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SPIRIT MATERIALIZATION.

BY PROF. W. H. CHANEY.

Presuming the absence of all that is fraudulent, I will now proceed to an examination of what honest and intelligent spiritualists denominate materialization.

Electricity is usually styled a "force." This is hardly correct. By the aid of a lever I may be able to raise two thousand pounds, when I could not raise a thousand pounds without it or some other mechanical power. But the lever is not strictly a *force*; it is merely the agent employed to perform a certain act. It is not, in any sense, self-acting. I consider electricity in a similar light. It is an agent which a man may employ in a thousand different ways. If there are spirits, they, also, may employ electricity as an agent. Man may either accumulate electricity, or he may generate it. Spirits may accumulate it; perhaps generate it. I do not know.

I have given especial attention to the phenomena of table-tipping and table-raising. I have seen a piano, weighing seven hundred pounds, tip as lightly as though it did not weigh fifty pounds. This was in the parlor of a large hotel in the city of Washington, in the daytime, when there were more than forty persons present. I sat so I could touch the lady performer. There was no contact of any person or machinery so far as I could detect, with the piano, except the lady's fingers with the keys. She played a march, and the tipping of the piano kept exact time like the beating of a base drum.

Having first satisfied myself that the manifestations were

genuine, I next set myself to work to discover the cause. The process was long and tedious, for the invisibles whom I consulted did not use the alphabet, but answered one tip for no, two for don't know, and three for yes. Avoiding all details I will give the substance of what I learned from the invisibles.

The requisite conditions for powerful manifestations were: 1. A tipping medium. 2. A circle of mortals around the table, who should be passive and harmonious. 3. A circle of spirits inside the circle of mortals. 4. A circle of spirits outside the circle of mortals. 5. There should be at least five mortals and fifteen spirits, comprising the three circles. True, the manifestation might occur when only the medium was present, but the foregoing was much more desirable.

The agent employed by the spirits was electricity. This was a puzzler. I knew of no law under which electricity could be so accumulated within, or beneath or upon a wooden table, whereby a rapping, tipping, or raising should be the result. I asked if a mistake had not been made in the answer. The answer was repeated with emphasis. I still doubted; the table acted as though possessed of muscles and was going into convulsions. For a long time I could not think of a question the answer to which of yes or no, would help me out of the difficulty. Another medium who was present advised me to calm down, lay aside the positiveness that was evidently on the increase, and perhaps the spirits might be able to impress upon my mind the desired question.

Whether the spirits impressed me or not I am unable to say, but in the end I managed to guess out the proper questions, and when I at last comprehended the theory how the spirits employed electricity as an agent, the table seemed in a perfect ecstasy.

The power obtained by pressure of the atmosphere, as in an air gun, for instance, afforded the first clue. Electricity was not employed exactly that way, but something like it. There was always an abundance of electricity on the floor, as mortals prove by the aid of an electrical machine. Spirits could accumulate electricity by a different method, without any machine. I could not understand this method, even if I had printed directions, and could not employ it if I did understand the *modus operandi*.

Having it massed they could suddenly send forth a current, either upward, downward, or laterally, producing the manifestation desired. There was nothing about it to excite wonder.

In answer to my enquiry if spirit materialization was true, there came a most emphatic no. Again I was puzzled, but after a long period of reflection and guessing on my part, I was gratified to receive their approbation that I had guessed right. I will condense as briefly as possible the substance of my statement, which they approved, omitting what I said and they rejected by a single tip of the table.

The brain is the seat of consciousness; all sensations are referred to it; it decides upon all impressions pertaining to the five senses. When diseased, injured, or compressed, its balance is destroyed and its decisions faulty. The cerebrum (for it is of this I am speaking), is divided into two hemispheres, each of which is capable of acting separately, like the eyes, ears, etc., but we know the sensation is more sure if both, being without environments, act in concert. We may read by the exercise of one hemisphere of the brain, while the other is thinking of something else. Sometimes in delirium a patient imagines himself two persons. This shows that the harmony of action between the two hemispheres has been destroyed. Under certain complications of disease of the nervous system the patient sees his "double," that is, a person just like himself. Under other complications the patient sees his "familiar," which is not himself. To the patient this familiar is a perfect entity, with whom he can converse, shake hands, hold converse, and so forth. Therefore he is astonished, not to say insulted, when told that his "familiar" is a myth. He has the evidence of his own senses to the contrary, and it is as useless to dispute with him as with a man in the delirium tremens.

"Familiars" take every form imaginable, either beast, bird, or human. It is related by Carden, that Niphus had a bearded demon who gave him lessons in philosophy. This was merely one hemisphere of the cerebrum patronizing the other, resulting from disease or injury. Of a similar character was the manifestation witnessed in the poet Tasso, at Bisaccio, Italy, as related by Manso. One day Tasso informed Manso that his "familiar" was coming, and that he should observe the interview and be

convinced. Manso looked but saw nothing except the sunbeams glancing through the windows. He was about to ask where the alleged spirit was when Tasso began to speak with great earnestness, sometimes asking questions and sometimes giving answers—the whole in such a pleasing manner and with such elevated expressions that Manso listened with admiration. When the conversation ended Tasso inquired of his friend if his doubts were now removed, and was greatly astonished when he informed him that he had ~~seen~~ no third person in the room or heard any voice except Tasso's. Not long after this Tasso became a raving maniac. He fancied that invisible persecutors had denounced him to the Inquisition. One day, in the apartments of the Duchess of Urbino, he drew his dagger to stab a domestic, believing him to be one of his secret enemies.

The case of Tasso proves conclusively how real to the victim these apparitions are. He was unable to distinguish between the myth and the entity. Similar phenomena are often observed in the delirious and insane. On one occasion I was watching with a young friend very low with fever. He had been married but a few weeks and fairly worshipped his wife, who was equally devoted in her attachment. With difficulty I had persuaded her to retire to another apartment, promising to call her should there be any marked change. Soon after midnight my friend began to mutter and become restless. Then he showed signs of being delirious. In vain I strove to soothe him. He swore he must get up and defend his wife from ruffians. I ran to the door and made a pretence of driving them away, assuring him that he could depend ~~upon me~~ to protect his wife. This quieted him, but only for a moment. With a wild yell he sprang up in bed. I seized and thrust him back. For a few seconds he lay still, and I thought the paroxysm had past. The noise aroused his wife and I heard her coming to the room. I started to meet her and assure her there was no cause for alarm. The moment my face was turned from him he sprang out of bed and rushed past me. I caught him with both my arms about his waist. Then he gave a most unearthly yell, and in spite of all my efforts, dragged me towards his wife. She hurried forward, with outstretched arms, to assist me. Then he shouted, "There is one of the d—d villains now; let me kill him!"

The next moment his wife lay stunned at his feet, struck down by the hand of him who loved her better than he did his own life. In a moment I seemed metamorphosed into a giant. I caught him up like an infant, put him upon the bed, and for an instant was as wild as he was, for I shook my fist in his face and said I would beat his brains out if he offered to move.

This startled his wife, and she came staggering to me, begging that I should not strike him, for he was out of his head. There she stood, all pale and trembling, the blood running down and staining her white robes, from a cut in her lip, the blow having loosened two of her teeth. It was a strange scene and worthy the brush of an artist.

When my friend recovered he remembered, like a dream, his impression that some ruffians were about to assault his wife; also, that he saw on entering the room, when he sprang up and knocked him down. He would have killed him but for me. His memory of my threatening him was quite indistinct, for he was then very tired and sleepy. The fact was, he was then relapsing into a stupor. He never could understand how he mistook his wife for a man.

I did not state the incidents, just recited, to the spirits, but merely the scientific facts, therein embodied, which were endorsed by three tips. I have now given the incidents, (and might give thousands similar,) by way of corroborating the spirits.

From these phenomena we deduce that any disorder of the brain results in an unconscious, erroneous conception of the mind. Furthermore, the disorder of the brain may result either from injury or disease. To this may be added two occult causes of the disorder. 1. A magnetic action which disturbs the equilibrium of the neurena (nerve fluid). This may be self-induced, or produced by another, there being an entire absence, in both cases, of either disease or injury. 2. An electric action upon the nervous system which science has hitherto failed to produce, and which only spirits can accomplish.

We further deduce that a circle of three hundred thousand spirits, acting in sympathetic concert, can produce upon the brains of one hundred thousand mortals, at the same instant, precisely the same impression. I mean that every one of the

mortals shall see a tall, or short spirit, hear a voice and all hear the same words, see and grasp a hand that all will describe as exactly the same; all smell the same odor, and so forth; but there is no spirit visible, no hand, no voice and no odor. Yet every one of these hundred thousand would cheerfully make an oath that there was a materialization. The numerous incidents all corroborate the fact, and the circumstance that all gave precisely the same account, would naturally convince any one who has not studied deep and long the mysteries of science and philosophy.

This paper is already longer than I intended, and yet I have barely commenced with my deductions. Therefore I must defer the further consideration for a further occasion, merely giving notice that in the conclusion I shall show the scientific relation of dreams to other cerebral phenomena. The dudes in science may scoff at me, but I defy them to deduce from the facts in Nature any theory to contradict my conclusions.

In conclusion, I desire to call attention to certain mediums who advertise to produce spirit materializations. As a rule, they should be treated as suspicious characters. Only the very credulous look upon them in any other light. Scores of them have been caught and exposed, and it is a fact worth remembering that in *every* case where the alleged materialized spirit has been seized and held, a mortal, with flesh and blood, has been found beneath the pretended spirit lace and gossamer. Whenever it shall appear that the "grabber" has found nothing more real beneath the apparent white robes than a shadow, then I shall be confounded and will confess that I have been in error. Finally, for the sole purpose of arriving at the truth, I hereby challenge: 1. Sceptics who deny spirit communion with mortals. 2. Scientists who maintain the popular Idea of spirit materialization. 3. The mediums who profess to induce materialization, that they produce a case where the "grabber" does not find a concealed mortal. As for "transfiguration," to argue against it would be as much a waste of time as to argue against "transubstantiation," or changing the wine and water into real blood and meat of Christ.

Portland, Oregon.

ASTROLOGICAL PREDICTIONS CRITICISED.

MR. JAMES MONROE, *Editor Dream Investigator*: Dear Sir—In your issue for June you published an interesting article entitled “Astrology,” and therein narrated the circumstances of the prophecy of the assassination of President Abraham Lincoln and the close of the war, by the somewhat celebrated astrologer, Thomas Lister. With your permission I will offer a brief criticism of this, “one of the greatest prophecies ever made.” The writer claims to be pretty well versed in the so-called science of astrology, as handed down to this age in the *Tetrabiblas* of Claudius Ptolemy, the *astronomicon* of Julius Firmicus, and further elucidated by Placidus, Morinus, Lilly, and the most of more modern writers, as he has read all the “standard astrological authors, and has probably the largest collection of works on the subject in this country. The astrologer who has examined the natal figure of Abraham Lincoln, calculated for the time given by Prof. Lister—2 o’clock a. m., February 12, 1809,—will readily perceive on what planetary configuration he based his prediction of danger from “a pistol shot or some infernal machine.” This figure is given in Raphael’s *Guide to Astrology*, Vol. II. According to the celestial scheme, 4 degrees of Gemini were in the cusp of the seventh house, which house is in opposition to the first house, or ascendant, and the latter is supposed to have much to do with the health of the nation, and especially in this case because the ascendant was “given of life.” Now Lister knew from an inspection of his ephemeris that in December, 1864, Mars, the planet believed to cause gunshots and other wounds, would be retrograding over the cusp of the seventh, in opposition to the ascendant of Lincoln’s natal figure. After passing the cusp of the seventh about three degrees, the planet became direct, and the last of January retraced the cusp of the seventh house. Lister said in January, 1865, the nation would again be in danger from some “deep, base plot.” If the assassination had taken place in December, or the following January, the prediction would certainly have been remarkable, but as the fatal shot was not fired until the middle of April, it was a humiliating failure in an astrological sense, as the supposed evil influ-

ence had spent its force a quarter of a year before. Neither would a change of the figure to a time earlier or later in the night have mended the matter, as by no scheme could Mars be made to retrograde in opposition to the ascendant on the 14th of April, 1865. To pass the seventh direct would not be an evil transit sufficiently powerful to predict such a prophecy upon. Mars having transited in opposition to the ascendant about every two years during this nation's life without serious results. In January, 1818, Mars transmitted the opposition of the ascendant and was stationary in the eighth degree of Gemini, and again in January, 1850, this time stationary in the twenty-fourth degree of the same celestial sign, but I never heard that Mr. Lincoln was in danger of "gunshots or infernal machines," or threatened with any bodily harm at those periods. But the truth is, Professor Lister did not know the time of President Lincoln's birth. In the very article containing this celebrated prophecy of his, he stated that he was not in possession of the hour, even of birth, but thought, judging from the personal appearance of the native, that when the birth took place the first degrees of Sagittary were rising, and chose 2 a. m. as the time. The fact is, however, Professor Lister copied Lincoln's horoscope, date and all, from Prof. Broughton's "Planet Reader," published in Philadelphia. The engraved figure, with a likeness of Mr. Lincoln, was given in that periodical in the September issue, 1860, four years previous to the Lister prophecy, and Professor Broughton therein stated he did not know the hour of birth, but judged from a careful examination of the nativity that the true date was about 2 o'clock in the morning, and he set his figure north four degrees of Sagittary rising. But this method of discovering the exact time of birth by personal appearance is nothing more than guesswork, and no one knew this better than Lister himself. That Prof. Broughton could not locate the ascendant by personal appearance, we have proof in the nativity of John C. Fremont. In June, 1862, this professor "thought," after examining the nativity, that Gen. Fremont was born a few minutes before midday, with Taurus rising, but the next December he learned from the General himself that the true time was 11 p. m., with Libra rising. He made a similar failure in judging of General Grant's nativity. He decided, after

Careful inspection, that he was born a little before midday, whereas the General's father subsequently informed Prof. Lister that his son was born a little after sun rise! The horoscope of Prince Albert is another and noted example of the fallacy of attempting to decide the moment a person was born by mental or physical characteristics. All the great astrologers of England, including the celebrated "Zadkiel," had carefully studied this nativity, and the conclusion arrived at was that he was born with either Aquarius or the middle of Sagittary rising, but after the death of the Prince Consort, a letter was discovered in Gray's Memoirs of the Prince, which proved that the birth took place at 6 a. m., Aug. 26, 1819, with nineteen degrees of Virgo rising!

I have probably said enough to exonerate astrology from having anything to do with Prof. Lister's so-called prophecy, but I am perfectly willing to put him down as a very good guesser. His prediction of the surrender of the Confederate forces and close of the civil war, was a closer hit, but as it was based on the same natal figure of the president, and the transit of Mars through the seventh house, the above remarks are applicable to it also. The astrologer observed that the ruddy planet of war would leave both the house of enmity and the "ruling sign" of the United States, (Gemini) about the first of April, and risking a prediction thereon, made a national reputation as a prophet. That it was nothing more than a happy hit is apparent from the fact that Mars had transited the same house and sign in March and April, 1863, with no perceptible effect on the rebels.

Some time I will, if agreeable, say something about Prof. Lister's old Latin folio, the "*Angeli Opus Astrolabi*," which he professed to prize so highly, that he told the writer of this article it was the only astrological treatise that should not be consigned to the flames!

ALYTHIA.

August 6, 1884.

THE LABORING MAN'S MOTTO.

Eight hours' labor; eight hours' play;
Eight hours' sleep, and three dollars a day.

SPECULATIONS ON THE POLITICAL FUTURE OF
EUROPE.

BLUE ISLAND, Sept. 4, 1884.

Editor Dream Investigator: While pondering over your able editorial upon the revelation of II Esdras, concerning the coming "Downfall of the Monarchal System of Government," I was impressed with these thoughts: England is on the point of dissolution; Germany, France, Austria, Italy, and Russia are secretly forming alliances against her. The colonial policy of Germany has engendered strained diplomatic relations between the two countries; France seeks a foothold in Madagascar and China, and quarrels, as does also Italy, with England on the Egyptian embroglio; Russia encroaches on Asiatic inland provinces; India, like Egypt, is ripe for revolt. Canada is careless of English interests. England will ere long melt away as does the ice-berg off Newfoundland coast. Then comes the tussle for position in the new order of things. Existing alliances will be shamefully broken. Austria, as was Poland, will be absorbed by Prussia and Russia; Germany taking "*German Austria*" with its capital, Vienna, Tyrol, Siebenbergen, Silesia, and, perhaps, Bohemia; while Russia will accept as her share the slave provinces, as Wallachia, Croatia, etc. Hungaria will become a republic, and will join issues with Poland in future struggles for political existence. Austrian Empire, as the map will show, is the "head in the midst." Germany and Russia will survive the general wreck of empires. Austria out of the way, Italy will become a republic at once, so to speak. Spain, between republican France and Italy, will follow suit by force of existing circumstances. The same forces that made France a republic are in existence in Spain and Italy at *this very moment*, yes, and in Germany and Russia as well. In Germany this revolutionary element is called socialists, as also is the case in Austria; in France and Spain it is the "commune;" in Italy it is the "Internationale," as is also the case in Hungaria and Switzerland; in Russia it is called the nihilists. Now that Germany and Russia are the only existing monarchal governments in Europe, the revolutionary elements will have more freedom of

action. The next struggle will burst out in the German Empire; at first it will be an internal strife, but outside influences will draw Russia into the struggle for purposes of conquest. The *freedom loving Germanic race* will strike down (with the assistance of outside republican elements) the monarchal reign of government, and Russia, pressed on all sides, will retreat, only to meet the now fully organized nihilists, by whom it will (as an empire) die a violent death indeed. What the Socialists, Communards, "Black Hand" (of Spain) and Internationales of civilized Europe did will be duplicated by the Asiatic "*Brotherhood of Orientals*." In the language of Frederick Hecker, the hero of the German revolution of '48: "If it thunders in Berlin it will also thunder in Calcutta."

A republican form of government is not all that is aimed at in the revelations of either Daniel, Esdras or St. John; something far ahead of this is hinted at—the "Kingdom of heaven on earth." The fatherhood of God, and the brotherhood of man—of ALL men.

CHAS. A. DILG.

(*To be Continued.*)

P. S. To counteract the impression that I think Austria *exclusively* as representing the "head in the midsts," spoken of by Esdras, would here make this rectifying statement that the Austrian Empire (Oestreich) together with that of the German Empire (Deutsches-Reich), in my opinion constitute such "head in the midst." BOTH ARE GERMAN EMPIRES. What is known as the German Empire is ruled by the "*House of Hohenzollern*," while that of the Austrian Empire is ruled by the "*House of Hapsburg*," both of them ancient German dynasties. Until of but comparatively late date these two empires constituted under one head what was known in history as the "*Holy Roman Empire*," under Germanic rule.

I shall anxiously await your promised interpretation of St. John's great visions. Charge \$5.00 per year and still would I subscribe for the DREAM INVESTIGATOR.

REMARKS.

In the foregoing article our learned correspondent has given a very graphic outline of the history, present situation and probable future of the great powers on the eastern continent; but we must insist that he errs in claiming Austria for the "head in the

midst;" for it does not correspond to the description given of that head by the prophet. Austria is not "greater than the others;" neither has it "had the governance of the world more than all the wings that had been;" neither has Austria "put the whole earth in fear." Therefore, although Austria appears locally in the midst, it is certainly not the greatest head of the eagle which has been described by the prophet as being in the midst.

Great nations or governments, while resting quietly in peace, do not figure conspicuously either in history or revelation. It is the warlike and aggressive nations which make most history. The Chinese are a great nation, but there is little in either history or revelation about them; and Austria, although a great nation, her locality is such that she cannot dictate terms to the great nations which surround her. They rather dictate terms to her. Therefore we must adhere to our conclusions as previously published.—ED.

IDEOLOGY.

Ideas reign with *power* supreme,
 Controlling our humanity;
 May be, in sleep, as in a *waking* dream,
 True or *false* as the case may be.

Editor of the Dream Investigator:

Dear Sir — I had been thinking of sending you a fraternal long before I saw the mistake made of my hope for humanity in your number for August, 1884, and the only reason why I have not done so is, that I would not *unwittingly* divert the winds that fill the sails of your craft; nor am I desirous of interfering, in any way, with your estimate of *dreams*, as evolving phenomena from which we may obtain much knowledge of psychology. I approve of *investigation*, and my opinion is that your brains are as competent for the evolution of ideas, for you, as mine are for me. Hence, as we are both investigators, we cannot be far apart if we both use the same terms, in the same sense, and especially if we both adopt the scientific *method of investigation*, which is to admit *nothing* to the sum total of valid knowledge that has not been practically *demonstrated* by *experiment*. And now if I were to

ask my friend how he would propose to *experiment* either on *dreams* or upon the human mind, I am not advised as to the answer he would give me. I have, since 1836, *experimented* both upon dreaming and upon the human mind, and my experiments have resulted in hygeinic and psychological discoveries, which, as it seems to me, take rank with that one in *physical* science, (the consternation and the correlation of all forms of force,) of which the immortal Faraday said that, "it was the greatest discovery that the human mind is capable of making."

As I, myself, believe MAN to be the greatest miracle in the whole of things, a knowledge of *Ideology* or *Mental Science* must be admitted at the head of the subject of our study. Had a general knowledge of psychology prevailed among all the people six or more thousand years ago, there never could have been nine millions of men, women and children put to death under a *false suspicion* called witchcraft. No such legends as those in the bible could have been written. No such stories of "gods" born in India or Judea. And were the clergy of the present time to discover, as I did, nearly fifty years ago, the psychological law of *selfhood* and *self induction*, their clerical coats would fall spontaneously from their shoulders. Six years after I discovered the *dual* law of selfhood (*self induction and evolution*), in New York, I issued *The Magnet*, a scientific monthly, in which to lay my investigations before the public. In the meantime I had letters of approbation from Dr. John Elliotson, *Cantab*, F. R. S. Dr. Elliotson was also the author of a large volume on human physiology, and editor of *The Zaist*, devoted to psychology. He was president of St. Thomas Hospital, London. I had letters also from the Rev. Chauncy Hare Townsard, N. M., of Trinity Hall, Cambridge. He was the author of the first English volume ever published, a 12 mo. work, "Facts in Mesmerism." In the *theory* of Mesmer I never believed. It is not true, either, in respect to the human "will," nor in respect to the *transfer* of ideas as such, out of one brain into another.

And, to this, perhaps, I ought to add, that long after I made the discoveries in hygeine and in psychology here alluded to, my *ideas* were appropriated by a number who claimed them as their own. Thus a man in Washington, D. C., who dubbed himself as a Dr. And he admitted the fact to me in 1852, that he had

borrowed his idea of *selfhealing* from my "Theory of Nutrition." A Dr. W. B. Fahnstock, of Lancaster, Pa., adopted my discovery, and called it "Statuvolence," and published a book with this title, more than thirty years after he had written contributions for my Magnet, in which he had endorsed my theory, fully and freely. In 1857 J. B. Campbell visited me at my place of business, in Boston, to whom I freely explained my method of self-healing, whereupon, the next I heard of him he had gone to Cincinnati, Ohio, where he dubbed himself as an "M. D.", and had established a sanitarium for the cure of disease by his "new discovery" of what he calls "Vita-pathy." And now he has a "college" for educating "V. P." doctors. He has published tracts, quoting me as having endorsed his practice.

And a Dr. A. C. Green, Harrisburg, Pa., has adopted my theory, calling it "Omnipathy." No matter what names may be given to the truth, I have had some experience in my journey thus far for learning how much may depend upon the *temperament* with which we are born, as our characters and our love of virtue for virtue's sake. And how much the temperament and the habits and the state of the health determines as to *dreaming*, and the *trance*, *fits* and *insanity*. The blade cuts not so much according to its shape and size, as according to its *temper* and its *fitness* to the thing to be done; we do not hew blocks with a razor; nor can we *measure* the human mind with a yard-stick; nor can it be weighed in the scales of the chemist; nor should it be difficult to understand how it is that the trance, fits, dreaming, hallucination and insanity are generally confined to a given class of temperaments. Jesus has been reported as having said that "a few were saved." Only "a few" in comparison with the many that are lost. Christianity, therefore, is a *speciality* unadapted to the condition of the whole human race. So is modern spiritualism a *speciality*. Only "a few" can be mediums, for assisting nondescript "spirits" in finding out what to say to those who question them.

Moreover, it is only "a few" human brains in which the *knowing faculty* called "clairvoyance" can become so excited now and then, in *dream*, in the *trance* and also in *insanity*. The best manifestations of this *knowing function* I have ever witnessed, have been in cases of insanity. But it is sometimes man-

ifested in dreaming, and gives occasions for what has been called "prophetic dreams." It is *knowledge without the use of the external senses*. And whenever such cases occur psychology may, perhaps, suggest a peg upon which truth may hang a hope for humanity's future.

CORRELATIVE PHENOMENA.

As there is a manifest *kinship* in the phenomena, (abnormal or artificial,) so there is a *likeness* in the *temperament*, the *idiocrasy* that allows of such manifestations. And as an illustration of my meaning here, I will state, that, when in 1847, giving my scientific lectures in Tremont Temple, in Boston, Mass., Christians, (Protestant and Catholic,) and clergymen came upon my platform, self-entranced by their own ideas of that state, (ideas are evolved and "faith comes by hearing,") and one of the entranced clergymen, as he approached me, with his eyes closed, clapping his hands, he shouted aloud:

"Glory! glory to God, Brother Sunderland! This is better than any camp-meeting or love-feast. Glory to God! This is the same as when I was converted to God, and his love was shed abroad in my soul. Glory to God! Now I see the heavens opened as Peter did, and Jesus on his throne."

And all that were in the same state of entrancement, shouted "amen," signifying an agreement in their "vision and revealing," as Paul (2 Cor. 12, 1.) called them when he was so obfuscated that he did not know whether he was dead or alive.

LA ROY SUNDERLAND.

Quincy, Mass., Sept. 4, N. E. 109.

CLEVELAND AND BLAINE ELECTION CAMPAIGN.

Party strife is very rife,
It warps the voter's brains;
It will *Cleveland* on every hand,
Or give us the *chil-Blaines*.

THE PHRENOLOGICAL THEORY OF DREAMS.

 DR. J. C. SPURZHEIM.

“Watching is called the state wherein the will can put in action the organs of the intellectual faculties, of the five senses, and voluntary motion; but it is impossible to define watching as the state wherein all these organs are active, for it cannot happen that all the faculties are active at the same time; all organs, being fatigued, take rest, and this state of rest is sleep; but any particular organ, or even several organs, may be active while the other organs rest; and the peculiar sensations or ideas which result from this particular activity constitutes that which is called *dreams*, which are more or less complicated according to the number of the active organs.”—*Outlines of the Physiognomical System of Drs. Gall and Spurzheim*.

ANDREW CARMICHAEL, M. R. I. A.

“In the gradual progress from intense sleep, when there can be no dream, to the moment of perfect vigilance, see what occurs. The first cerebral organ that awakes enters on the train of thinking connected with its faculty, some kind of DREAM is the result; as organ after organ awakes, the dream becomes more vivid, and as the number of active organs increases, so does the complications of the dreams; and if all the internal organs are awake, the man is still asleep until his waking senses bring him into direct communication with the world.”—*A memoir of the Life and Philosophy of Spurzheim*.

EDWARD BINNS, M. D.

“Reminiscent dreams are explicable on the principles of phrenology as taught by the disciples of Gall; and did *all* dreams admit even of this qualified explanation, there would be no difficulty in adopting the phrenological theory wholly, as I have done partially in the text. But phrenology only explains those which can be traced to some past action or motion of the brain, or, in a word, reduces the cause of dreams to recollection of events or memory, and leaves all others unexplained.”—*Anatomy of Sleep; Appendix*.

ROBERT MACNISH, M. D.

“Following the bent of their waking idiosyncracies persons who have strong passions for music often dream of singing and composing melodies; and the ideas of some of our finest pieces are said to have been communicated to the musician in his sleep. A mathematician, in like manner, is often engaged in the solution of problems, and has his brain full of Newton, Euler, Euclid and Laplace; while a poet is occupied in writing verses, and deliberating upon the strains of such bards as are most familiar to his spirit. To speak phrenologically, if the faculty of *Size* is large, then material images, more than sounds or abstractions, possess the soul, and everything is magnified to unnatural dimensions; if *Color* be fully developed, whatever is presented to the mental eye is brilliant and gaudy, and the person has probably the idea of rich paintings, shining flowers or varied landscapes; should *Locality* predominate, he is carried away to distant lands, and beholds more extraordinary sights than Cook, Parry or Franklin ever described. An excess of *Cautiousness* will inspire him with terror; an excess of *Self-esteem* causes him to be placed in dignified situations; while *Imitation* may render him a mimic or player; *Language*, a wrangler or philologist; *Secretiveness*, a deceiver; *Acquisitiveness*, a thief. In a word, whatever propensity, faculties, or passions are strongest in the mind, will, in most cases, manifest themselves more vigorously than others in dreams; and where a faculty is very weak it will scarcely manifest itself at all. Thus, one person who has large *Tune* and small *Causality*, will indulge in music, but never in ascertaining the nature of cause and effect; while another, with a contrary disposition of organs, may attempt to reason upon abstract truths in dreams, while music will never once intrude into the temple of his thoughts. It is but fair to state, however, that the compositions, the reasonings, and the poems which we concoct at this time are generally of a very absurd description; and how admirable so ever they may have appeared, their futility is abundantly evident when we awake.”
—*Philosophy of Sleep.*

REMARKS.

It is true as the doctor has stated, that “whatever propensities, faculties, or passions are strongest in the mind, will, in most

cases, manifest themselves more vigorously than the others in dreams." But in many cases in quite a different manner from that which the doctor has pointed out. *Locality* does not cause one to dream of distant lands, nor does self-esteem cause one to dream of being in dignified situations, unless there is an exciting cause for it. The exciting cause may consist of some future event which may be best symbolically illustrated through the most vigorous faculties or those which have been most exercised. Hence our Rule 5th, Page 12. And in pursuance of that rule King Nebuchadnezzar's dreams foreshadowed the future of governments, and St. John's that of churches and Joseph's (son of Jacob) that of his own personal affairs, etc. We may also repeat for illustration, that any revelation to a school-teacher is generally illustrated by the scenes and associations of the school-room, and to a sailor, by scenes upon the sea or about the ship, etc.; the most familiar associations as well as the predominating faculties giving form to the revelation.

But the doctor proves opposites when he states that some of the finest pieces of music have been composed in sleep; and again that the futility of composition reason and poems are apparent when we awake. It appears that many of his statements are theories which have never been tested by experience.

The composition of music and the solution of mathematical problems and many other things done in sleep proves the sleeping mind to be superior to the waking mind; therefore the phrenological theory of a part of the faculties sleeping while the others were awake and active as accounting for dreams, cannot be true, because a part cannot be greater than the whole.

Dr. Macnish appears to have been of that class who deny with their tongues and pens and at the same time confess the truth with their fears, as is apparent from the following bit of his own personal experience as related by himself:


"I was then (August, 1821) in Caithness, when I dreamed that a near relative of my own, residing three hundred miles off, had suddenly died; and immediately thereafter awoke in a state of inconceivable terror, similar to that produced by a paroxysm of nightmare. The same day, happening to be writing home, I mentioned the circumstance in a half-jesting, half-earnest way. To tell the truth, I was afraid to be serious, lest I should be

laughed at for putting any faith in dreams. However, in the interval between writing and receiving an answer I remained in a state of most unpleasant suspense. I felt a presentiment that something dreadful had happened or would happen; and, though I could not help blaming myself for a childish weakness in so feeling, I was unable to get rid of the painful idea which had taken such rooted possession of my mind. Three days after sending away my letter, what was my astonishment when I received one written the day subsequent to mine, and stating that the relative of whom I had dreamed had been struck with a fatal shock of palsy the day before, that is, the very day on the morning of which I had beheld the appearance in my dream! I may state that my relative was in perfect health before the fatal event took place. It came upon him like a thunderbolt, at a period when no one could have the slightest anticipations of danger."

The foregoing experience of Dr. Macnish occurred when he was a young man; and yet he afterward wrote and published works substantially denying the facts plainly demonstrated by that experience.

After speaking of the hypothesis that dreams may at times give us an insight into futurity, he says: "This opinion is so singularly unphilosophical that I would not have noticed it were it not advocated by persons of good sense and education."

Here is a man who has assumed the office of teacher upon a certain subject. He starts out by limiting nature's possibilities by his own very limited comprehension. He ignores the infallible voice of nature, which has spoken plainly to himself and others, and strikes out upon theories which are adapted to his understanding, although they are flatly contradicted by the manifested facts. He would not even have noticed the opinions which are supported by the facts of his own experience and that of a large portion of the world, were it not for the fact that men of sense and education had previously noticed it. Such authors too often win more popularity than they deserve.

 Life is like a harness. There are traces of care, lines of trouble, bits of good fortune, breaches of good manners, bridled tongues, and every one has a tug to pull through.—*Carrier Dove.*

MYSTERIES OF THE MIND.

Have our spirits the power, under certain conditions, to forecast events that are to occur during earth-life! Doubtless this question has occurred to many while investigating the phenomena of spiritualism. Many manifestations in circles, and when seated with mediums, suggest the possibility of having been caused by the spirits of those present, albeit quite involuntary so far as normal consciousness was concerned. I have been particularly struck with this thought when seated in circles with a certain young lady, whose arms are always so strongly shaken as to move a quite heavy table into quick, vibratory motions. When she is not present answers to questions will be given by raps or tippings; but the moment she joins the circle, her hands, entirely independent of her will, are impelled to strike the requisite responses, sharp and loudly distinct, and as these responses are not often such as she does not wish for, gives proof that her own exercise of will had nothing to do with the answers given; yet why are the raps and tippings instantly changed for the signals of her hands, the moment she can be used for the purpose?

But to the more immediate subject of our question. A friend of mine, I will call him Mr. H——g, a clear-headed, careful observer, was residing in Dayton, Ohio, some two years ago. He had become acquainted with a colored woman named Smith, originally a resident of a far Southern state. Naturally she was more than commonly intelligent for one of her class, but entirely uneducated. From her earliest childhood she had had the faculty of clairvoyance in a marked degree and in peculiar form; also later in life considerable magnetic force as a healer of disease. She not only was devoid of all knowledge of spiritual philosophy, but was a staunch adherent of the Methodist church; nor had she the least understanding of the how or wherefore of her own peculiar gifts. When giving relief by her magnetic treatment, she always mumbles certain unintelligible words, in the firm belief that to them she owes all of potency received by the movements of her hands.

But the most remarkable of this woman's gifts is that which enables her to forecast events, and which has suggested the question at the head of this article. If I state the substance of a sit-

ting given to Mr. H——g, and the almost literal fulfillment of what she foretold, it will, perhaps, place the matter in clearer light than by any other statement.

Mr. H——g's visit was to obtain magnetic relief from severe pain in the head. This accomplished, she sat and clasped his hands, after her usual custom when about to pass into the clairvoyant condition. Remaining totally entranced some fifteen or twenty minutes, in perfect silence, she came back to her normal state and told him that he was soon going on a distant journey by railroad, to a place very much larger than Dayton, where there were a great many big workshops, and black smoke and fire coming out of tall chimneys day and night; but not finding things as he wished here, he would return part way, and stop at a small town, where he would remain at his business for a short period, till he received a message from the large city, when he would go there again and secure such a situation as he desired, which would induce him to settle down to stay. She now described the men he would be employed by, more especially the younger member of the firm, by certain marked peculiarities of face, body and manner; following this by the statement that the business was carried on in an old wooden building, but which was held up and swung about clear of the ground, in token that it would soon be moved away. Afterward, she said, there was a large, new brick shop, full of windows, standing clear of all other buildings; and here Mr. H——g would be started to work, after being received by a tall, slender, light-complexioned young man, having some sort of authority, with hand held out in welcome, and who would make the new situation especially pleasant to him. She then gave a minute description of the interior of the shop; pointing out how the stairway was situated in reference to the room he would occupy, and the entire course he must take from the main door of entrance to the final stopping place; adding, that he would here earn very much increase of salary and be much more satisfactorily situated than he was at present.

When it is stated that she had not the slightest knowledge that Mr. H——g had formed any purpose to leave his present situation (as at the time he had not decided even to himself that he should do so, or in what direction his interest might lead him, if circumstances occurred to bring it about), it will be seen that

the knowledge she had displayed must of necessity have come from some source outside of normal conditions. But the most remarkable phase of her unfoldment lay in this: That some months afterward, the affairs of Mr. H——g came to such shape as evolved the necessity of his seeking some other field of labor, when he first came to Cleveland; but not securing such a situation as he desired, he retraced his steps as far as Norwalk, and there accepted a temporary place to work. Here then he came to view the large manufacturing city and the small town where he was to have a short stay; and soon after came additional fulfillment of her forecast, in the offer of the situation he desired at the larger city. Still more remarkable, he found that the firm he was employed by had just vacated an old wooden building, to take possession of a new brick factory that was not even erected at the time Mrs. Smith had so minutely described it! More than this, the description of the two proprietors, and especially of the young man in authority who would extend to him a hand of welcome, proved true to the life; and if she had stood in the building, she could not have more accurately pointed out the locality of the stairway and route to the room he was to occupy, than she had done. There were many other points of her descriptions that came out strictly correct, but those already set down are amply sufficient.

Now comes the strangest and most wonderful phase of all, and that which gives especial potency to the query of our article. When asked from what source she gained her forecast of events, she said it was from Mr. H——g himself—that it was he who told her all she revealed! And in this statement she never varies. Whoever sits with her for information of the past or present, she invariably insists that they themselves tell her all she reveals while in her trance state, and then she simply repeats it in her conscious condition.

As there is not the slightest valid reason to doubt the truth of this, it irresistibly follows, that the spirits of the sitters are enabled through her peculiar phase of mediumship, to impart knowledge of both past transactions and coming events, entirely independent of bodily consciousness.

In conclusion, this additional query presents itself: If a spirit in earth-life has the fore-knowledge of events as shown in

the case of Mr. H——g, to how much farther extent may it not be possessed? May it not cover the whole range of earth existence?

W. WHITWORTH.

Cleveland, Ohio.

—*From the Religio-Philosophical Journal.*

THE PRESIDENTIAL ELECTION — CLEVELAND AHEAD.

At this writing (September 20), we have but a small portion of what we expect of the political dreamers in regard to the present presidential campaign, but so far as the returns are in Grover Cleveland is ahead, as appears from the following dreams:

1. In the month of September, and year 1880, a certain gentleman (a republican), residing in the state of Kansas, while prostrated with fever upon his bed, fell into a visionary state in which he saw many spirits, and still retaining his consciousness, he mentally asked that he might see the result of the political campaign which was then agitating the country. And in answer to his mental request he was shown a round ring, and a man of good appearance advanced to the ring and took a seat. Soon after the man moved to the left and another took his place. Next after that the ring assumed the form of the letter "D." Now it appears that Garfield and Arthur have fulfilled the first part of the dream, and the change of the ring to the form of the letter "D" is very suggestive of the success of the Democratic party.

The foregoing vision was written and sent to us nearly four years ago.

2. A certain man (also a republican), residing in the state of Tennessee, recently dreamed that he was at a political meeting, and those present were all republicans, and all appeared very happy and jubilant. But soon after they were less jubilant, and negroes appeared in their midst and their unhappiness increased, and so did the number of negroes, until they raised a great riot and broke up in confusion.

Negroes, we have defined as representing scoundrels, error, ignorance, misfortune and death, and in this case I judge they represent the misfortunes about to overtake the republican party.

And the change from a jubilant mood to one of sadness, riot and confusion also points to the defeat of that party. And yet my judgment, based upon the general situation of political affairs, gathered from the news of the day, has, up to a late date, been the reverse of that deduced from the foregoing dreams.

3. A gentleman (republican), residing in Chicago, dreamed that there were two piles of ice. It was said that one pile was democratic ice and the other was republican ice. The democratic ice was in the shade but the republican ice was exposed to the sun and was melting and dripping. The republican says: "We put up ice for the summer heat, they against it." Many other scenes followed but none indicated decided results.

STILL POINTING TOWARD GROVER CLEVELAND.

4. The reading of Jessup's Dream in last Sunday's Gazette, called to my mind a singular prophecy made by an eccentric old man named Taylor, in January, 1865. Taylor then lived near Brownsville, Tenn., and Mr. Joe Biggs, James Hooker and myself, then in the confederate army, took refuge in his house from a snowstorm then prevailing. The old gentleman was a pronounced union man, and was tolerated by his neighbors on account of his eccentricity, and they said, "the old man is crazy."

He met us at the door and at once commenced to preach and prophesy from the bible, and continued to until we left, which was in about four hours. Among the many things he prophesied he said:

"You are rebel soldiers and want to break up this union, but you can't do it. God has decreed that the South must live under the same government as the North, and the rebellion cannot succeed. The southern armies will surrender in May or June, and Lincoln will cease to be president within a short time before March 4, 1865, or a short time after, I cannot tell which. A quasi peace will be established in May or June, 1865, and the government will then be administered by the Lincoln party for about twenty years. Then a new man, almost unknown to the nation, will be taken up by the opposition party and elected president. Then a political war will rage and the northern states will be the principle field of battle. When this war is over the capital will be moved to the Mississippi valley, another constitu-

tion be adopted and a new government built upon the ruins of the old one. Then peace and prosperity will prevail for many long, long years.

I refer you to Biggs and Hooker, who live at or near Colliersville, Tenn., for the verification of this. We too, said the old man was crazy, but the death of President Lincoln, with the surrender of the southern armies, were so fully in accordance with the prophecy of Mr. Taylor that we were forced to believe the old man had method in his madness.

—*Wm. J. Duval, in Little Rock Gazette.*

UNIVERSAL PEACE.

Among our exchanges is an exceedingly neat monthly entitled "The Peace Maker." It is published by the "Universal Peace Union," at 402 Race street, Philadelphia, at one dollar per year.

Its chief work is devoted to the advancement of the principles of arbitration, and its application to national affairs by which its advocates hope to establish universal peace over the whole earth.

Peace is certainly the proper condition of mankind, and it is the destiny that awaits us in this world; but there are other things which must be done before we shall be prepared for that condition.

Necessity is the teacher of nations as well as of individuals. Japan and China would be very tardy in learning the arts and sciences if let alone; but the necessity of self-defense compels them to endeavor to become the equal of other nations; and through that means their progress will be hastened. And furthermore we want no peace until the monarchal system is destroyed and the principles of self-government, republican in form, established throughout the world.

The right of rebellion must be left to the people, and they will yet have much necessity for the sanguinary exercise of that right before we shall be prepared for peace. It was through the exercise of that right that our republic was established, and

there is much more work of the same kind yet to be done in the greater part of this world.

The people can scarcely hope to gain their rights even through rebellion against their well organized oppressors, except they wait and avail themselves of favorable opportunities when their oppressors are contending in deadly conflict with each other. The French nation would still be wearing the imperial yoke if war had not brought them the favorable opportunity of which they availed themselves.

But the "Peace Maker" cannot succeed in establishing peace while ambitious tyrants exercise imperial power; therefore the "Peace Maker" can do no harm, and may do much good by educating the people in the principles of arbitration; for when the proper time comes for its exercise, nations should know how to avail themselves of its blessings.

THE TWO GREAT POLITICAL PARTIES OF OUR COUNTRY.

Two parties are indispensable to the well doing and well being of our country. In regard to official duties the "outs" operate as a partial restraint upon the corrupt tendency of the "ins." As to the questions upon which they claim to differ, they amount to but little more than promises, the like of which the people have long since learned to regard as worthless. Frequent change of the parties in power, although not likely to promote efficiency in the officials, yet it is one of the necessary restraints upon official corruption.

The two great parties have been running numerically very close for several years past. In 1876 the winning horse was a quarter of a million in the rear at the outcome; and in 1880, Hancock and Garfield each carried the same number of states—nineteen; and at the commencement of Garfield's administration, the senate was a tie—thirty-eight to thirty-eight; while in the house the republicans had a small majority of one, out of a total of 393 members. And as to the popular vote Garfield had only 3,033 more than Hancock, and that out of a total of 9,000,000.

THE MIND IN SLEEP.


Singular Dreams Which Seem to the Superstitious to Have Some Prophetic Significance.

Sometimes dreams appear to have some real significance. Prophetic dreams have occurred at times which foreshadowed coming events with considerable clearness. Thus, Galen relates the case of a patient who dreamed that one of his legs had been turned into stone. He was shortly afterwards paralyzed in the same member. Macaria dreamed that he had a severe pain in his throat. When he awoke he was well, but during the day had an attack of quinsy. Forbes Winslow relates a case in which, before an attack of apoplexy, the patient thought in his dreams that he was being scalped by Indians. Hammond relates the case of a lady who had an attack of epilepsy, preceded by the following singular dreams:

"She had gone to bed feeling somewhat fatigued with the labors of the day, which had consisted in attending three or four morning receptions, winding up with a dinner party. She had scarcely fallen asleep when she dreamed that an old man clothed in black approached, holding an iron crown of great weight in his hands. As he came nearer she perceived that it was her father, who had been dead several years, but whose features she distinctly recollected. Holding the crown at arm's length, he said: "My daughter, during my lifetime I was forced to wear this crown; death relieved me of the burden, but it now descends to you." Saying which, he placed the crown on her head and disappeared gradually from her sight. Immediately she felt a great weight and an intense feeling of constriction in her head. To add to her distress she imagined that the rim of the crown was studded on the inside with sharp points which wounded her forehead so that the blood streamed down her face. She awoke with agitation, excited, but felt nothing. Looking at the clock on the mantel-piece, she found she had been in bed exactly thirty-five minutes. She returned to bed and again fell asleep, but was again awakened by a similar dream. This time the apparition reproached her for not being willing to wear the crown.

She had been in bed this last time over three hours before awakening. Again she fell asleep, and again at broad daylight she was awakened by a light dream. She now got up, took a bath, and proceeded to dress herself with her maid's assistance. Recalling the particulars of her dream, she recollected that she had heard her father say one day that in his youth, while being in England, his native country, he had been subject to epileptic convulsions consequent on a fall from a tree, and that he had been cured by having the operation of trephining performed by a distinguished London surgeon. Though by no means superstitious, the dreams made a deep impression upon her, and her sister entering the room at the time, she proceeded to detail them to her. While thus engaged she suddenly gave a loud scream, became unconcious, and fell upon the floor in a true epileptic convulsion. This paroxysm was not a very severe one. It was followed in about a week by another, and, strange to say, this was preceded, as the other, by the dream of her father placing an iron crown on her head and of pain being thereby produced. Since then several months have elapsed, and she has had no other attack."

—*St. Louis Globe-Democrat.*

 A remarkable dream is told by the *Cleveland Leader*. When Captain Pat Smith was building a bridge near Scranton, Pa., one of his laborers was killed. Having worked only one day no one knew anything about him. Several days later, Michael Flanagan, another laborer, got up in the morning and said that during the night the ghost of the dead man had appeared to him and given his name as John Hennessy, and his residence as a certain house in Cleveland. The story was discredited, but Flanagan stuck to it and wrote to Mrs. Hennessy. To the surprise of all his friends, Flanagan got a reply. Mrs. Hennessy had been anxiously waiting to hear from her husband.

—*Carrier Dove, Sept. 1884.*

WHAT A SCEPTIC SAW ON HIS DEATH-BED.

The report of the death of Dr. M. A. Thrailkill is a very strange account. The gentlemen whose names are therein mentioned, and who declare they heard a mysterious sound before Dr. Thrailkill gave to shouting, are men of truth, candor and not given to superstitious beliefs. We have no explanation to offer. We here publish the account as it was written by the brother of the deceased.

DIED—On the 12th day of April, 1883, of bronchitis, Dr. M. A. Thrailkill, at his residence in Camden county, Mo.

Dr. Thrailkill was born in East Tennessee, July 11, 1839, and in all his early life was very sceptical in religion; but during his sickness he became perfectly resigned to death and spoke often of the change. He said that God had a purpose in his death and He did all things well, and he could trust Him. He spoke of the strong ties of nature which make us love to live, but said those ties were weakened by pain and suffering which made us willing to die.

About 2 o'clock on the night of the 6th, Clarence Vernon, Joe Green and General Russell were watching over him, and some mysterious noise was heard about the head of his bed, and he threw out his arms and shouted: "Glory to God! Hallelujah! Here they come! Clarence, don't you see them?" and then turned and addressed the spirits, saying: "I have been waiting and watching for you some time, and you have come at last." Then, after resting a little, he said he saw heaven and hosts of angels and Jesus. He said he saw father and mother, sister Mariah and his first wife as well as others. He said that heaven looked like a large circle of bright stars, and one in the midst looked like the Lord Jesus. He then said: "This is no excitement with me; I know what I am saying, and I don't want you to doubt it for one moment, for I saw just what I said I did."

Thus lived and thus died Dr. M. A. Thrailkill. About 8 o'clock on the night of the 12th he passed into a tranquil sleep, and his body now lies beneath the clods of the valley, while his soul is enjoying that beautiful heaven which he saw so brightly.

DREAM EXPERIENCE.

A WOMAN'S STRANGE DREAM.

On Friday night a young woman of this city dreamed that she saw a friend of hers play the important part of bride in a wedding. The phantom bride's dress was as plainly portrayed on the mental retina of the dreamer as if she had seen it with her waking eyes. The groom's appearance was equally distinct. Yesterday afternoon the dreamer met the bride's brother, and learned for the first time that her dream had pictured a fact. His sister had been privately married on the previous evening to a miner from Chihuahua, Mexico, and she wore the dress described. The visionary had no previous reason to suppose that the wedding would ever take place. Here is a nut for the mental physiologists to crack.—*Denver News.*

A DREAM SAVES A DOG.

There was great rejoicing in a South street household this morning over the restoration of a pet dog. Three weeks ago this day Dot was missed, and even a three-line advertisement in the best advertising medium in the country failed to disclose his whereabouts. The owner was plunged in grief at the unaccountable disappearance of the pet, and was nearly prepared to suspect the neighbors of foul play. It also worried the almost life-long employee of the family, and last night his sleep was troubled by dreams, in which he constantly saw the missing dog in an old, unused well, partially filled up with dirt and ashes, beneath the side piazza. He was so deeply impressed with the dream that he was unable to sleep after midnight, and at six o'clock this morning the household was startled by the sound of loud hammering on the side piazza. The man was removing the flooring, and sure enough, when the well was exposed to view, there was the missing dog, alive and well, and overjoyed at the prospect of liberation. Although confined three weeks in this narrow prison, without food or water, and air not of the purest, Dot seemed as lively as ever, with no appearance of emaciation.—*From the Auburn Advertiser.*

Mr. Editor: Dear Sir — Please find enclosed a few of my dreams for publication, if you think them worthy.

Two years ago I dreamed that I was out in the yard and my

attention was suddenly drawn to two empty buggies standing in a deep pool of water. When I awoke I told my husband and he said we would have a big rain. Now there was no appearance of rain about that time, but sure enough the next day we had a heavy rain. So I was put in weather prophet for our family. For rain I would see the ground all covered with water. For snow I would see the ground covered with snow. For sleet I would see the trees and fences covered with icicles and the quantity of each represented the greatness of the storm, and the number of people I would see always represented the number of days before the storm. But the strangest part of all was that on awakening I could see with my eyes closed, a Shaker lady coming alone toward me, over a vast plain. She would come so near me that I could discern her height and dress but not her features. I remained weather prophet for one year, from September to September again, and the Shaker lady ceased to appear as sudden as did my dreams on the weather, and I have never seen her since. The most singular part of my dreaming is this: If I have anything of importance that I would like to know, I ask the question on going to bed at night and it will be answered correctly by dream, and I can always depend upon the answers I get in this way.

MRS. A. C. LAWHEAD.

Gilman, Ill., Sept. 8, 1884.

REMARKS.

The foregoing dreams in reference to the weather were not symbolic forecasts, but foresights of that which was literally seen afterward. They furnish another illustration of the ability of the spiritual mind to reach out to the things of the future. Or in other words it is the union of the natural and spiritual worlds whereby the natural mind retains the impression of matters perceived through instinct or intuition.

LAW PRACTICE.

For another illustration of the unjust practice of our courts, a subscriber sends us the following:

“The theory of the law is all right, but the vile corruption in the practice of the same is quite another thing. When a man starts out to be a lawyer he may be honest, but it soon becomes

his interest to be dishonest. This might be illustrated by stating some facts which took place in one of the Kentucky courts. What I am about to relate are facts. A noted horsethief was on trial for stealing a horse. He had many times before been arrested but always managed to escape without punishment; but this time it was supposed the state had a clear case, and would certainly convict him. The prisoner recognized his situation and sent for Judge B., one of Kentucky's most able lawyers, and offered all his worldly wealth to the lawyer if he would procure his acquittal. The case was tried before a jury, and the state *proved beyond a doubt* that the prisoner *was guilty*. But Judge B. made one of the most powerful efforts of his life, and so muddled the law and the evidence in the minds of the jury that they brought in a verdict of 'not guilty.' And Judge B., in congratulating the prisoner on his acquittal, said, 'but you did steal the horse, didn't you?' The prisoner replied: "Really, Judge, since hearing your argument, I don't think I did."

THE JUBILEE.

BY LIZZIE DOTEN.

The world hath felt a quickening breath
 From Heaven's eternal shore,
 And souls, triumphant over Death,
 Return to earth once more.
 For *this* we hold our jubilee;
 For this with joy we sing—
 "Oh, Grave, where is thy victory?
 Oh, Death, where is thy sting?"

Our cypress wreaths are laid aside
 For amaranthine flowers;
 For Death's cold wave does not divide
 The souls we love from ours.
 From pain, and death, and sorrow free,
 They join with us to sing—
 "Oh, Grave, where is thy victory?
 Oh, Death, where is thy sting?"

Immortal eyes look from above
 Upon our joys to-night,
 And souls, immortal in their love,
 In our glad joys unite,
 Across the waveless crystal sea
 The notes triumphant ring—
 "Oh, Grave, where is thy victory?
 Oh, Death, where is thy sting?"

"Sweet spirits, welcome yet again!"
 With loving hearts we cry;
 And "Peace on earth, good will to men!"
 The angel hosts reply.
 From doubt and fear through truth made free,
 With faith triumphant sing—
 "Oh, Grave, where is thy victory?
 Oh, Death, where is thy sting?"