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NEBUCHADNEZZAR'S DREAM OF THE IMAGE.

Whereas, our *Interpreter*, published in 1877, has probably been read by but few of our present readers, therefore we propose to republish portions of it occasionally when the space in our magazine will permit. The following is a revised chapter concerning Nebuchadnezzar's dream of the great image:

Nebuchadnezzar was ruler over the great empire of Babylon. About six hundred and seven years before the birth of Christ he sent an army against Jerusalem and captured it, carrying away many people captive into Babylon. Some years later he destroyed the City of Jerusalem and its celebrated first temple. Certain youths were selected from among the Jewish captives and educated in the language of the Babylonians for the purpose of preparing them for the palace service of the king. Among these was one, Daniel, whose writings furnish us with the subject of this article.

It was during the reign of Nebuchadnezzar that the empire of Babylon became very powerful, and we may readily conclude that the thoughts of that mighty monarch would dwell, not only on the future of his own government, but on the necessary outgrowth and development of the governmental principle; and, as it were, anticipate the forms to arise in the mists which shrouded that future from mortal sight, and the dream of the great image was a symbol voice from heaven in answer to his waking thoughts; God, thus telling to him, and through him, the world, in the symbol language of the great image, of the rise and fall of empires and kingdoms, until that form of government should pass away forever and be succeeded by a better form.

The hand of God appears visible in arranging the relations existing between Daniel and King Nebuchadnezzar, in the very peculiar manner in which the dream, and the interpretation thereof, was brought to light and placed before the world. King Nebuchadnezzar was what modern, self-wise ones call superstitious, because he had astrologers, sorcerers and magicians, and believed in the truthfulness and importance of revelations through dreams. He was also very violent and exacting, and would have slain all his wise men if one had not been found who could make known the dream which he had forgotten, as well as the interpretation thereof.

The dream appears to have been received by Nebuchadnezzar, and interpreted by Daniel, about the year 603 B. C., and may be found in the book of Daniel, chapter II, as follows:

Verse 31. Thou, O King, sawest and beheld a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

32. This image's head was of fine gold, his breast and arms of silver, his belly and thighs of brass,

33. His legs of iron, his feet part of iron and part of clay.

34. Thou sawest, till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces.

35. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth.

36. This is the dream, and we will tell the interpretation thereof to the King.

AS INTERPRETED BY DANIEL.

37. Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength and glory.

38. And, wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven, and hath made thee ruler over them all. Thou art this head of gold.

39. After thee shall arise another kingdom, inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40. And the fourth shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise.

41. And whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with the miry clay.

42. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken.

43. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.

44. And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and shall stand forever.

45. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold, the great God hath made known to the king what shall come to pass hereafter, and the dream is certain, and the interpretation thereof sure.

Our readers have undoubtedly read the foregoing account of the dream of the great image, and Daniel's interpretation thereof, in their bibles, and it would not be necessary to repeat it here, but for the purpose of illustration of certain points in relation to the subject of dreams, and to correct some errors which biblical commentators have led the public into.

The reader should keep in mind our rule seventh, which claims that no two subjects appear in one dream, except where they are inseparately connected, and that classification and comprehensive views, so as to take in the whole scope of the subject at a glance, is the style adopted in dreams. Then observe that governments are the subject set forth in Daniel's interpretation; and nothing but the subject of governments should be considered in the interpretation of this dream. Then we may perceive a brief outline and correct parallel of the history of governments from the date of the dream up to the present time, and the assurance that the monarchial system will ultimately be superseded by a better system. Daniel, having no words in any language known to him by which he could express the idea of a republican form of government, and foreseeing the adoption of a better system of government, he called it the kingdom of God, and this expression has given a pretext to switch off into reli-

gious matters. But the word "republic," instead of the kingdom of God, would be more consistent with the language of the spiritual world, as set forth in the symbol of the "stone which was cut from the mountain;" and from the present outlook of things, it appears more probable that the monarchial system will be superseded by the republican, than that God, or any of the hosts of heaven, will become politicians and run the machinery of our government. Such an idea is preposterous; yet not more so than the expectations of another class, who claim that the millennium will be inaugurated by the success of the church, in all secular as well as religious matters. History gives us some terrible examples of a government of that kind.

The fact is, we should take a common-sense view of matters and conclude that God will hereafter, as heretofore, carry on his work among men through human agencies, and leave mankind to work out the problem of self-government through the lessons of a hard experience. And the signs of the times at the present day point unmistakably to the republican system of government as the certain successor of the monarchial system, at a time not far distant.

By the aid of history, at the present day we are enabled to point out the dates of the fulfillment of the predictions made by Daniel in his interpretation of the dream of the great image, up to the present time. And the present condition and prospects of national affairs throughout the world, in conjunction with the said predictions, enables us to outline the future of government.

The great image was a symbol representing the whole monarchial system of government, from the time when the dream was given until that form of government should pass away and be superseded by another system.

The head of gold of the image represented the Babylonian empire as it existed at the time of the reception of the dream; and it must have been one of the best of that class, because represented by fine gold.

About the year 538 B. C., Cyrus overthrew the Babylonian empire, and established the supremacy of the Persian, which was typified by the breast and arms of silver in this great image. The Persian empire was morally inferior to the Babylonian as silver is inferior to gold.

About the year 330 B. C., Alexander overthrew the Persian empire and established the supremacy of the Grecian, which was typified by the belly and thighs of brass in the great image. The dazzling brightness of brass, and the inferior quality of the metal, was an apt illustration of the short and brilliant career of the Grecian empire during the reign of Alexander, called the Great. About the year 323 B. C., Alexander died, and the Grecian empire was divided by four of his generals into four parts, but maintained its existence until overthrown by Emilius Paulus, the Roman, about the year 168 B.C., when the supremacy of the Roman empire, which was represented by the legs of iron in the great image, was established.

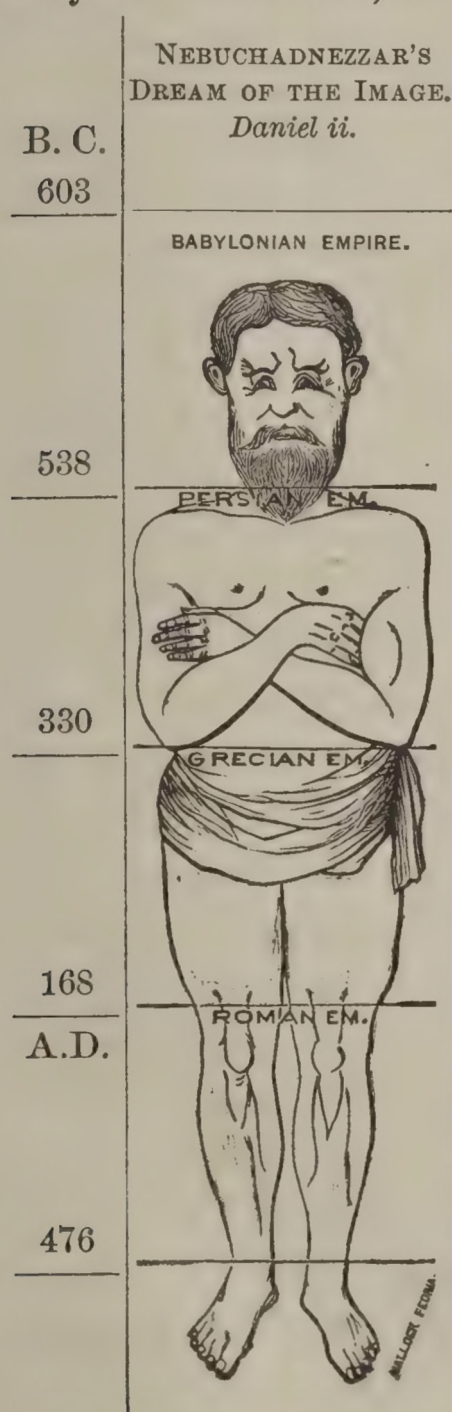
The Roman empire maintained its supremacy until about the year A. D. 476, and since that date the monarchical system

has been represented by the iron and the clay; retaining strength, but not able to unite that strength together.

The stone represented the principle of republican government, which the American Colonies first organized and inaugurated when they cut themselves loose from the British empire in the year A.D. 1776, and established a new system of government, the principles of which are destined to destroy all other governments and extend over the entire world.

This form of government, although yet limited in extent and imperfect in its details, is nevertheless a government of the people, by the people—self-government by the people themselves—the highest form of government that can be conceived of upon the earth, and the lowest which has any right to exist, and when once established, is guaranteed to the world as a perpetual inheritance by both common-sense and revelation.

(See illustration.)



EVIL INSPIRATION IN DREAMS AND OTHERWISE.

After four hundred prophets had spoken before King Ahab, and with one voice predicted success in his intended expedition against Ramoth-gilead, Micaiah, son of Imlah, being compelled to speak, said: "I saw Israel scattered upon the hills, as sheep that have not a shepherd; and the Lord said, These have no master; let them return every man to his house in peace.

"And the king of Israel said unto Jehosaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

"And he [the prophet] said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.

"And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

"And there came forth a spirit, and stood before the Lord, and said, I will persuade him.

"And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth and do so."—*I Kings, chap. xxii, 17-22.*

The foregoing statement will not be disputed by either Jew or Christian, because it is found in their sacred records; but to others who are disposed to object on account of the age and lack of authenticity of the record, we would remind them that a similar class of phenomena having occurred at various times up to the present time, renders the case extremely probable that it did occur then as stated.

It appears from the numbers given that prophets were very numerous in those days, and that their predictions had been sufficiently correct to inspire confidence in their truth; at least, generally so.

It is not stated in what manner the prophets received the inspiration of foreknowledge, whether by dreams or otherwise; but that makes no difference in regard to the fact of destructive

inspiration, for it is as liable to be given in dreams as in any other manner, as we may perceive by the following, which is similar to the foregoing in its destructive consequences :

Artabanus, the uncle of Xerxes, was the only counsellor of that infatuated monarch who had the wisdom and faithfulness to dissuade him from that expedition into Greece which afterwards terminated so fatally to the Persian rule. The adverse opinion of Artabanus occasioned Xerxes considerable uneasiness, and deliberating with himself during the night, the latter came to the conclusion that it would not be to his interest to make war on Greece. Having thus changed his resolution he fell asleep, and sometime in the night, as related by the Persians, he saw the following vision. Xerxes imagined that a tall and handsome man stood by him and said : “ Do you then change your mind, O Persian ! and resolve not to lead an army against Greece, after having ordered the Persians to assemble their forces ? You do not well to change your resolution, nor is there any man who will agree with you. Therefore pursue that course which you resolved upon in the day.” Xerxes thought that the man, having pronounced these words, flew away.

When day had dawned he paid no attention to this dream, but having assembled those Persians whom he had before convened, he addressed them as follows : “ Pardon me, O Persians, that I suddenly change my plans, for I have not yet attained to the highest perfection of judgment, and they who persuade me to this enterprise are never absent from me. When, therefore, I heard the opinion of Artabanus, my youth immediately boiled with rage against him, so that I threw out words more unbecoming than I ought to to a person of his years. But now, conscious of my error, I will follow his advice. Since, therefore, I have changed my resolution, and determined not to make war against Greece, do you remain quiet.”

The Persians, when they heard this, being transported with joy, did him homage. When night came, the dream was again repeated, and the man, standing by Xerxes as he slept, said : “ Son of Darius, you have then openly renounced, in the presence of the Persians, the intended expedition, and make no account of my words as if you had not heard them from any one. Be well assured, however, of this, that unless you immediately

undertake this expedition, this will be the consequence to you: as you have become great and powerful in a short time, so you shall become low again in an equally short space." Xerxes being alarmed at this vision, rushed from his bed, and sent a messenger to call Artabanus; and when he came, Xerxes spoke to him as follows: "Artabanus, I on the moment was not in my senses when I used hasty words to you in return for your good advice; however, after no long time I repented, and acknowledged that those measures which you suggested ought to be adopted by me. I am not, however, able to perform them, though desirous of doing so, for after I had altered my resolution and acknowledged my error, a dream frequently presents itself to me by no means approving of my so doing, and it has just now vanished after threatening me. If, then, it is a deity who sends this dream, and it is his pleasure that an expedition against Greece should at all events take place, this same dream will also flit before you, and give the same information as to me. This I think will happen if you should take all my apparel, and having put it on should afterwards sit on my throne, and then go to sleep in my bed." Xerxes thus addressed him, but Artabanus not obeying the first order, as he did not think himself worthy to sit on the royal throne, when he was at last compelled, did as he was desired, after he had spoken as follows: "I deem it an equal merit, O king, to form good plans and to be willing to yield to one who gives good advice; and though both of these qualities attach to you, the converse of wicked men leads you astray, just as blasts of wind falling on the sea, which of all things is the most useful to mankind, do not suffer it to follow its proper nature. As for me, grief did not vex me at hearing your reproaches as that when two opinions were proposed by the Persians, one tending to increase their arrogance, the other to check it, and to show how hurtful it is to teach the mind to be constantly seeking for more than we already possess—that when these two opinions were proposed you should choose that which is more dangerous both to yourself and the Persians. Now, however, after you have changed to the better resolution, you say that since you have given up the expedition against the Greeks a dream has come to you, sent by some god, which forbids you to abandon the enterprise. But these things, my son, are not divine; for

dreams, which wander among men, are such as I will explain to you, being many years older than you are. Those visions of dreams most commonly hover around men respecting things that one has thought of during the day; and we, during the preceding days, have been very much busied about this expedition. If, therefore, this is not such as I judge, but has something divine in it, you have correctly summed up the whole in a few words; then let it appear and give me the same injunction as to you. And it ought not to appear to me any the more for my having your apparel than my own, nor the more because I go to sleep on your bed than on my own, if, indeed, it will appear at all; for that which has appeared to you in your sleep, whatever it may be, can never arrive to such a degree of simplicity as to suppose that when it sees me it is you, conjecturing from your apparel. But if it shall hold me in contempt, and not deign to appear to me, whether I be clothed in your robes or my own, and if it shall visit you again, this indeed would deserve consideration; for if it should repeatedly visit you, I should myself confess it to be divine. If, however, you have resolved that so it should be, and it is not possible to avert this, but I must needs sleep in your bed, well, when this has been done, let it appear also to me; but till that time I shall persist in my present opinion." Artabanus having spoken thus, and hoping to show that Xerxes had said nothing of any moment, did what was ordered; and having put on the apparel of Xerxes, and sat in the royal throne, when he afterwards went to bed, the same dream which had appeared to Xerxes came to him when he was asleep, and standing over Artabanus, spoke as follows: "Art thou, then, the man who dissuadeth Xerxes from invading Greece, as if thou wert very anxious for him? But neither hereafter nor at the present shalt thou escape unpunished for endeavoring to avert what is fated to be. What Xerxes must suffer if he continues disobedient has been declared to him himself." Artabanus imagined that the dream uttered these threats, and was about to burn out his eyes with hot irons. He therefore, having uttered a loud shriek, leaped up, and seated himself by Xerxes. When he had related the particulars of the vision in the dream, spoke to him in this manner: "O king, being a man who has seen already many and great powers overthrown by inferior ones, would not suffer you

to yield entirely to youth, knowing how mischievous it is to desire much; calling to mind the expedition of Cyrus against the Massagatæ, how it fared; and calling to mind also that of Cambyses against the Ethiopians; and having accompanied Darius in his invasion;—knowing all these things, I was of the opinion that if you remained quiet you must be pronounced happy by all men. But since some divine impulse has sprung up, and, as it seems some heaven-sent destruction impends over the Greeks, I myself am converted and change my opinion. Do you then make known to the Persians the intimation sent by the deity, and command them to follow the orders first given by you for the preparations, and act so that, since the deity permits, nothing on your part shall be wanting.” When he had thus spoken, both being carried away by the vision, as soon as it was day Xerxes acquainted the Persians with what had happened. And Artabanus, who before was the only man who greatly opposed the expedition, now as openly promoted it.—*Literature and Curiosities of Dreaming, by Frank Seafeld, from Herodotus.*

Previous to the reign of Xerxes Persia had reached the zenith of her national power and had proposed to subjugate Greece. Xerxes, in pursuance of the plans of his predecessor, had made the most extensive arrangements, both by land and sea, for an expedition against Greece. Ships by thousands and men by millions were gathered together for this purpose. And historians claim that the military arrangements were the most extensive, and the army the most numerous, that was ever brought together upon the face of the earth. Such was the condition of affairs at the time the foregoing dreams were experienced. The expedition terminated disastrously to the Persian power, and proved the source of the dream inspiration to be of that kind which inspired the prophets of Ahab.

Now the question suggested by the foregoing cases concerning Ahab and Xerxes (and many others which might be cited) is: Are there lying spirits which are permitted to lure their victims on to destruction?

My observations and reflections have led me to believe that there is an overruling Providence in the affairs of men and nations, and that God deals with mankind as a father deals with his children, giving them the indulgence of their will or desire

within certain limits. But when they attempt to go beyond the line marked out for the best interests of the world in its evolutionary scale, he interposes with certain influences which will defeat the plans of man, be they great or small.

Daniel taught the same doctrine when he told Nebuchadnezzar "That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, *till thou knowest that the Most High ruleth in the kingdom of men and giveth it to whomsoever he will.*"

But some may object, by saying that God might have removed either Ahab or Xerxes, if they stood in the way of the proper evolution in the government of the world, without causing the destruction of innocent lives. But the removal of an individual in either of these cases would have been insufficient to accomplish the purpose which God appears to have marked out. For, in regard to the Persians, God had declared in dreams given to Nebuchadnezzar and Daniel, more than a century previous, that Persia should be overthrown by the King of Greece. Therefore we may infer that it was God's purpose to check the power of the Persian nation, at the time Xerxes was lured on to undertake that disastrous expedition. The case of Ahab may have been similar in its relation to the evolution of the world. It is probable that the Israelitish nation stood in need of national humiliation at that time, and that was the means which God chose to accomplish it.

It is a rule in dream language that ideas of matters, whether correct or incorrect, appear materialized in symbols for various illustrations. This was evidently the case in regard to the scene in the presence of God, as stated by Micaiah, the prophet, to Ahab. Therefore I consider it no evidence either for or against the real existence of evil spirits.

IAMBlichos: ON THE MYSTERIES.

A NEW TRANSLATION, BY ALEXANDER WILDER.

THE FACULTY CONCERNING DIVINATION.

I.—In the first place, then, you ask me to explain to you distinctly “what is the operating agency in the prognosticating of the future.” The thing however which you stretch out your hands for is impossible to learn immediately. You appear by the purport of your question to think that a matter of foreknowledge is something which pertains to the sphere of transition and something of those things which exist in the world of nature. It is not, however, one of the things belonging to the transition-sphere, nor is there any natural change worked out, nor any ingenious device invented and produced as something useful for the common purposes of life; nor finally, is it the doing of man, but divine and supernatural, being sent to us from the heaven above, uncreated and eternal, and takes the lead by virtue of its inherent genius.

SOURCE OF DIVINATION.

The surest remedy for all such doubts, therefore, is this: to know the origin of divination; as that it does not proceed from bodies, nor from the conditions incident to bodies, nor from a certain physical constitution, nor from faculties incident to the physical constitution, nor from any preparing of the individual, or endowments which may be possessed; nor on the other hand, however, from a certain technic in connection with any part externally acquired of what is learned in life; its whole validity pertains to the gods and is manifested from the gods; it is the sequence of divine rites or symbols, and is accompanied by divine sights and intuitive conceptions. All other things are subject as instruments to the gift of foreknowledge transmitted from the gods; such as pertain to our soul and body, and such as exist in the nature of every thing, or such as are contained in the individual constitution of each. There are those, likewise, which are previously subordinate, as being in the order of material substance, such as places, or other things of like character.

If any one, however, shall disregard the primordial causes, and refer the subject of divination to secondary agencies, proposing such things, as the actions of bodies, the changes of the emotive nature, or certain other activities, or the energies of human life, or moral or physical reasons, and should really think that he has thereby set forth the actual fact; or, if he shall reason upon the correspondences of these to each other as actual causes, and suppose that he can explain the whole fact concerning it, he will go entirely wrong. On the other hand, the one right goal, the one origin in respect to the whole, is in no case to derive the oracle of the future without good reason from sources which have no foreknowledge in themselves; but to contemplate from those gods who hold in themselves the determination of all events, the divination portioned out over the whole world and over all the natures distributed therein. Such a cause is primal, and by far the most common. It contains within itself first of all, those things which it gives to those who share its benefits, and especially imparts truth which is essential to the technic of divining; and likewise prejudges the essence and cause of future events from which from necessity the occurrences of foreknowledge incessantly proceed. Let this, therefore, be the source in common in regard to everything of divination, from which it is permitted to find out by superior illumination, every form of it. We will now reach out to those things, confining ourselves to the questions which you have proposed.

DECEPTIVE DREAMS.

II.—In regard to the technic of divination in sleep, you say these words: “Often while we are asleep we obtain a perception through dreams of things to come. We are not in a tumultuous ecstasy, for the body lies tranquil; yet we are not vividly conscious of these things, as when the case is otherwise.” It is usual, then, for these things of which you speak to occur in dreams of human origin, in those set in action from the soul, or by some of the thoughts in us, or by discourse, or such as arise from phantasies, or certain daily cares. These, indeed, are sometimes true and sometimes false; sometimes they hit upon actual facts, but many times they are wide of the mark.

DREAMS THAT ARE OF DIVINE ORIGIN.

The dreams, however, which are called God-sent, do not originate in this way of which you speak ; but either when sleep is leaving us and we are just beginning to awake, it is permitted to hear a brief utterance indicating things about to be done ; or the voices are heard during the period between waking and complete repose, or when we have become entirely awake. Sometimes also an unseen and unbodied spirit comes round the recumbent individuals in a circle, so as not to be present to the sight, but to come into consciousness by the other associate senses and results ; making a rustling noise when entering, and diffusing itself about in every direction without any feeling of contact, and accomplishing wonderful results in the way of deliverance from the passions both of soul and body. Sometimes, however, a light beaming forth, bright and gentle, the sight of the eyes is restrained and remains so, when before that they had been wide open. But the other senses continue watchful, and in some way are conscious of the light in which the gods are becoming visible ; and the individuals hear what they say and know by diligent attention what they are doing. More perfectly, however, is this witnessed when the sight beholds, and the captivated mind understands, what is doing, and the action of the beholders is in full co-operation.

These, therefore, being so many and so different, are like no dreams usually occurring to human beings. On the other hand the restraining of the sight, the catalepsy resembling a lethargy, the condition between sleep and waking, the short time awake, the entire wakefulness, are all of them divine and suitable for the entertaining of the gods as guests ; and indeed, are sent from the gods themselves and in such ways precede a part of the divine manifestations.

CAUTIONS AGAINST MISTAKE.

Take away then from the dreams inspired from the gods, in which divination most especially is the qualification of “slumbering” in whatever manner, and also “not being conscious” on the part of those to whom the manifestations are made. By no means generally is the presence of the gods manifest in a degree inferior to the condition when we are becoming wide awake. On

the other hand, if we are to tell the truth, it is of necessity more exact and distinct, and creates a more perfect consciousness. Some, however, who do not know these proofs of dreams which are oracular, and imagining them in some way common with those of purely human origin, rarely and by chance ever fall upon any prognostication of the future, and hence naturally are in a hurry to question how far dreams contain truth. Indeed, this appears to me to disturb you, from not seeing their true indexes. It is necessary for you, having assigned due importance to these elements of the genuine meaning of dreams to comprehend the whole argument in respect to the technic of divination in sleep.

TWOFOLD LIFE OF THE SOUL.

III. The Sages declare as follows: The soul has a double life, the one being in association with the body, and the other separate from everything corporeal. During the present time we when awake have experience of the life, which for the most part has a common relation with the body, except perhaps if we are separated from it altogether by pure mental exercises of the higher intellect and the understanding. But when we are asleep we are set completely free, as from certain fetters upon us, and live the life which is separated from the every-day world. Hence, therefore, whether this form of life is spiritual or divine, both being the same quality, or each is distinct by itself, it rouses itself in us and operates in the manner natural to it.

HOW THE SOUL DIVINES.

Whereas, then, the Mind has the vision of the things which are, and the Soul includes within itself the interior reasons of every thing in the created universe, it accordingly by virtue of the cause which includes the things consequent upon it, knows the coming events beforehand in the reasons which precede them. It also divines even more perfectly than in this way, when it unites the distinct qualities of life and spiritual energy with the complete entireties from which they were formerly separated. It is then supplied with the requisite knowledge from those entireties, so that it gets an idea to a very great extent, of whatever is occurring over the world. But when it is indeed at one with the gods through such disengaged energy, it receives itself on this very instant, the truest abundance of intellections (intuitive con-

cepts), from which it gives forth the true oracular response of the divine dreams, and enuntiates the most genuine principles.

If, on the other hand, the Soul should interblend its spiritual and divine part with the superior natures, then its phantasms will be of a purer character, either in truth of the gods, or of beings of themselves incorporeal,—or so to say, of the intelligences which operate together to the true understanding in respect to matters of intellection. But it goes with the apparent reasons of the various occurrences to the gods who are their causes, it receives an additional power from them, and a superior ken which grasps the things which have been and those that will be; a general view is had of all time, and it beholds the works occurring in Time, and takes part in their order, oversight and proper restoration. It heals sick bodies, and arranges happily things that are discordant and out of order among mankind. It also often transmits the discoveries of the arts, the distributions of rights, and the institutions of customs. Thus at the Temple of Asklepios, diseases are relieved by divine dreams; and through the agency of visible manifestations by night, the technic of healing was constituted from dreams at the holy shrines. The entire camp of Alexander, when in immediate danger of being destroyed in the night, was saved by Dionysos, who appeared in a dream and showed a way of deliverance from irreparable calamities. Aphytis (in Thrake) when besieged by Lysander the [Spartan] chief, was saved by dreams sent from Amun. He withdrew his forces from the place in the shortest time and raised the siege without delay.

Why, indeed, is it necessary to indicate one by one the matters constantly occurring every day, and exhibiting an energy superior to speech? The things, therefore, which have been said concerning the divine oracles in sleep are enough, namely:—what it is, how it occurs, and what use it affords to mankind.

EVIDENCES OF DIVINE OPERATIONS.

IV. You say, moreover: “Many when in a state of entheasm and divine transport will forecast the future. At one time they will be so wide awake as to act with the physical sensibility intact; but at another, they will not be conscious, or at least not so vividly conscious as at the former time.” I desire, therefore,

right here, to indicate to you the evidences in these things by which to know who are genuinely under the direction of the gods. They are those who have either yielded their whole life, as a vehicle or instrument of the inspiring gods; or they exchange the human for the divine life; or they employ their own life together with the divinity. They do not act from sense-conception, nor are they wakeful to such a degree as those just sound from sleep with their senses acute, nor do they attain the knowledge of the future, nor are they acted upon as those who operate from natural impulse. On the other hand, they do not comprehend their own selves, either as they were before or in any other way; nor, in short, do they reflect their own intelligence from themselves, nor bring forward any superior knowledge which is their own.

INSENSIBILITY TO FIRE, WOUNDS, ETC.

The chief evidence of this is the following: By virtue of the divine inspiration, many are not burned when exposed to fire, nor does the fire touch them. Many, who have been burned do not perceive it, because they are not living at the time the life of a physical being. Others pierced with weapons do not feel it; and others struck on the shoulders with axes, or their arms cut with daggers, are not conscious.

Their activities, likewise, are by no means such as are common to all. To those divinely influenced, inaccessible places become accessible; they are thrown into the fire, they pass through fire, and go over rivers, like the priestess in Kastibala (in Kapadokia). It is manifest from these things that they who are entheast are not conscious in regard to themselves, and that they neither live the life common to men nor that of the animal, so far as relates to sense or natural impulse; but that they receive another more divine life, by which they are animated and by which they are completely pervaded.—*The Platonist*.

Iamblichos, the original author of the foregoing, flourished in the early part of the fourth century, was author of many books, chiefly in support of the Hermetic and Cabalistic mysteries, and the Pythagonian and Platonic Philosophy. His numerous school of followers revered him as one inspired by

the gods, and claimed that he performed many miracles. But like other mysterious manifestations of various ages of the world, they appear to have partaken of the ruling ideas and sentiments of the age in which they occurred; a sort of reflection of the average mind of the age. His works are much quoted from by writers of later date upon those subjects, and he is generally accepted as standard authority upon those subjects.

SELF-DISCIPLINE NECESSARY.

Necessity is man's true teacher and developer. Necessity has compelled him to labor and thereby raised him to the highest condition which he has attained; and only his necessities will enable him to maintain that condition, or to advance farther. In proof of this we have to point to countries where man has few necessities beyond what nature supplies him with. There he occupies a lower grade in the scale of intelligence. Give man all the leisure his heart would desire and supply all of his necessities and he would soon degenerate, both mentally and physically. Surround him with the luxuries and temptations of civilized life in a city, while he was so supplied with ample means and leisure, and certain destruction is added to degeneracy. Man's necessities have stimulated his mind to greater activity and consequent development, whilst they have restrained his inclination to go astray. Consequently pecuniary success will sooner or later place men or families or nations on the down grade of development, where the lower terminus is destruction. The history of individuals, families, cities or nations shows the general truth of this rule.

A sufficient remedy would consist in self-denial and self-discipline against all unnecessary indulgence of appetite or passions, and the strict observance of hours of daily labor or athletic exercises sufficient to maintain physical and mental vigor. We should not eat or drink for the pleasure we may enjoy from the taste of it; but we should first select the kind of food and drink that in our past experience had been best adapted to our system; and we should stop eating or drinking when our best judgment of the matter would teach us that more would be

injurious rather than beneficial. In fact, every act, habit or passion (including eating and drinking); should be subject to the approval of our best judgment, and with an eye single to its effects upon ourselves and upon others, either socially, physically, mentally, or spiritually. Most assuredly such a course would prolong life and enhance happiness while living.

But we are all more or less the victims of habits; the drunkard knows that he is not acting in accordance with his best judgment, either for his own welfare or for that of others, but he is generally unable to break away from his habit.

Others have other habits, which, if not equally pernicious, are equally powerful in the control of the individual.

There are many noble reformers in the world who are actively engaged in combating error, and humanity has undoubtedly been much benefited by their labors. Or perhaps we should say that without the labors of such the world would have gone to destruction long ago. But they should also attack the root of evil as well as to prune off its branches. The pruning has been done in the form of legislation, religious teaching, temperance work, and various other ways; and I would not have them relax their energies in those branches of good work, but they have altogether proved to be insufficient while the root of the evil remains undisturbed. The root consists of the appetites, passions, habits and inclinations, the indulgence of which almost every individual knows to be injurious; but the happiness of later life is pawned at a fearful discount to procure present indulgences. Individuals, when associated together into societies, can do much toward the moral strengthening of each other. In that manner much has been done in the temperance cause, and there might be equally as much done in other directions in the same manner.

A publication is issued monthly from Orange, New Jersey, entitled "The Platonist." It claims to advocate the cultivation of the mind in accordance with the Platonic System of Philosophy. We have not studied it with sufficient attention to enable us to comprehend the whole scope of its work, but we hope that they may include the cultivation of man's physical system in connection with his moral and intellectual nature; for morality and intelligence, as manifested through the brain, is wholly de-

pendent upon the health, vigor and proper condition of the body, and no amount of legislation, religious training, or moral suasion can restrain man's evil inclinations, when the body is fired up by stimulants and the mind, by social conviviality, and a pernicious literature, is led into evil ways in which ancestral habits have also developed them to excess.

The American Akademe is the name of a society organized for the purpose of propagating the Platonic Philosophy, as set forth in the above named publication, and Thomas M. Johnson, editor of the *Platonist*, is its corresponding secretary. His address is Oceola, Missouri.

DREAM AND VISION SYMBOLS DEFINED.

HAIR.—Pure white hair represents spirituality or religious truth; but hair, other than white, represents certain professions and beliefs in certain systems of religion, politics, etc.

An abundance of hair, like the hair of women, and other than white, represents false religion. Attorneys-at-law, when seen in dreams, appear with red hair; and priests and preachers with long hair, which is not white, but whitish, for the reason, as I suppose, that their creeds are not wholly true. Gray hair represents ill-temper, quarrels, disagreements and ill-feeling.

HANDS.—The hands represent the active agents for the accomplishment of an object or a purpose. Two persons joining their right hands signifies that the purposes of the two are identical in the matter which it refers to; and that purpose may be a matrimonial alliance; a compromise of some difficulty which had previously existed between them; the adoption of the same belief; or a friendly discussion, and agreement upon the same subject.

The left hand represents work, (either physically, mentally or morally) which has been done; and the right hand represents such classes of work which will be done in future time.

To dream that the right hand has been cut off signifies the deprivation of the power to proceed further with the matter which it has reference to.

To be washing the hands, or to have very white hands, signifies the riddance of a previous difficulty.

To dream of joining hands with the wife of a physician, foreshadows the necessity of attending a funeral.

The foregoing hints will enable the reader to make a proper application of the rule in many other cases.

ALARM.—To dream of being alarmed forehadows excitement, disappointment, or sudden discovery of loss.

ALONE.—To dream of being alone has reference to being alone in sentiment, belief, pursuit, or whatever subject the dream may have reference to.

The reader will be correct in presuming that the writer has had many dreams of being alone while working upon the subject of dreams.

ANGER.—To dream of being angry, or having a quarrel, foreshadows either literally anger or a great effort to overcome some difficulty, which may consist of sickness or other trouble.

ARMS.—The right and left arm, like the right and left hand, has reference to both past and future moral work; but the arm differs from the hand in representing ability to do, while the hand represents the doing. The right, having reference to future work, and the left, the work of the past. A large or strong right arm represents ability to accomplish that which it has reference to, but a weak or small right arm represents inability or moral weakness in the matter which it may have reference to.

ATTENTION.—To dream of receiving attention from an audience or any considerable number of people, literally foreshadows the reception of attention from the public.

It has been reported that Emma Abbott in her many difficulties through which she struggled in winning her way to fame, was assured of ultimate success by dreams of attention from audiences who were applauding her.

BEFORE.—The things of the future, and also objects, ideas, or studies, which a person may be pursuing, are represented by symbol scenes before or in front of said person.

BEHIND.—The things or events of the past intentions, abandoned, solicitations which are not heeded, or that which is distasteful or repellant to the mind; all these will appear in symbol scenes behind the dreamer, or behind any other person who may be the principle actor in the matter set forth.

BRIDGES represent ideas in reference to the relations existing between the physical and spiritual worlds. A person engaged in writing or studying theological or spiritual questions, will dream of many bridges, some of which will appear in a dilapidated condition.

To dream of falling from a bridge into the water and sinking, is illness; and if one does not appear to succeed in extricating himself again, it signifies death.

Crossing a stream on a bridge or otherwise, signifies change of condition, which may consist of death or marriage.

FENCES represent the statute laws which define the boundaries of human liberty and action; they also represent lines which mark the boundaries which separate religious creeds or systems of faith, and limit the action of their advocates; also the by-laws of societies, the lines which separate the various occupations, the boundaries of social and marital liberties, etc. Material objects always represent moral, mental or spiritual matters or things.

FIGHTING.—Physical force represents moral or mental force; therefore, fighting represents a moral or mental contest. It may relate to business, health, or other matters.

A mental or physical effort to overcome any difficulty may be represented by a contest with man, beast, devil, etc. My attention has been called to many cases in which illness has been foreshadowed by a dream of a contest with the devil or with robbers. Victory, in such cases, over the robber or devil, signifies ultimate recovery from the illness.

FLYING.—We have known flying to foreshadow success in business. It probably also foreshadows success in the acquisition of fame or honor. We have known floating in the air to foreshadow anticipations of honor, fame or wealth. But an unfavorable position which one may assume while floating in the air, may signify disappointment in regard to their anticipations.

A lady writes that she has within a year frequently dreamed of flying about in a hall and an audience appeared to be present. A gentleman also writes that he dreamed of rising up in the air in a hall and floating to and sitting down upon the rostrum. We are aware of the surroundings in the latter case. The gentleman is a member of a debating club and has taken a leading part in its management, and since the dream occurred he has for the first time lectured, and the dream undoubtedly had reference to those things.

We know nothing in reference to the surroundings of the lady whose dream we have referred to, but we have no doubt but she will appear as an actress or speaker before an audience in time not far distant.

GLASS generally has reference to spiritual matters. Clear glass represents spiritual truth.

St. John foresaw the time when the righteous should stand upon a sea of glass.

GOLD represents the highest quality of moral excellence in whatever it is intended to typify. Degrees of excellence is illustrated in Nebuchadnezzar's dream of the great image by the quality of the metal. Gold also represents excellence in St. John's visions of crowns of gold, and streets paved with gold, etc.

To dream of possessing gold coin foreshadows success, which will be equivalent to actual possession of what was seen in the dream.

GRASS.—Green grass represents the active and successful industrial pursuits of the people; but dry grass represents the suspension of those pursuits. Burned or burning grasses represent the destruction of those pursuits by strife or war.

JOY OR GRIEF, in dreams, foreshadow cause for its literal fulfillment; consequently the state of mind in the dream, or immediately on awakening, will enable us to determine whether the dream foreshadows good or evil.

HOUSE.—A dwelling house represents a family; the main walls of it represent the chief members of the family; the several rooms represent their chief occupants; the cellar represents the foundation of the family organization.

The exceptions in regard to a dwelling house consists of certain organizations where a number of persons act in concert, like a family, to accomplish a definite purpose ; such, for example, as the judicial system ; consequently proceedings in law are sometimes represented by scenes in a dwelling house.

A court house or other public building represents matters relating to the business done in such buildings. A church edifice represents matters relating to the organized church ; but there are cases in which, to see a church edifice, has reference to a funeral.

An old dilapidated mill or other building in like condition, represents a failing business in which there will be loss. (For Barns, see preceeding number.)

A house, other than a dwelling, frequently represents situation or condition in regard to business or other matters ; consequently to dream of passing through doors, or from one room to another, represents changing situations in regard to the matter which is the subject of the dream.

People who are passing through the ups and downs of life and the shifting scenes of business, may recall to mind many dreams of passing through doors from one room to another.

A postoffice building represents correspondence. A millinery shop, occupied by women, represents a business in which there will be losses and disappointments. To enter a stable signifies entering upon a policy or determination in regard to a certain matter.

To dream of entering a railroad building represents entering into proceedings of law.

A dwelling house on fire represents strife in or relating to a family. Falling of plastering signifies ill feeling between members of the family. The falling of a wall, or to plaster with black mortar, signifies the death of a member.

Business matters well done in any department of one's affairs, may be represented by orderly housekeeping ; but if ill done, will be represented by disorderly housekeeping.

To dream of being in a house which is conspicuous for its size—either large or small, will indicate the relative extent of our fame, either good or ill, in regard to the matter which is the subject of the dream.

A large house with marble walls, represents judicial matters. A house with glass walls represents spiritual matters.

“A maid servant, who resided many years in a distinguished family in Edinburg, was repeatedly warned of the approaching death of certain members of that family by dreaming that one of the walls had fallen. Shortly before the head of the family sickened and died. She said she had dreamed that the main wall had fallen.”—*Night Side of Nature*.

“A gentleman who had been a short time visiting Edinburg was troubled with a cough, which, though it occasioned him no alarm, he resolved to go home and nurse. On the first night of his arrival he dreamed that one-half of the house was blown away. His bailiff, who resided at a distance, dreamed the same dream on the same night. The gentleman died within a few weeks.”—*Ibid*.

A gentleman well known to us, very recently dreamed that his house had fallen down and that parts of it lay strewn around in confusion. A few days later his wife had a severe attack of rheumatism, and his housekeeping affairs were thereby thrown into great disorder and confusion.

NUDE.—To dream of being nude does not represent shame, as some have supposed, but it represents a declaration of one's principles—the exposition of the mind upon the subject which the dream has reference to; and if the part or parts exposed appear clean, it signifies purity and public approbation; but if unclean, disapprobation is signified.

In regard to shame, there may be exceptions in regard to the exposure of certain parts of the body.

ROBBER.—Money, property, health, happiness, peace, reputation or life, are sometimes lost, and the *cause* by which we may lose them will often appear in dreams, materialized in the character of a robber.

A robber entering a certain room of a dwelling house fore-shadows illness to the chief occupant of that room.

I have known a robber, in the character of a black female, to represent death.

VOMITING signifies that we will regret or wish to retract something which we have said.

WATCH.—A running watch or clock often represents the vital forces of the human system. It also represents the several parts of an active routine of business; consequently, to dream that the machinery of a watch or clock has stopped its motion, foreshadows either death or a suspension of business.

A certain gentleman while doing a partnership business which had a very promising appearance, dreamed that he had a gold watch, which afterward appeared to be a silver one, and finally fell to the ground broken into pieces, but was still running. It was fulfilled by the partnership having a less profitable appearance, after running a while, and finally was dissolved with much loss to the dreamer; but the business was continued by one member of the firm.

LICE.—A gentleman has requested us to state in this number, what we know about the signification of lice in a dream. We can only say that so far as we have known it to have been tested by experience, they foreshadow illness.

DEFINITIONS BY A CORRESPONDENT.

By special permission from the author, Major Elijah Sneezelweed, we offer the following for a comparison with the experiences of others:

Apples represent love; peaches, disappointment; snakes, with me, are always enemies—generally secret ones. If very large and rampant, open and dangerous ones. Horses, news; white horses, letters or important news; turkeys, surprise; hens or chickens, quarrels; hogs, drunkenness, gluttony, etc. Cattle in your lot, is money in your hand. Cows, trade, bargains, etc. Rats, thieves; bulls, persecutions; dogs, officers, duns, etc. Calves, work—labor. To catch a yellow catfish, is money unexpectedly; other small fish represent truth you may find out. Music with dancing, death, sure. Dove, sickness and probably death. Fleas, flies, gnats, etc., are small annoyances. Sores on the hands is good luck. Scabs, matter or pus, money in your hand. Hawks, money, but may not be yours. Monuments, big

fires. Gold, anger. Silver money, change of some kind. To see a single friend murdered, he or she will soon marry.

In my political dreams, I always see the elephant representing the Republican party, and an extra large and long snake the Democratic party or opposition. Just before the Ohio election I saw an elephant try to tread a large snake to death; but the snake bit the elephant on his right fore foot, and he left on three legs grunting in great pain.

I have dreamt this dream twice about the Ohio elections, and once on the national election; when the elephant trod the snake apparently to pieces.

An old Missourian once told me that a person ought to fast at least three days to dream straight; and if he wore a cotton bandage around his head his dreams would be located southward; a woolen one, northward; a silk one, eastward, and a leather one, westward. I never tried it; and I know the clearest ones I ever had I was full of good grub, so I did not believe him.

MAJOR ELIJAH SNEEZELWEED.

A part of the foregoing definitions we have had no opportunity to test; and a small part we might adopt with some changes, while the remainder we disagree with.

We hope for more light from those who have had experience upon any of the foregoing points.

DREAM EXPERIENCES.

Several years ago I had some correspondence with a gentleman residing on the Pacific slope. He stated (substantially) that he had many strange dreams, and some of them he had written, because he believed there was prophetic truth in them. He sent to me a written copy of two or three of them. A part of one was as follows:

“I took my companion around the waist (the singularity of it is, I did not know whether this companion was a male or female, but I felt that it was my companion) and said: ‘We have been friends in life, and shall be friends in death’; saying so we turned in an opposite direction from where the people were, stopped at the brink of a deep, dark abyss, and plunged

down. We seemed to remain unconscious for a few minutes; but then we awoke in a grand and beautiful place. Oh! so beautiful. Words utterly fail to describe the scene. It seemed we stood upon a great elevation; could see whole continents and rivers; looked as if we stood upon a globe (earth) and could see the whole hemisphere; the light was so mild and pleasant, as if the rays of the setting sun were shining through colored glass. Calm and peace reigned supreme. Oh! such peace. We both wept for joy. I embraced my companion and said: 'This time destruction came from east to west; next time it will come from west to east.' I then awoke, while tears continued to flow for sometime after I awoke."

The foregoing letter was received in the month of January, 1881, and with less knowledge of dream language than I now have I failed to perceive its true import, and do not now remember what reply I returned to the gentleman. But awakening in tears, foreshadows cause for tears; therefore, I should have warned him of evil to come; and I think I should now give quite a different reply from the one I gave him then.

About a year after replying to the gentleman's dream letter I was surprised by receipt of the following from him:

"About a month after receipt of your letter I met with an accident that came near terminating my earthly career. I was shot with a pistol accidentally. The ball penetrated my abdomen. My recovery was very doubtful; and months elapsed before I was able to get about."

Thus we perceive that the rule concerning weeping or tears was fully verified in this case. And we may also perceive how the other parts of the dream come in. In accordance with our rules, traits of character, etc., assume material forms and attend us as companions. This gentleman probably has some peculiar trait which was represented by his companion. The dark abyss and unconscious condition typified the dreadful accident, and the time during which its results were uncertain. His position for taking in the view of a hemisphere with continents and rivers, typified the contemplative state of his mind while confined to his bed by the accident. Physical and material things represent the mental and spiritual; his condition brought him to the contemplation of the relations of the material to the spiritual worlds.

DEFINITIONS APPLIED TO BIBLICAL DREAMS.

With this number we commence a series of interpretations of the biblical mysteries. A part of it is a revision of chapters which we published in a pamphlet a few years ago, but which has probably not been read by many of our present readers.

Our method of interpretation, by first defining the language of dreams and visions and applying it alike to either ancient or modern ones, is unlike anything which any other author has ever offered to the public, and is, when taken in connection with history, a complete demonstration of the truth of foreknowledge, and of the truth of many of the biblical dreams and visions; and also of the correctness of our method of interpretation.

Ancient dreams were a symbolic forecast of history, and by our rules of interpretation their true parallel can be shown in the history of the world's chief events up to the present date; and by the same rules the future may be outlined far into the millennial age.

For a brief illustration of our method of interpretation in its application to scripture, we quote from Matthew XXIV, and Mark XIII, as follows: "The sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, etc."

The foregoing quotation is claimed to have been the words of Jesus, and although it is not stated as either a dream or vision, yet we may perceive that he often expressed his ideas in that language; and in this case it must be read in accordance with that language to make sense of it.

Therefore for Sun, read "Spiritual Light;" for Moon, "Secular or Literary Light;" for Stars, "Distinguished Men;" for Powers of Heaven, "Powers of the Governments." Then read in accordance with the definition as follows: The spiritual, secular and literary light of the world was extinguished, and distinguished men were cast down from high official places; and the powers of government were shaken. Then you may find its fulfillment, or parallel in the history of the first centuries of what is styled "The Dark Ages." That period includes many centuries, commencing with the fourth.

For farther illustration take a passage from a vision recorded in Revelation, chapter VI, as follows: "And I beheld when he opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood. And the stars of the heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places."

Add to the previous definitions for additional terms in this case as follows.

Earthquake signifies war.

Black represents ignorance or absence of knowledge.

Mountains or islands represent governments.

Then read in accordance with the first and second set of definitions, and then the passage quoted will describe the same class of events as the passage previously quoted, and will read as follows: There was a great war (wars) and all spiritual light was extinguished, and secular knowledge was directed toward the devising of means for shedding blood; and distinguished men were cast down from high places of authority, and governments were moved out of their former places—reconstructed.

Although in the latter case similar events were foreshadowed as in the former case, yet they should not be applied to the same period of time. The latter case should be applied to the terrible devastating wars in the latter part of the middle ages, and including the wars of the Crusaders.

We will conclude this brief illustration with one more quotation as follows: Revelation, chapter XII, "And there appeared a great wonder in heaven a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

Now take the former definitions as given and add definitions for the additional terms which are found in this case as follows:

Clothing represents the peculiarities of or belonging to the person; such as character, profession, etc.

Woman, undistinguished by any peculiarity, etc., represents evil. But lest we should be misunderstood in the application of this definition to this case, we will make a short digression to

state that religion consists of a feeling of reverence and veneration for the Deity, and when offered in the sincerity of heart is acceptable to God, under whatever form of belief. But religion cannot be organized into churches. Organization is only the secular attachments of religion. The woman described in the passage just quoted was the secular attachment of christianity in the early centuries, and in that case she represented the evils which have been committed in the name of christianity through the organization of the church.

The spiritual light represented by the sun, was her clothing; and the secular light represented by the moon, was subordinated to her—typically under her feet; and the twelve stars represented the twelve apostles.

Thus it may be perceived that the terms: sun, moon, stars, powers of heaven, earthquakes, black, mountains or islands, clothing and woman, when properly defined, can be read in each and all of these passages alike without a discord in sense, without an inconsistency, and without claiming that which is known to be a contradiction of the laws of nature. The literal sense of the passages quoted cannot be literally construed because that would involve the wildest absurdities and impossibilities in nature. Neither could an untrue definition be invented which would read with sense throughout the three passages as those we have given do.

In future numbers we propose to solve all of the mysteries found in Daniel and Revelation, and some other passages which have reference to things yet future.

ANOTHER prophetic dreamer has passed away in the death of Helon Brooks, who was one of the victims of the City of Columbus disaster. Prior to his departure he regulated his financial matters and talked freely of the course to be pursued should he not return alive. The morning after President Lincoln was assassinated he gave to the boys in the army with him an account of a dream had the night before in relation to the tragedy, which was corroborated by intelligence received soon after. It is rather singular that he failed to profit by his skill as a prophet in the disaster by which he lost his life. But it is a failing, common with fortune-tellers, seers and sooth-sayers.—*Peoria Journal.*

A PREMONITION OF HIS FATE.—A Youngstown, Ohio, dispatch says: William McBride, the brakeman crushed to death while coupling cars Wednesday night, had a premonition that he would meet with a terrible accident resulting in death. The day on which he was killed he told his fellow employes that he had a dream the night before in which he saw a train noiselessly approaching him as he was lying down on a beautiful green sward. He endeavored to avoid the catastrophe, but found he was paralyzed and could not. Believing that death was certain, he suffered all the terrors of the lower regions, and just as he supposed he would be crushed to death, he awoke and found it was a dream. Two years ago he had a similar dream, and the next day he had a close call for his life. That impressed him to such an extent that he informed his companions last Wednesday that he would be killed before through with his day's work. Ten minutes before his train was put away he was crushed to death.

To the Editor of the Religio-Philosophical Journal:

A CURIOUS DREAM.—Was it a dream or vision? You will pardon me when I tell you that I am an earnest investigator, and your *Journal* is my school.

A little Miss Gracy Steevenson, of Lockland, Ohio, lost her breastpin, and was very much grieved thereat. Her aunt, where she was visiting at the time (about Thanksgiving), helped to make a diligent search, indoors and out, where she had been playing with the children, but without success. When she awoke in the morning, she said she had dreamed that her pin was lying on the ground, out by the little porch; that in her dream she tried to pick it up but could not. She firmly believed it was there, hurried out and found it, to her great joy. She is very intelligent and playful. She wondered much about the dream, and she concluded she might be a medium. Then she laid her hands on the stand, and was delighted to find it would tip for her.

Will some one tell me if prophetic dreams are in any way connected with spirit manifestations? MRS. S. GRIFFITH.

North Bend, Ohio.