

Original Poetry.

Written for the Religio-Philosophical Journal.

THE SPIRITS' DESIRE.

By D. P. Wagner, M. D.

O home above! for thee I sigh,
When will the moments come
When I shall lay my body by,
And with the angels roam?

FULFILLED PREDICTIONS.

From All the Year Round.

One of the many curious topics of every day talk is the real or alleged fulfillment of real or alleged predictions. We say "every-day talk" because, for obvious reasons, the prophecies treated by the theologians cannot be noticed here. Of such predictions as seem to have been really fulfilled, let us speak with becoming fairness, keeping clear from all discussion as to the possession, by exceptional persons, of exceptional powers of foresight. There are many reasons why every prediction ought to be judged closely and searchingly to see whether it will stand its ground or not—whether it can render a good account of its birth, parentage and general history.

many of the so called predictions of the great fire of London. Most of them kept clear of the precise date; while few having the required precision of date could with certainty be traced to a period anterior to the predicted event. Instances are well known in which predictions appear in manuscript in some old book, but with no satisfactory proof of the date of the writing. There is one, credited to the fifteenth century, seeming to prefigure the Crimean war:

In twice two hundred years the Bear
The Crescent will assail;
But if the Cock and Bull appear,
The Bear will not prevail.

Colloquialisms suspiciously like those of very recent times. The French have a liking for a curious kind of prediction or omen, involving the addition of numbers contained in dates, and connected with the lives of distinguished personages. For instance, Robespierre fell from power in 1794, and the first germ of the Napoleon era may be dated from the same year; add to 1794 the four component numbers, one, seven, nine, four, and we come to 1815, the year when Napoleon's power finally ended. Louis the Sixteenth ascended the throne in 1774; add 1774 to one, seven, seven, four, and they make 1793, the year when the ill-fated monarch was executed. The great French Revolution began in 1789; add this to one, seven, eight, nine, and we arrive at the year 1814, when the exile to Elba put an end to the French conquests in Europe. The Bourbons were restored in 1815; add this date to one, eight, one, five, and we have the date 1830, when the Bourbons were once more expelled. Louis Philippe was born in 1773, and came to the throne in 1830; add 1830 to one, seven, seven, three, and we come to 1848, the year of his expulsion. His queen, Amelie, was born in 1817; add 1817 to one, seven, eight, two, and we arrive in the same way at the precise year 1848. Once more, that royal couple were married in 1809; add 1809 to eight, eight, eight, nine, and here again crops up the fatal year 1848. It is impossible to say how many hundreds of royal and imperial dates would have to be examined before these seven strange coincidences could be found; but we can scarcely wonder that a people fond of such numerical oddities should attach a sort of fatalism to dates. Early last year there was a good deal said on this subject in France, arising out of the following collection of figures. The present Emperor, Napoleon the Third, was born in 1808, and became Emperor in 1852; add 1852 to one, eight, nought, eight, and you get 1860. Again, his Empress, Eugenie, was born in 1826; add 1826 to one, eight, two, six, and there similarly arises the date 1860. Again, add 1852 to one, eight, five, three, and for a third time you arrive at 1860. "Therefore," it was thought by some, "1860 will witness the downfall of the empire." When the year passed over without any such catastrophe, the figures were manipulated a bit; the Prince President was not actually crowned Emperor till 1853. Predictions can often be made to accommodate themselves to ascertained facts by some such manipulation as this. Still, there can be no doubt, that the dates here collected are very singular; they are odd coincidences, if not fulfilled predictions; and the world will probably see a good many more of them.

The hereditary nobility and old country families are the subjects of many curious speculations of this kind—mostly credited, if at all, by the uneducated peasantry of the neighborhood. Sir Bernard Burke has collected many such stories. One relates to the Lambton family. There is a legend that, in the time of the Crusaders, the head of the house consulted a witch as to the best mode of killing a serpent, monster, or dragon. The witch instructed him, but at the same time told him the most fearful story that achievement by putting to death the first living thing he might afterward behold, under penalty that, "for nine generations, the lords of Lambton shall never die in their beds." A plan was laid that a dog should be the victim, but by a mischance the lord's father happened to be the first living being he saw after killing the serpent, Lambton refused to be a parricide. After that it was a fact that nine successive lords of Lambton died otherwise than in their beds. In the Ferrers family, also, there was an old tradition that, whenever a black calf was born at Chartley Park (where the cows were usually of a peculiar sandy white), a Ferrers would die that year. There were six deaths in the family in about thirty years, and each death was preceded by the birth of a black calf. Eastbourne, in like manner, has its local legend. Sir Anthony Browne was holding a revel at Cowdrey Hall in the time of Henry the Eighth. A monk appeared, and warned him that, because he had received the church lands of Battle, and the prior lands of Eastbourne, the curse of fire and water should rest on his descendants. It was recorded that, in a period of one hundred years, Cowdrey Hall was burnt down, the owner was drowned in the Rhine on the same day, the male line became extinct, all the sons of the female line likewise became extinct, and the estate again fell to female recipients, who could not hold the title. Very few of these local legends, it is hardly necessary to say, have ever been traced to authentic sources.

the present forms of church government will be dissolved," leaving the year and the century quite undetermined. The mother of the first Napoleon, Madame Letitia Bonaparte, when the star of the house had sunk, often expressed a confidence that her grandson would one day be Emperor; but it was known that the son of Napoleon was the youth whom she had in her thoughts, and not the son of Louis who is now Emperor. A manuscript of old date says that:

When time shall come that M and B
With its own fist shall joyed be,
And followed by an A and C
Then Britain shall trouble at the Blue Lily.

Omnibus, this; but then, when one interpreter makes it out to mean the year 1699, another prefers 1900. An old almanac is said (though I know not on what authority) to contain the prediction:

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By the power to see the way through Heaven,
In eighteen hundred and thirty-seven,
Shall the year pass away without any spring,
And on England's throne shall not sit a King.
Only half true, at most, seeing that William the Fourth reigned the first half of that year. The "Caledonian Mercury" stated, some years ago, that a Scottish minister, named Linn, predicted public events which took place in 1827, 1830, 1843, and 1848, but, irrespective of the vagueness of his language, the old pastor made quite a hobby of foretelling; and he was pretty sure of hitting the mark now and then. That predictions acting on the imagination, tend sometimes to bring about their fulfillment, is evident in various ways, and has in more countries than one, engaged the attention of the ruling powers. At one time the Roman law forbade the practicing of foretelling, if likely to influence the conduct of the person for or against whom the forecast was directed. "When a person receives a prophecy, promising him some great elevation of dignity, his disposition is not to sit quiet, awaiting the spontaneous fulfillment of his destiny, but resort to active means for bringing about the event." Our Tudor sovereigns did not lose sight of this matter. Statutes were passed by Henry the Eighth and by Elizabeth, imposing penalties or punishments for the utterance of predictions of evil in national affairs. Coke remarked on this subject: "He that hath read histories shall find what lamentable and fatal events have fallen out upon some prophecies carried out by the invention of wicked men, pretended to be accurate, but merely framed to deceive; and without how credulous and inclinable our countrymen in previous times to these have been." Shakespeare had his thoughts in this direction when he drew the character of Macbeth; the prophecy having been uttered that he should be King, he could not wait for its spontaneous fulfillment, but killed Duncan in order to expedite and render certain the result. The prediction of death is known to be often disastrous in its effects upon the imagination of the persons to whom it applies. And a dream sometimes acts in a similar way. On one occasion, in the last century, a man dreamed that he would die on a certain day; he mentioned the dream to others, but without attaching importance to it. The day passed, and he commented laughingly on the failure of the prediction. "Oh," said a mischief-maker near him, "this is new style, dreams and ghosts reckon by old style; there are eleven days more yet." During those eleven days the imagination of the man brooded over the matter, and he died.

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Joseph Smith and Hiram Smith - Incidents of their History.

BROTHER JOHN:—Inclosed I send you photographs of Joseph and Hiram Smith, taken by L. T. Parker, at his "Palace of Fine Art," No. 1, corner of Wall and Maine Streets, Fort Scott, Kansas, from an old picture that was given me by a Mormon leader, years ago. It is genuine.

Now look at that head and those features a moment. How phenology looked and hesitated at it, and physiognomy paused, and old orthodox assassinated it in cold blood, for it was eleven preachers of the different denominations that plotted and caused his death, by inciting secretly the mob. Notwithstanding this, three hundred thousand human beings soon embraced his belief, and followed in his wake.

1.—"To seal the testimony of the Book of Mormon, we close with the martyrdom of Joseph Smith, the prophet, and Hiram Smith, the patriarch. "They were shot in Carthage, on the 27th of June, about five o'clock, P. M., by an armed mob, painted black, of from one hundred and fifty to two hundred persons. Hiram was shot first, and fell calmly exclaiming, 'I am a dead man.' Joseph leaped from the window, and was shot dead in the attempt exclaiming, 'O Lord, my God! They were both shot after they were dead, in a brutal manner, and each received four balls.

burn up the "dry trees," to purify the vineyard of corruption. They lived for glory, they died for glory, and glory is their reward. From ages to ages shall their names go down to posterity as gems for the sacrificed.

As further illustration, we give hymn 256, of the Mormon hymn book: "Praise to the man who communed with Jehovah, Jesus anointed that prophet and seer; Blessed to open the lost dispensation, Kings shall extol him, and nations revere."

To be continued.

Written for the Religio-Philosophical Journal.

Low Spirits. Interesting Incidents—Answer to an unbeliever. BY WM. B. FAHNESTOCK.

"I have the greatest contempt for, and the utmost horror of all rapping and table tipping. They are too low for anything." The above expression was made in my presence some days ago, by a truly sincere and estimable lady, and is an evidence of how deeply orthodox prejudices have influenced those who are ignorant of the true nature of spirit communion, or the benefits to be derived from it.

Health by Good Living. BY W. W. HALL, M. D., Editor of Hall's "Journal of Health."

This book is to show how high health can be maintained in common diseases. It is a book which means sitting with a relish the best food, prepared in the best manner.

The remark at the head of this communication was then made by the lady, viz: "Well, I must say that I have the greatest contempt for, and the utmost horror of, all rapping and table tipping. They are too low for anything!"

1.—"To seal the testimony of the Book of Mormon, we close with the martyrdom of Joseph Smith, the prophet, and Hiram Smith, the patriarch. "They were shot in Carthage, on the 27th of June, about five o'clock, P. M., by an armed mob, painted black, of from one hundred and fifty to two hundred persons. Hiram was shot first, and fell calmly exclaiming, 'I am a dead man.'

2.—John Taylor and William Richards, two of the twelve, were the only persons in the room at the time; the former was wounded in a savage manner with four balls, but has since recovered; the latter, through the promises of God, escaped "without even a hole in his robe."

3.—Joseph Smith, the prophet and seer of the Lord, has done more, have Jesus only, for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fullness of the everlasting gospel which it contains to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of doctrines and covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of Latter Day Saints; founded a great city, and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God and his people, and like most of the Lord's anointed in ancient times, he sealed his mission and works with his own blood, and so has his brother Hiram.

4.—When Joseph went to Carthage to deliver himself up to the pretended requirements of the law, two or three days previous to his assassination, he said: "I am going like a lamb to the slaughter; but I am calm as the summer morning; I have a conscience void of offense toward God and toward all men. I shall die innocent, and it shall yet be said of me, he was murdered in cold blood."

5.—"And it came to pass that I prayed unto the Lord that he would give into the Gentiles grace, that they might have charity. And it came to pass that the Lord said unto me, if they have not charity, it mattereth not unto thee, thou hast been faithful; wherefore thy garments are clean. And because thou hast seen thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father."

I then told her that the only way to get out of her present condition, was to do some good act to the first spirit that was worse of than herself, and that if she did so, she certainly would be benefited in return. I also stated, that as soon as she had done sufficient good to others, that she would be able to ascend the hill—the dark outline of which was to be seen in the distance—and that when she had reached its summit, she would then see, and be able to go down into the beautiful valley beyond it.

God makes no difference in his creatures, and as he has pronounced all things good, we have no reason to doubt or say that it is not so. And if we are really the true children of a merciful Father, and deserve that good should be done unto us, we must let no base delicacy, prejudice or aversion, prevent us from doing kindness to others, whether they be spirits or men.

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I hereby certify that I am acquainted with Huston Russell, and that I know him to have been sick, and I also certify that I am acquainted with Dr. Wm. Arnold and Jerome Hoover, and know them to be practicing physicians.

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