which she remarked:

"The socks are good, but think ye they will wash?"

Kemble was in the habit, almost, of speaking in blank verse. One day a crossing-sweeper asked him for a copper; and Kemble, giving him one, said—

"See that thou hast a penny."

Then, turning to his friend Bannister, he said:

"Bannister, it is seldom that I do these things,
But when I do, I do them handsomely."

Mr. Stainton-Moses remarked that no doubt Professor Plumptre's version was a right one. Last week he had only quoted the anecdote to show the unwisdom of emphasizing small matters in speech.

The Spiritual Scientist will be sent to any address in the United States for one year, on receipt of \$2.50.

From the Religio-Philosophical Journal. A FEW FACTS ABOUT POPES.

BY S. H. PRESTON.

Pius IX is in the 87th year of his age, and upon the 16th of next June will have occupied the papal throne 31 years. This is the longest reign in the annals of the popes. Though many of the popes have lived to a very advanced age (Clement II and John XXII reigned till 90 years of age, Gregory XII till 91, and Gregory IX till 100,) it is remarkable that none except the present pope, has ruled as long as St. Peter, whose pontification, as claimed by papists, lasted 25 years. Hence it is customary to remind each pope at his election, "*Non videbis annos Petri*," (Thou wilt not see the years of Peter).

"The first of all the popes was Peter,
For five and twenty years he reigned;
No pope of all that followed have,
Save Pius IX, this length attained."

According to St. Malachy's prophecy, "No other pope would reign so long as St. Peter but the last one, and before his death Christ will come." Archbishop Armagh, in Ireland, seems also to mark Pius IX as the last pope.

Catholics enumerate 259 popes, while some Protestant authorities make the list 297, which includes the twenty-four anti-popes. Of these 26 were deposed; 19 were compelled to abandon Rome; 64 died by violence; 18 were poisoned; one was shut up in a cage; one was strangled; one smothered; one died by having nails driven into his temples; and one by a noose around his neck.

Of all the popes who have occupied the Roman See, nine only have retained it for a longer period than 20 years; while 133 have reigned but five years, 32 less than one year, 12 less than one month, and many sat in Peter's chair but a few days.

The popes have been well advanced in years at their election (Clement X and some others being upwards of 80) with but few exceptions, viz: Innocent III, elected at 37 years of age, John XI at 25, Gregory V at 24, John XII at 18, and Benedict IX at 12.

The average reign of popes has been seven years. One hundred popes occupied the papal throne during the reigns of the thirty-seven sovereigns of England from William I to Victoria; there were fourteen popes during the reigns of Louis XIV and Louis XV in France; eight during the reign of Henry III in England, and eight during the reign of Elizabeth; eleven during the reign of Alfred, and twelve during the thirty-five years that Edward I occupied the English throne.

An interregnum of months, sometimes of years would ensue between the death of the pope and his successor. The whole time that the Holy See has been thus vacant is nineteen years.

Most of the popes have been of obscure origin. Sixtus IV, like St. Peter was a fisherman. John XXII was of mean extraction. St. Gregory VII, the celebrated Hildebrand, was the son of a carpenter. Sixtus V was a swineherd. Adrian VI was the son of a weaver. Benedict XII was the son of a baker. Benedict XI was the son of a shepherd. Urban VI was the son of a poor cobbler. Alexander V was at one period of his life a poor beggar; and Adrian IV (Nicholas Breakspear, the only Englishman who became pope) was the son of a beggar, and for a long time himself subsisted on alms, for which he was compelled to beg.

MATERIALIZATIONS.

The subject of materializations seems to present each week a new phase for consideration. If the more wonderful sights were nearer home the readers of these columns might occasionally be favored with the experiences of a correspondent. It is barely possible, in the words of the poet, that "Distance lends enchantment to the view," and the phenomena in England appear better on paper than the case will warrant. Yet the witnesses are apparently sound, and the evidence worthy of attention. This week there is the story of a scientific man in England, who, through the power of a private medium that has been developed in strict accordance with the laws governing the phenomena, has been able to take the materialized spirit by the arm, escort her across the room to the piano, and while arranging the music at her side she vanished, melted into nothing, dematerialized, and in another second had re-formed and called him from another portion of the room.

DREAMS.

'Tis superfluous to think of the dreams of multitudes; the astonishment remains that one should dream; that we should resign so quietly this deifying reason, and become the theater of delirious shows, wherein time, space, persons, cities, animals, should dance before us in merry and mad confusion, a delicate creation outdoing the prime and flower of actual nature, antic comedy alternating with horrid pictures. Sometimes the forgotten companions of childhood reappear.

"They come, in dim procession led,
The cold, the faithless, and the dead,
As warm each hand, each brow as gay,
As if they parted yesterday."

Or we seem busied for hours and days in peregrinations over seas and lands, in earnest dialogues, strenuous actions for nothings and absurdities, cheated by spectral jokes, and waking suddenly with ghastly laughter, to be rebuked by the cold, lonely, silent midnight, and to rake with confusion in memory among the gibbering nonsense to find the motive of this contemptible cackinnation. Dreams are jealous of being remembered; they dissipate instantly and angrily if you try to hold them. When newly awaked from lively dreams, we are so near them, still agitated by them, still in their sphere—give us one syllable, one feature, one hint, and we should repossess the whole, hours of this strange entertainment would come trooping back to us; but we cannot get our hand on the first link or fibre, and the whole is lost. There is a strange wilfulness in the speed with which it disperses and baffles our grasp.

A dislocation seems to be the foremost trait of dreams. A painful imperfection almost always attends them. The fairest forms, the most noble and excellent persons, are deformed by some pitiful and insane circumstance. The very landscape and scenery in a dream seem not to fit us, but like a coat or cloak of some other person to overlap and incumber the wearer; so is the ground, the road, the house, in dreams, too long or too short, and if it served no other purpose would show us how accurately nature fits man awake. There is one memory of waking and another of sleep. In our dreams the same scenes and fancies are many times associated, and that too, it would seem, for years. In sleep one shall travel certain roads in stage-coaches or gigs, which he recognizes as familiar, and has dreamed that ride a dozen times; or shall walk alone in familiar fields and meadows, which road or which meadow in waking hours he never looked upon. This feature of dreams deserves the more attention from its singular resemblance to that obscure yet startling experience which almost every person confesses in daylight, that particular passages of conversation and action have occurred to him in the same order before, whether dreaming or waking—a suspicion that they have been with precisely these persons, in precisely this room, and heard precisely this dialogue at some former hour, they know not when.

Dreams have a poetic integrity and truth. This limbo and dust-hole of thought is presided over by a certain reason, too. Their extravagance from nature is yet within a higher nature. They seem to us to suggest a certain abundance and fluency of thought not familiar to the waking experience. They pique us by independence of us, yet we know ourselves in this mad crowd, and owe to dreams a certain divination and wisdom. My dreams are not *me*; they are not nature, or the not-me; they are both. They have a double consciousness, at once sub- and ob-jective. We call the phantoms that rise the creation of our fancy, but they act like mutineers and fire on their commander; showing that every act, every thought, every cause, is bipolar, and in the act is contained the counteraction. If I strike, I am struck; if I chase, I am pursued. Wise and sometimes terrible hints shall in them be thrown to the man out of a quite unknown intelligence. He shall be startled two or three times in his life by the justice as well as the significance of this phantasmagoria. Once or twice the conscious letters shall seem to be unlocked and a freer utterance attained. A prophetic character in all ages has haunted them; our dreams show like the sequel of waking knowledge. The visions of the night bear some kindred to the visions of the day. They are the maturation often of opinions not consciously carried out to statements, but whereof we already possessed the elements. Thus when awake I know the

character of Rupert, but do not think what he may-do. In dreams I see him engaged in certain actions which seem preposterous—out of all fitness. He is hostile, he is cruel, he is frightful, he is a poltroon. It turns out prophecy a year later. But it was already in my mind as character, and the sibyl of dreams merely embodied it in a fact. Why then, should not symptoms, auguries, forebodings, be, and, as one said, the meanings of the spirit? We are let, by this experience, into the high region of cause, and acquainted with the identity of very unlike-seeming effects. We learn that actions whose turpitude is very differently reputed proceed from one and the same affection. Sleep takes off the costume of circumstances, arms us with terrible freedom, so that every will rushes to deed. A skillful man reads his dreams for his self knowledge. Yet not the details, but the quality. What part does he play in them—a cheerful, manly part, or a poor drivelling part? However monstrous and grotesque their apparitions, they have a substantial truth. The same remark may be extended to the omens and coincidences which may have astonished us. Of all it is true that the reason is always latent in the individual. Goethe said: "These whimsical pictures, inasmuch as they originate from us, may well have an analogy with our whole life and fate." The soul contains in itself the event that shall presently befall it, for the event is only the actualizing of its thoughts. It is no wonder that particular dreams and presentiments should fall out and be prophetic. The fallacy consists in selecting a few insignificant hints when all are inspired with the same sense. Every man goes through the world attended by innumerable facts, prefiguring (yes, distinctly announcing) his fate, if only eyes of sufficient heed and illumination were fastened on the sign. The sign is always there, if only the eye were also; just as under every tree in the speckled sunshine and shade no man notices that every spot of light is a perfect image of the sun, until in some hour the moon eclipses the luminary; and then first we notice that the spots of light have become crescents, or annular, and correspond to the changed figure of the sun. Things are significant enough, heaven knows; but the seer of the sign—where is he? We doubt not a man's fortune may be read in the lines of his hand, by palmistry; in the lines of his face, by physiognomy; in the outlines of the skull, by craniology; the lines are all there; but the reader waits. The long wave indicates to the instructed mariner that there is no near land in the direction from which they come. Belzoni describes the three marks which led him to dig for the door to the pyramid of Ghizeh. What thousands had beheld that same spot for so many ages, and seen no three marks!—*R. W. Emerson in North American Review.*

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