

## DANIEL'S VISION OF THE RAM AND HE-GOAT.

467



About the year 553 B. C. Daniel saw another vision, and in this one portions of the future history of secular and religious affairs were again presented to him in a symbol form, as it had been in his first vision. But the symbols were different from those in the first, and the Babylonian empire in this one is omitted, undoubtedly for the reason that it was then very near to its end.

We have also given a pictorial illustration of this vision by the side of the illustration of Nebuchadnezzar's dream of the great image, and Daniel's former vision, for the purpose of showing their agreement with each other and with subsequent history, and also the more forcibly to impress the mind with the symbolic language of these visions, and the dates of the events which they represent. (*See illustration on preceding page.*)

#### DANIEL, Chap. viii.

#### THE INTERPRETATION.

*Verse 1.* In the third year of the reign of King Belshazzar a vision appeared unto me, Daniel, after that which appeared unto me at the first.

The third year of King Belshazzar's reign was about 553 years before the commencement of the Christian era.

*Verse 2.* And I saw in a vision: and it came to pass when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

The first two verses of this chapter contain literal statements of things as they existed at that place at the time Daniel saw the vision; but the river represented what rivers generally do in visions, viz: the human race in its march along the ages.

*Verse 3.* Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last.

Daniel's spiritual eyes were opened, and he foresaw the events of future time. The first was the Persian empire, represented by the symbol of a powerful ram which had two horns. By reference to our illustrated page it will be seen that the ram corresponded to the breast and arms of silver in the dream of the great image, and also to the bear in Daniel's first vision. The two horns represented the kings of Media and Persia, but the higher horn represented the greatest king, which was the king of Persia, and which came up last.



*Verse 4.* I saw the ram pushing westward, and northward, and southward; so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

The Persian empire absorbed the surrounding nations, and for a time there appeared no power able to stand before it, and it did according to its will, and did literally become great.

*Verse 5.* And as I was considering, behold, a he-goat came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes.

*Verse 6.* And he came to the ram that had two horns, which I had seen standing by the river, and he ran unto him in the fury of his power.

*Verse 7.* And I saw him come close to the ram, and he was moved with choler against him, and smote the ram and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground and stamped upon him; and there was none that could deliver the ram out of his hand.

*Verse 8.* Therefore the he-goat waxed very great: and when he was strong, the great horn was broken, and for it came up four notable ones towards the four winds of heaven.

The he-goat represented the Grecian or Macedonian empire, and corresponded to the belly and thighs of brass in the dream of the great image, and also to the leopard in Daniel's former vision. The great horn of the goat represented Alexander the great, who marched rapidly eastward from Greece, and overthrew all who opposed him. He marched furiously into the dominions of the Persian empire, and his military genius was such that he quickly overthrew it, and thereby established the supremacy of the Grecian (sometimes called the Macedonian) empire, as explained in the interpretation of the dream of the great image, and also of Daniel's former vision.

After the Grecian empire became great and strong the great horn was broken by the death of Alexander, which occurred in the year 323 B. C. The empire was then divided by four of Alexander's generals into four parts, as foreshadowed by the four horns which arose after the great horn was broken. This also corresponds with the interpretation of the four wings and four heads of the leopard described in Daniel's former vision.

*Verse 9.* And out of one of them came forth a little horn, which waxed exceeding great, toward the South, and toward the East, and toward the pleasant land.

Although the Roman empire was established before the downfall of the Grecian, yet it did not appear as a leading power of the earth until it grew up as the little horn from a branch of the Grecian empire, and was spread over the surrounding country.



The little horn here spoken of is not the same little horn that had eyes and a mouth speaking great things, which was mentioned in the preceding number. This little horn sprang from one of four which represented the four divisions of the Grecian empire; but the little horn that had eyes and a mouth speaking great things grew up amidst the ten horns which represented the ten parts of the Roman empire.

*Verse 10.* And it waxed great, even to the hosts of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

*Verse 11.* Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

and also cast down distinguished men who were represented by stars. He magnified himself to the prince of the host when he overthrew all other authority.

We cannot be mistaken in the identity of this little horn, because he is described as the same who took away the daily sacrifice, and history shows unmistakably that the Romans did that.

*Verse 12.* And a host was given to him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced and prospered.

man empire, and for a wicked practices.

*Verse 13.* Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

*Verse 14.* And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed.

Heaven has previously been defined as signifying exalted positions or places of authority which men occupy upon the earth, and stars represent distinguished men; therefore the declaration of the verse was fulfilled when Rome waxed great in authority and cast others down which had previously been in authority,

It was owing to internal strife among the Jews that the Romans were enabled more easily to conquer them.

The truths of Primitive Christianity were cast down by the power of the Roman empire prospered in its

This passage is of the greatest importance to us, because it is the only passage in the biblical writings which foreshadows the date of the commencement of the millennial age.

Here it appears that the inspiring intelligence of the spiritual world was endeavoring to speak to the people of the material world, through the mediumship of Daniel, and to tell them how long it



would be before they would be sufficiently developed in intelligence to overcome their errors, both in regard to religion and government.

But the peculiar surroundings of Daniel, together with his bias of race and customs, must necessarily control the symbolical words and phrases, therefore the "Host" had reference to secular government, and the "Sanctuary" had reference to religion. The idea was that the truth in regard to both were being trodden under foot; and the time when the truth and right in regard to government and religion should prevail in the world was given in the form of a conversation between two symbol persons. The great question put by one of them was substantially this: "How long, from the time when the daily sacrifice will be taken away, to the time when the inhabitants of the earth will be so far developed in intelligence that they will perfect their government and know and understand their true relations to the spiritual world, and the sanctuary of the human heart be cleansed for the indwelling of the kingdom of heaven?" Now, as the solution of this great question was not to be produced instantaneously by a miracle, but by a gradual development occupying many centuries, therefore the precise year when the result should be accomplished could not be named, but could only be stated approximately in centuries. Therefore the answer is, in round numbers, twenty-three hundred days, which, in prophetic language, signify that number of years from the time when the daily sacrifice should cease at Jerusalem to the good time foreshadowed through many ancient prophets, and usually styled the millennial age.

The ceremony of the daily sacrifice at Jerusalem was broken up by the Romans in the year A. D. 70, and consequently the prediction in reference to the millennial age will expire in the year A. D. 2370.

*Verse 15.* And it came to pass, when I, even I, Daniel, had seen the vision and sought for the meaning, then, behold, there stood before me as the appearance of a man.

*Verse 16.* And I heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision.

*Verse 17.* So he came near where I stood, and when he came I was afraid, and fell upon my face; but he said unto me, Understand, O, Son of Man: for at the time of the end shall be the vision.

Daniel was told that at the time of the end should be the vision, or in other words the vision should extend to the end of



that system of things. Now, although more than twenty-four centuries have passed away since Daniel saw this vision, yet the end of the old system of things, which he so often alluded to, has not yet come, but the beginning of the end is now apparent in the signs of the times.

*Verse 18.* Now as he was speaking with me, I was in a deep sleep on my face toward the ground, but he touched me, and set me upright.

*Verse 19.* And he said, Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be.

*Verse 20.* The ram which thou sawest having two horns are the kings of Media and Persia.

*Verse 21.* And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king.

*Verse 22.* Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

*Verse 23.* And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance and understanding dark sentences shall stand up.

*Verse 24.* And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and shall practice, and shall destroy the mighty and holy people.

The angel here substantially repeats the assurance of the end of the old order of things.

The interpretation here given by the angel to Daniel, so far as it goes, is substantially the same as that given by my rules and verified by history. It may be observed here that the angel, in his interpretation, gives names as far as they are familiar to Daniel, and he describes the manner in which the Grecian empire should end, all of which proved true, as we find by the study of history. But Rome had not then risen to importance; therefore it was described but not named in the vision.

The fierce countenance typified the destructive attitude that Rome assumed toward the surrounding nations, and the understanding of dark sentences has reference to the pretensions of Papal Rome in claiming to understand the mysteries of religion.

Daniel's prejudice of race is here manifested by his referring to the Jews as "the mighty and holy people," which should be destroyed by the Romans. It was the nationality of the Jews that was referred to which should be destroyed.



*Verse 25.* And through his policy also he shall cause craft to prosper in his hands; and he shall magnify himself in his heart, and by peace shall destroy many. He shall stand up against the Prince of Princes: but he shall be broken without hand.

The peace policy of the Romans, as well as their war policy, was destructive to the neighboring nations, because no nation within the territory which they were able to conquer was permitted to exist unless they submitted unconditionally to the authority of the Romans.

It was the Roman authorities that crucified the Prince of Princes, and their chief power was broken by internal strife and not by foreign hands.

*Verse 26.* And the vision of the evening and morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

*Verse 27.* And I, Daniel, fainted, and was sick certain days; afterwards I rose up and did the king's business; and I was astonished at the vision but none understood it.

Although the angel gave Daniel a brief interpretation, yet he says he was astonished at the vision, and none understood it. Neither could we at this day trace its meaning without the history of the fulfillment of a portion of it to guide us in the translation of its language. The command to shut up the vision evidently signified that it should not be understood at that time. And

the remark that the vision should be for many days evidently had reference to the very long duration of the period of the vision.

It is generally conceded by commentators on biblical revelation that "days" signify years, and I believe that fact can be completely demonstrated in several passages; therefore it is proper to assume the same signification for the twenty-three hundred days mentioned in this vision.

Our conclusions are chiefly original, especially those having reference to future time, and our critics are divided into two opposite classes. One class has a great theological system to sustain, and every passage of the christian bible which can be construed to its support is so construed. They have a belief founded upon certain prophetic writings that there is a good time coming. They are correct in this conclusion, but mistaken in supposing that God will suspend or change the laws of nature, and come in person among men and manage all secular affairs. The good time must come by the efforts of man and through the lessons of a severe experience.



The other class denies all foreknowledge, and claim the visions of Daniel and St. John and others to be the garbled symbols of ancient mythology, reconstructed by priests after the adoption of Christianity by the Roman Empire. This, they say, was done for the support and justification of the creed or dogma of the church. This claim would appear more plausible if it could be shown that it did justify or sustain the Roman creed or dogma; but, on the contrary, the most casual comparison of those visions with history shows that, instead of sustaining the Roman church, it denounces it in the strongest terms.

But in regard to the genuine nature of those visions and of their prophetic truthfulness, it is sufficient to show that they were not construed to any material advantage to any party; that there was difference enough between them to show that one was not made from another; and above all, they furnish a complete parallel to subsequent history. The latter furnishes a complete demonstration that they are both genuine and prophetic.

---

### MOLLIE FANCHER.

---

*A Doctor of Divinity's account of her Marvelous Condition —  
Twelve Years without Food — Her Supernatural Powers of  
Vision.*

---

A theory cannot be true unless it can be reconciled to all of the manifested facts relating to the subject; therefore we should gather the facts as they are manifested in all their various forms, and adopt no theory which cannot be reconciled to those facts. This maxim is fully as necessary in the study of the human mind as in any other study. We therefore offer the following for the consideration of materialistic metaphysicians:

“The interest that has been aroused recently in this city in the remarkable case of Mollie Fancher, will insure an eager perusal for the following letter from Dr. West, principal of the Brooklyn Heights Seminary, which we are kindly permitted to publish. It was written to a lady of this city in answer to inquiries as to the facts of Miss Fancher's condition:



“BROOKLYN, Oct. 8th.—*Dear Madame:* You request me to write a brief sketch of Miss Mollie Fancher, in answer of the many inquiries which have doubtless been made by those who have examined the beautiful specimens of her needlework which have been sent to your loan exhibition; which were wrought during a most extraordinary illness of more than twelve years' duration. To give anything like an adequate account of this remarkable girl would require a treatise. This I cannot attempt.

“Miss Mary J. Fancher was born in Attleborough, Mass., Aug. 16, 1848, and was educated at the Brooklyn Heights Seminary under my care. She was a sweet girl of delicate organization and nervous temperament, and was highly esteemed for her pleasing manners and gentle disposition. She was an excellent scholar, excelling in *belles lettres* studies; but her delicate health led to her removal from school a short time before the graduation of her class in 1864. For three years I lost sight of her, till I learned from a Brooklyn paper of her singular condition, which resulted from a remarkable accident.

“Her aunt soon after called and invited me to visit Mollie, as she is familiarly called. I did so March 4, 1867, and from that time to the present I have been an intimate visitor of the family. I have kept a journal of my visits, and noted all that was important which came under my observation. I have used all the sagacity I possess to detect any fraud or collusion, but I have never seen anything to excite my suspicion or my confidence in her integrity. She is a lovely Christian girl, and shrinks from any public exhibition of herself.

I will speak of her mental and physical condition. May 10, 1864, she was thrown from a horse and severely injured. First her physical. For twelve years or more she has lain in one position on her right side. For nine years she was paralyzed, her muscles only relaxing under the influence of chloroform. For the last three years she has been in a new condition—the limp instead of the rigid. Her muscles are so relaxed that her limbs can be moved without the aid of chloroform. While passing into this state her sufferings were intense. For days it did not seem possible that she could live. Her eyes were open and staring. For nine years they had been closed. Now they are open, and never closing day or night. They were sightless. She could



swallow, but take no food; even the odor of it was offensive. During this twelve years illness there have been times when she had not the use of any of her senses. For many days together she has been to all appearance dead. The slightest pulse could not be detected—there was no evidence of respiration. Her limbs were as cold as ice, and had there not been some warmth about her heart she would have been buried. During all these years she has virtually lived without food. Water, the juices of fruits and other liquids have been introduced into her mouth, but scarcely one of them ever make their way to her stomach. So sensitive has this organ become it will not retain anything in it. In the early part of her illness it collapsed, so that by placing the hand in the cavity, her spinal column could be felt. There was no room for food. Her throat was rigid as a stick. Swallowing was out of the question. Her heart was greatly enlarged. Severe pains passed from it through her left side and shoulder. With slight exceptions she has been blind. When I first saw her she had but one sense—that of touch. With that she could read with many times the rapidity of one by eyesight. This she did by running her fingers over the printed page with equal facility in light or darkness. With the finger she could discriminate the photographs of persons, the faces of callers, etc. She never sleeps, her rest being taken in trances. The most delicate work is done in the night. She performs none of the ordinary functions of life except breathing. The circulation is sluggish, and as a consequence there is very little animal heat. She longs to die, but says she cannot, as there is nothing to die. Such is a brief statement of her bodily condition.

“Second. To me her mental state is more extraordinary. Her power of clairvoyance, or second sight, is marvelously developed. All places in which she takes any interest are open to her mental faculties. Distance imposes no barriers. No retirement, however secluded, but yields to her penetrating gaze. She dictates the contents of sealed letters which have never been in her hands without the slightest error. She visits the family circles of her relations and acquaintances in remote places, and describes their attire and their occupations. She points out any disorder of dress, however slight, as the basting thread in the sleeve of a sack which to ordinary sight was concealed by the



arm. Any article which has been mislaid she sees, and tells where it may be found. She discriminates in darkness the most delicate shades of color with an accuracy that never errs. She works in embroidery and wax without patterns. She conceives the most beautiful forms and combinations of forms. She never studied botany or took a lesson in wax-work, and yet she never mistakes the forms of leaf or flower. Leaves with their ribs and veins, their phylotaxis; flowers with calyx, corolla, stamens with their anthers, are given with a most truthful regard to nature. Holding pen or pencil in her left hand, she writes with extraordinary rapidity. Her penmanship is handsome and legible. She once wrote a poem of ten verses in as many minutes—her thought flowing with the rapidity of lightning. In cutting leaves for velvet pen-cushions, like the sample sent you, she held the scissors by the knuckle of the thumb and fore-finger of the left hand, and bringing the velvet with thumb and finger of the right hand she cut the leaves as shapely and without ravel as though they had been cut with a punch. These leaves do not differ in size or form more than leaves growing on tree or shrub. In the early part of her sickness she cut more than two thousand such leaves. In April, 1875, she worked up twenty-five hundred ounces of worsted. To December, 1875, she had written six thousand five hundred notes and letters. She has kept an account of all the expenses of the family during her sickness. She keeps a daily journal, except when in trances of longer duration than twenty-four hours. In passing into the new condition, three years ago, of which I have spoken, she forgot everything that had occurred in the previous nine years. When she was able to speak she inquired about matters that had occurred at the beginning of her illness—the nine intervening years were a perfect blank to her.

“But I must take leave of this subject. The incredulous will not accept it, and it is not surprising. Miss Fancher is not to be judged by ordinary laws. The state is abnormal—a species of modified catalepsy, which has deranged the ordinary action of mind and body. It is a rich mine for investigation to the physiologist and the psychologist, and with them I leave the case.”—*J. Charles E. West, in Buffalo Courier, 1878.*

The natural mind cannot see people in far distant places and describe their dress and its shades of color; it cannot describe



the contents of sealed letters, and many other things which Miss Fancher did it cannot do. Then what will the materialists do with this case? Of course they will avoid the locality where it may be observed, and ignore or deny the existence of such facts. They are as stubbornly sceptical as the spirit which returned to his mortal friends to tell them that spiritualism was an unfounded humbug. Cases are quite numerous in which phenomena similar to those in the foregoing case are more or less manifest, and I think they furnish conclusive proof that "The mind without the flesh can act," and consequently that it is possible for our intelligent individuality to survive the death of the body.

---

### CAUSE AND REMEDY FOR RIOTS.

---

The Cincinnati riot has set tongues and pens to wagging in denunciation of irregular modes of redress for evils, but I presume there are few who believe that the irregular mode would be resorted to if the regular mode performed the work for which it was instituted.

Let us take a retrospective view of the practice in criminal courts: When a person is charged with crime, and brought before a court for trial, if he be wealthy, and the evidence very much against him, he must employ some half dozen or more of what are styled "able attorneys"—men who have heaped up fortunes in the practice of "making it safe to commit crime,"—in defeating the purpose for which law was made—men who can make a ready application of all the technicalities of the law, and the triks permitted in the practice. These men sometimes consume several days in search of twelve idiots for jurors,—persons who have not read the newspapers, or formed opinions—who but idiots have not? But these attorneys may accept one or more who are not idiotic, provided, while in their passive state upon their seats they are susceptible to the magnetic influence of a powerful speaker, when rattling his bony fingers before them like the whizzing of the tail of a serpent when charming his victim. Then comes in the rules which exclude much important evidence; and the oath to the witnesses, the form of which does not swear



them to tell all the truth which they may know in regard to the case, but only to answer such questions as may be asked them. And when an unpleasant truth is called out by the questions of an opposite attorney, the witness will be cross-examined by an expert, clownish bully, until the force of a truthful statement is destroyed. All this goes on unrestrained by the court, except when an occasional appeal to that body is made by the opposite attorney, and then the questioner only stops to resume the brow-beating in a slightly different form. After this farce has been protracted for many days or weeks, it would be strange if those "able attorneys" could not create a doubt in the minds of those twelve idiots.

This state of things is generally conceded to be the cause of the irregular attempts to exterminate criminals; and the *Chicago Times* makes a statement, based upon statistical reports, that there has been fifteen hundred murders committed in the United States during the past year, and that but ninety-three of the murderers have been exterminated by process of law, while one hundred and twenty-five have been exterminated during the same time by the irregular mode. Therefore it appears that both modes should be operated with about seven times their present capacity to accomplish the work necessary to be done. But the irregular mode presents the advantage of cheapness and greater efficiency; and the irregular mode also shows greater efficiency on the frontier, where it is not hampered by its inefficient rival, than both modes do when operated in the same locality. This fact is well known to the criminal classes: they well know that their greatest safety is in thoroughly organized communities, where there are large courthouses, strong jails, and officers of the law all about them.

But it is universally conceded that the failure of the criminal law is caused by the tricks of the practice, and consequently the enormous wrongs are committed by the defenders of criminals and the courts which permit such practice. But a statement or knowledge of the cause will not bring a remedy. Harangues from street corners, pulpits or press, telling the people to keep quiet, will not be heeded when they know that the wrong has grown up under just such harangues; and that it is unreasonable to suppose it will die out under the same cultivation which has fostered and nursed it into existence. Reform never commences



within when the pecuniary profits are on the side of the wrong. The remedy must commence outside of the judicial system. The wrongdoer, and he who for money seeks to defeat the ends of justice in his defense, should be held equally guilty, whether his name be Ingersoll or any other. They should be taught that such a course brings danger upon themselves; that the forms instituted by the people for proper order in society, should not be diverted from their purpose and prostituted to the mercenary motives of tricksters. But, says one, what can we do; these fellows have grown sharp by their foul practices, and they pack and control our political conventions, worm their way to judicial or legislative seats, etc. Well, the cancer sometimes requires the surgical knife, and the cancers of society may sometimes require a little bloodletting; but, unfortunately, the blood is too often let out of the guiltless, and the cowardly scoundrels who are the sole cause of the trouble hide themselves in safe places when the trouble comes. But men who only demand the proper administration of the law, and rise in rebellion against its abuse, certainly deserve more honor than the cowardly scoundrels who have converted the judicial system into a scheme of extortion.

The late terrible lesson in Cincinnati will cause a strong demand to be made for a reform in the practice, and if the demand is not heeded, other similar lessons and more blood will be required to baptize the reform. But let us hope that the blood may flow, if flow it must, from the guilty and their tricky defenders, and not from the justice-loving people.

---

All common things, each day's events,  
That with the hour begin and end,  
Our pleasures and our discontents  
Are rounds by which we may ascend.

Standing on what too long we bore  
With shoulders bent and downcast eyes,  
We may discern, unseen before,  
A path to higher destinies.

Nor deem the irrevocable past  
As wholly wasted, wholly vain,  
If, rising on its wrecks at last,  
To something nobler we attain.



TALMAGE'S TALK ON DREAMS.

---

In a late sermon, Talmage, the distinguished divine, said :

All dreams that make you better are from God, and therefore a good dream that results in good must be from Him. The old fathers of the Christian Church believed in dreams. Tertullian accepted them. John Huss' dreams have become immortal. The night before the assassination of Julius Cæsar his wife dreamed that he fell dead across her lap. I have a friend, a retired sea captain, who dreamed one night that a suffering ship's crew were drifting somewhere in his vicinity. He roused up his men, made sail, and kept on sailing until they all thought he was stark mad. Finally he came upon a half-starved crew on a raft, took them in, fed them, and brought them to New York. Who sent that dream? The God of the sea! In 1695 a ship from Spithead was wrecked on certain rocks called the Caskets. The crew climbed on the rocks, and the captain of a ship from Southampton had twice in one night dreamed that shipwrecked sailors were dying on the Caskets. He heeded the dream, sailed out of his course, and took off the survivors. Who conducted that dream? The God of the sea. The God of the rocks. The Rev. Dr. Bushnell tells of a dream that happened to a friend of his, Capt. Yount, in the Sierra Nevada. Yount dreamed twice in the same night that a family was slowly starving and freezing to death in the snow. Hemming in their camp he saw (in his dream) rocks of a peculiar formation, such as he had never beheld before. He told it the next morning to a neighbor, and the neighbor said: "Great heavens! Those are exactly the kind of rocks they have at ——," naming a canon in the mountains one hundred and fifty miles distant. On the strength of his dream Capt. Yount, despite the sneer and laughter of his neighbors, gathered a company of men and started for the canon, where, sure enough, they found the freezing and starving family. Who conducted that dream? The God of the snow! The God of the Sierra Nevada!

Dr. Cranage, at Wellington, England, related to me how the Lord had appeared wonderfully to a poor woman in that village. One morning, when she stood starving at the door of her



cottage with another poor woman, her only companion, she suddenly cried out, "Oh! Jenny, I see mountains of bread. I see mountains of butter." Jenny said, "All these things belong to your Father, and do you think he'll let you die?" Shortly after relief came, and the poor woman, who had been at the point of starvation, was supplied with abundant necessities. Who conducted that vision? The God of the hungry and starving! Why, there are people in this house who have been converted to God in a dream. The Rev. John Newton, while a profligate sailor on shipboard, saw a beautiful being descend out of the clouds and put a ring of priceless value on his finger. The being said, "Keep the ring on and you will prosper." Another being, not so beautiful, came up and tried to induce him to throw the ring into the sea. Mountains of fire appeared on the horizon, clouds lurid with wrath shone overhead, the dark angel was fast persuading him, and at last John Newton, in despair, flung the ring overboard. Then another angel appeared and plunged in, saying, "I'll get it and keep it for you," and when he rose to the surface with the ring shining in his grasp, the fiery mountains faded away on the seaboard, and the lurid light left the sky. Then John Newton knew that the ring was his soul.

A German who was crossing the Atlantic saw in a dream a man with a handful of white flowers. When he arrived in New York he wandered into the Fulton-street prayer meeting, and saw a great bunch of tuberose in the hands of the class-leader. The German followed him home, became converted, and enlisted under the banner of the Cross. That German to-day is a city missionary. John Hardcastle, another sailor, dreamed that he attended a roll-call on which his name was left out, and when he asked the reason, was told that it was to give him time to repent. —*Religio-Philosophical Journal.*

---



DUNCAN CAMPBELL AT TICONDEROGA.

---

When the late Dean Stanley was in this country he spent an evening with Bishop Williams in Hartford. The conversation had turned to the subject of the French and Indian war, and the dean displayed great knowledge concerning the history of those days. At length Ticonderoga was mentioned, and the Englishman asked: "Did you ever hear, bishop, the story of Duncan Campbell, of Inveraugh? Well there happened, shortly after the defeat of Edward the Pretender, to be a meeting of gentlemen in the west of Scotland, whose conversation turned upon political subjects. It was dangerous ground, for part of them were in favor of the family of Hanover, and the rest were partisans of Charles Stuart. The discussion waxed hot, and at length swords were drawn. The quarrel was only ended when one of the contestants fell dead. There lived at that time, as they do to-day, near the place of quarrel, the family of Campbells of Inveraugh. Duncan Campbell was then the head of the clan, and to him the unfortunate man appealed for protection. With the usual hospitality of a Highlander, the Campbell granted him shelter, and swore to defend him in his misfortunes. The following day the startling news came to the chief that the murdered man was his own cousin, and that he was sheltering the slayer of a kinsman. That night the cousin came to Campbell in a dream and demanded of him vengeance for his death. The honorable soul of the chieftain revolted from any treachery, and he told his guest of the dream. Again night came, and again the cousin appeared asking for retribution. Unable to break his vow, Campbell sent his guest away to the mountains under a strong escort, and trusted he would at length sleep in peace. But at dead of night came that gastly visitor and said, in tones of anger: 'Duncan Campbell, we will meet at Ticonderoga.' The Highlander awoke next morning with a great feeling of relief. 'Ticonderoga' was a word he had never heard, and whether the spirit referred to a realm of the other world, or was inventing words to scare him he neither knew nor cared. Years went by, and at length Duncan Campbell found himself a major in the Scotch Rangers under Abercrombie in the expedition against the French on Lake George in the summer of 1758.



The army, the largest ever assembled in America up to that time, had sailed down the lake in a thousand boats and landed near its outlet. To the Scotch major the name Ticonderoga, against which point the expedition was directed, had sounded with an awful and ominous import. His colonel, by name Gordon-Graham, who knew the story, endeavored to cheer his drooping spirits, but it was with a heavy heart that the Highland chieftain prepared his men for attack. The story of that day's disaster is well known; how the brave Lord Howe fell early in the action; how the brawny Scotchmen attempted to scale the breastworks, and how at length the retreat was sounded after the loss of two thousand men. Mortally wounded, Duncan Campbell was carried from the field, and breathed his last in the hospital at Fort Edwards. Just before his death he said to Gordon-Graham: 'As I slept last night after the battle, colonel, the spirit of my cousin came to me and said, 'Duncan Campbell, we have met at Ticonderoga.' Such," said the dean in conclusion, "is the 'ghost story of Ticonderoga' as I have heard it from the present Campbells of Inveraugh, the descendants of the unfortunate Duncan."

The bishop had listened with great interest to the tale, and at its close said: "Your story, dean, is new to me, but I now recollect that I have seen the grave of Duncan Campbell at Fort Edward. It is marked by a crumbling slab that tells of his death from a wound received in the attack on Ticonderoga, July 8, 1758."

Thus it happened that one of the only men in England who knew the strange story of the Scotch major told it, by a peculiar chance, to perhaps the only man in America who had noticed the existence of that neglected grave.—*Troy Times*.

---

### A KENTUCKY DREAMER.

---

Mr. J. W. Harper, who has lived in Woodford county all his life, and is one of its best and most substantial citizens, has had four or five dreams, scattered over a period of thirty years, which have been verified in a wonderful manner. He seldom dreams, but when he has one of his prophetic dreams it impresses him greatly, and he confidently predicts its verification.



On Sunday night three weeks ago he dreamed that he saw in a vivid manner the figures that indicated the result of the senatorial race at Frankfort, and these figures were 64, 57, the former for Blackburn and the latter for Williams. He went to Franklin next night and told Capt. Joe Blackburn that he would be elected by that vote, and in the presence of half a dozen gentlemen wrote the vote on the wall. Capt. Blackburn expressed much confidence in Mr. Harper's dream, and the result showed him to be correct. It will be remembered that the vote stood 63, 57, but Representative Harris had sent word to Blackburn that his vote should be cast for him if it was required, and thus making Blackburn's actual vote 64.

In February, when the race-horse Lexington was two years old, Mr. Harper dreamed that he saw the great race which took place in Lexington the following May. He dreamed that a bay horse with four white feet and a little white on his nose was the winner. This answers the description of Lexington exactly, although Mr. Harper had never seen him nor heard him described. He dreamed that John Harper's Irishman was second, and Bradley's Vandal distanced. He went by the next morning and told Bradley and others of his dream, when Bradley remarked: "No such d—d chuckled-headed horse as that can beat Vandal." The race came off three months later and resulted exactly as Mr. Harper had dreamed.

Again, when Lexington was four years old he was to run in a great stake race in New Orleans. Mr. Harper dreamed in March that Lexington won it, with a sorrel horse that he did not know second, and Highlander distanced. He bet \$10 with Gen. Abe Buford on the result of the race and won it, the sorrel horse proving to be Le Compte.

A short time before the war he dreamed that he was standing in a certain place in his yard, when he saw a man passing by with inflamed swollen face, who seemed to be the bearer of evil news. He thought that it turned out that a number of negroes in Midway were arrested for stealing goods from the store of Kercheval & Storey, and among them was one Mose, a favorite negro belonging to William Harper. He thought that Mose proved himself to be innocent of the charge and was liberated. He told this dream to his wife and friends. Two weeks later



was standing in the exact spot he was in the dream, when he saw a man with a red swollen face pass hurriedly by. He went into the house and told his wife that something was wrong at Midway, mounted his horse and went to town. The first thing he saw was a gang of negroes on the street under arrest, and among them William Harper's Mose. They had stolen boots, shoes, clothing, etc., from the store of Kercheval & Storey. The negro Mose had a new hat on, which he had bought, and was accordingly set free. The facts set forth above are well known to Mr. Harper's friends, and can be vouched for by many substantial men.—*Bluegrass (Ky.) Clipper.*

---

### THE ENGINEER'S PROPHETIC DREAM.

---

Engineer Cox, of the Western Road, had the following dream two nights before he was killed: Thursday night he was sleeping in a room at the hotel in Salisbury with several companions, and during the night they were awakened by hearing him shouting: "For God's sake, help me!" His companions jumped up and asked him what was the matter. "I dreamed," he replied, "that my engine turned over and caught me under it." Saturday morning his dream was fulfilled.—*Durham (N.C.) Reporter.*

---

### A DYING WOMAN'S PREMONITION.

---

The Rev. D. P. Lindsley, of New York, writes to a friend in this city the following curious incident which occurred in his house a few weeks since: "Mrs. Lindsley, who died on the 12th inst., had a singular premonition of the attempted assassination of the President. I was watching by the bedside about three days before this sad occurrence, when she suddenly awakened from an apparent sleep, and exclaimed excitedly, 'President Garfield is shot!' 'No,' I replied, 'I guess you were thinking of President Lincoln.' When her sister took my place at the bedside she repeated the matter to her with additional circumstances. She said she was with the President when he was shot,



and said to the ladies who were there: 'He will die, will he not?' They replied, 'Oh, no, he will get well.' When the report of the attempted assassination arrived and was told in the sick-room, she replied: 'I knew it three days ago,' and repeated her previous statement. This circumstance can be relied upon as strictly true, and it gave me considerable hope from the first that our beloved President would survive the shock, and be completely restored to health and soundness. As to the philosophy of the matter I have nothing to say. I do not see how an occurrence can be seen in a vision before it happens; but there is abundant evidence that such is sometimes the case, and to deny it is to deny the fundamental principle and ground of all prophecy."—*Taunton (Mass.) Gazette.*

---

### A CHILD'S DEATH FORETOLD.

---

*To the Editor of THE DREAM INVESTIGATOR:*

A friend of mine lost his wife a few years ago, and a year after her death had a dream in which he dreamed that his wife came to his bedside and said, "Six months from now I will take Sis," meaning a little girl that was in good health at the time. Six months from the date of the dream the child died. The child was a cousin of ex-Governor J. D. Cox of Ohio.

Yours respectfully,

SARAH RILEY,

59 Union Ave.,

BROOKLYN, E.D.

A true theory will coincide with the facts. The skeptic is always ready with a plea in support of his theory. But he is required to shift his position frequently to support a false theory. When a person is plainly forewarned of death, and dies at the time named, they (the skeptics) claim that imagination was the cause of the death. But that theory fails in the foregoing case, for the dream of a father could not excite the imagination of the child to any great extent.

---



## NOTES AND EXPERIENCE OF W. J. ATKINSON.

---

MONITEAU, Mo., March 22, 1884.

*Dear Brother Monroe:* I am very thankful for the favor of your valuable journal. The March number is very interesting. After reading it, and thinking about the dream of flying, I can call to mind the fact, that when I was dreaming of flying often I was engaged in lecturing and talking to the people; so I believe that flying denotes public speaking, and the height and ease by which you fly indicates the success you will have.

During the Rebellion, just about the close, my wife's brother, a young man, engaged to go with and assist in driving a drove of fat cattle to St. Louis. The night before he started he stayed with a neighbor and they slept in a new house, one he had never slept in before. On retiring the gentleman told him to remember what he dreamed, as it would come true, being the first time he had slept in the house. That night he dreamed that "Bill Anderson's" men killed him and all the company with him. Three days from that time, while they were on their way to St. Louis, in Boone county, Mo., the rebels came upon them, killing every one of them. About the night before they were killed, this young man's mother dreamed she saw a sheep killed by a dog. She thought the dog brought the lamb and laid it down at her feet. She was troubled about it, and afterwards concluded it was a token of the death of her son. Just before S. S. Jones, editor of R. P. Journal, was killed, I dreamed I saw dogs kill sheep. I decided some innocent person would be killed or suffer. I reported the same to the Journal after Jones' death. A short time ago I dreamed of seeing sheep that were killed. I believed that a token of the death of a young man in the neighborhood, and so it proved.

Here is a fact, not a dream, but just as strange. My wife had a hanging basket of ground ivy hanging near the window in the house. One of our neighbor's daughters, a young lady, called on her, and was very much pleased with the ivy, so much so that she took a seat at the window near the ivy, and taking the long green hanging vine in her hand to examine it. Before night it was dead, though she did not handle it roughly either, but the part she touched died and withered up, leaving that untouched by her green.



A gentleman had suffered thirty years with a fibroid tumor in his mouth, that had, by its growth, filled his mouth and throat as full as it was possible to be. After trying all the means and M. D.'s he could see in St. Louis, Sedalia, and Kansas City, he dreamed that a man came to his house dressed in light colored clothes, who took it out. Three days after the dream a man filling the description of the one seen in the dream came, and did take it out of his mouth. This the gentleman related to me himself three days after the dream, *i. e.*, he related the dream to me when I entered the house, he said, "You are the man." The tumor was taken out. That people do dream, or see facts before they actually occur, during sleep, is beyond a doubt. No intelligent person will deny it; but why is it so?

I shall continue to report to you items as I have time and inspiration to write them up.

Yours fraternally, W. J. ATKINSON.

---

## THE GOOD OF DREAM INSPIRATION.

---

Elijah Burdick, when a youngster, was sent with a yoke of oxen to draw home a stick of timber from a neighboring wood. In his endeavor to get the timber from the wood he got caught between the timber and a boulder, and was hurt so bad that he could scarcely get home. A doctor was sent for, who attended regularly for a month, but he grew worse and worse, and looked very pale. The doctor gave him up and said he must die. The young man now had a dream that if he would smoke tobacco he would get well, but as he regarded it as nothing but a dream he paid no attention to it. The next night he had the same dream over, but still, as he was a non-believer in dreams, he again paid no attention to it. The third night he had the same dream again, and this time he thought he would take notice of it. Accordingly he told his father about his dream. The father said that he did not know as tobacco would do him any good, but that if he thought so he might try some. The tobacco was procured, and after taking a few whiffs the young man began to salivate or spit off a thick mucus substance, and by continuing the smoking he continued to spit off this mucus, which relieved him, and he finally got well.

J. B. POOL, *Pittsfield, Mass.*



## A SCENE FORECAST EIGHT YEARS BEFORE ITS OCCURRENCE.

---

*Editor of DREAM INVESTIGATOR:*

*Dear Sir:* While yet a mere school-boy I dreamed that I was a soldier; saw myself dressed in a blue suit; entered with an army a large city, and took especial notice of the signs on the business houses on the main street of the city in question. While walking I saw two other soldiers in front of me; I passed them, but noticed a plate of iron upon the sidewalk, and was impressed to step aside. In doing so the soldiers passed me once more, and one of them stepped on the iron plate, which, giving way, hurled him through an opening into a cellar, breaking his leg by the fall. This ended my dream. In the morning the dream recurred to my mind most vividly. I told my parents of the same who laughed at the idea of me becoming a soldier. The dream became obliterated from my mind soon after.

In 1862 I joined the 26th Wisconsin Volunteers. While passing, with Sherman's army, through the city of Savannah, Georgia, I was puzzled at the idea of the familiar aspect of things in general; *I had a feeling as if I had been there before*—all the signs on the business houses on the main street of the city appeared to me as if I had seen them before. *I was at home in Savannah*, though I had never seen it in the form before. I was puzzled at this. One day, while passing through the city on a pass given me, I saw two other boys in blue walking before me. I overtook them but stopped, impressed not to proceed further. The soldiers again passed me, and the first one, stepping on an iron plate covering an opening to a cellar under the sidewalk, fell through, and upon examination we found that he has broken his right leg. Suddenly I was impressed with the thoughts that this was my dream of some eight years prior to the date of happening.

Now I want to know if I really was in Savannah, Georgia, even before I was there in fact. This may appear nonsense to you, and to be honest, I am of the same opinion too; but why this familiarity of the objects before me, when they should have been strange and new to my vision.

CHARLES A. DILG,  
Chicago, Ill.



We have frequently heard of cases in which the truth of dream-scenes of strange places were verified by subsequent observation; but we had supposed them to be clairvoyant views of things as they existed at the time of the dream. But in the foregoing case the events connected with the accident to the soldier proves it to have been a forecast of a scene which occurred eight years after the dream was received. And now, upon reflection, it seems that all the cases which we can now recall to mind may have been forecasts of what the dreamers actually saw at a later date.

---

## EXPERIMENTS IN VOLUNTARY TRANCE.

---

*Editor* DREAM INVESTIGATOR:

Watching oneself going to sleep is a study indeed.

Having been experimenting for a long time upon this matter of *going to sleep*, I find that, prior to actual sleep, one's thoughts become *mixed up* with thoughts foreign to those which are agitating our mind.

The latest experiment to which I resorted to gain knowledge upon this really subtle problem is worthy of your learned consideration. I fixed my mind and eyes upon some imaginary dark spot in the gloom of my sleeping apartment. Soon the dark spot became enlarged by a less darker halo surrounding it. Another less darker halo appears, and with it the dark center commences revolving. Now it spins to yonder dark corner; I follow it there and strange to say I find it the mouth of a dark and mysterious cavern. I enter with the dark revolving center in full view. I am awake; to assure myself of this fact I pinched myself. The revolving center of darkness recedes up into the depths of the cavern and I still follow it, undismayed by even two large, ugly-looking, slimy monsters who try to obstruct my further passage. Other monsters, serpents, lions, and so on, appear only to be brushed aside. Now I am at the further end of cavern—a ray of light appears to my vision and reveals a hallway beyond. (I am still awake—former test applied.) The hallway is entered and the dark spot vanishes in the surrounding gloom. I become *mixed up*. I become lost to myself and seek



an outlet to the hallway, but seemingly in vain. Suddenly steps appear in front of me; I at once climb them and, Oh, wonder! the railings of which assume the most beautiful patterns and brilliant colors, changing into all shades and variations of the rainbow. Such greens, yellows, blues, and reds — no living artist can imitate them. Reaching the top of the steps I notice another strange thing: I am in a large engine-room; tubes and belts stretch all over, but *appear to be of glass* and of all colors — blue predominating. Suddenly a side door swings open, and lo! I am in a large, lighted room, as if a church fair was in full blast. Stands are placed, at which young ladies in white are attending. The hall is crowded with people. All passing me look at me, bowing and saluting as if I were some renowned hero of the times. I see a large sun in the center of the room, and near by an engine with a large fly-wheel in action. The thought occurred to me just then that this is the engine-room of the machinery witnessed before. Beautiful trees, evergreens and plants adorn the stands. Beautiful fountains of sparkling water are seen on all sides, which is offered me in glasses by the lovely ladies in white; all seemed as if delighted and deeming it an honor to be seen in my company; I knew none of those present. Going to the further end of the room I suddenly became aware that I am *again awake*. I test it and am assured of the fact. Now all is still plain to my vision, but find myself going down stairs from the hall, at the foot of which I am met by a robber with a hammer. Am overpowered for the moment, but after a struggle I gain a victory and am walking up some street of a large city. This latter part was while in a waking condition.

Very respectfully,

CHARLES DILG,

Blue Island, Ill.

Mr. Dilg's case is a peculiar one, and if I read his many dreams and visions correctly, there is honor and fame in store for him.

---



## A MERCHANT'S DREAM AND REMARKS THEREON.

---

*To the Editor of THE DREAM INVESTIGATOR:*

I was once boarding with a merchant out in Kansas, when one morning, at breakfast, he related the following dream: He thought he went out to his stable to feed his cow. He had put the corn in the box for her, and started to go to the house, when the cow started after him to hook him. He managed to get to his back door when she hit him such a lick that it sent clean inside and on top of the door, knocking him with such force that he knocked the door down—the cow with her horns in his clothes on top.

Now I am no particular interpreter of dreams; in fact, cannot tend to my own, but by some means I interpreted this accurately, and I wish you to try and give yours, to see if we agree in any or all particulars. You can just say what you think the merchant's dream meant, or give it briefly and let others try their hands on it. I will tell the result when guessed, or if not guessed will tell it in time for June number.

E. S.

We do not guess on dreams, as our correspondent has expressed it, but we work in accordance with rules, and we have no doubt but our readers would be pleased to see frequent practical applications of our rules and definitions. And when a dream contains many points which we have had opportunities for testing, we are pleased with the opportunity for giving a practical illustration of it. But the reader should bear in mind the difficulties pointed out in No. 2, page 54, then he may understand why some dreams have no apparent fulfillment, for there are cases in which dreams like the foregoing might be only a conditional warning to the dreamer, and would only be fulfilled if he persisted in carrying out the plans which he had in contemplation. But if he abandoned those intentions there would of course be no fulfillment. But I will hereby point out the definitions which are applicable to the case, and state what would be the result, provided the dream was not inspired by fears or intentions which were abandoned.

Number 1, page 26, defines "barn" as having reference to property, therefore the gentleman's dream had reference to prop-



erty, or business by which property is acquired. "Cows" have reference to persons of the female sex, but there are exceptions; in order to learn where the exceptions come in, we may turn to No. 1, page 13, Rule 6th. There we find that the objects most familiar to the mind are presented in dreams, symbolically representing the matter which is being revealed, consequently, if it was, or had been, the merchant's custom to feed and care for a cow, the acts and scenes connected therewith might be presented in his dreams to represent and foreshadow the good or evil turns of his business. All appeared regular until he was returning to his house. We understand that to signify that up to a certain point his business appeared to him all right, but there was a sudden turn in his affairs, and he was so completely ruined that the effects were felt in his household and domestic affairs. This I understand from the fact that the door was broken down and he was pursued into his house. Clothing represents profession or that for which a man is distinguished before the world; therefore it would appear torn when the occupation which it represented was broken up. The horn of the cow probably represented the power of his creditors to destroy his business. The injury to his person probably represented moral or financial prostration.

We do not claim this to be inspiration, but conclusions drawn from rules and subject to all the known and unknown exceptions.—EDITOR.

---

## SHAKER THEOLOGY.

---

"Shaker Theology" is a neat volume of 271 pages and is a standard authority upon the subject of its title. We are under obligations to its distinguished author, Bishop H. L. Eads, of South Union, Kentucky, for a copy of the work containing his autographic compliments.

We feel incompetent to review the work properly, but we can most earnestly recommend it to the attention of all who feel interested in the problems of life and its relations to the great hereafter.



Bishop Eads is now drawing near to his four-score years and has been a Shaker from his infancy. His life has been devoted to the practice of its virtues in their strictest sense; and however much we may differ from the views of the Shakers in regard to family relations, we must admire their many virtues, and long for the time when the whole world will rise to that plane of virtue wherein criminal law may be dispensed with, as some Shaker communities have done.

---

## DREAM AND VISION SYMBOLS DEFINED.

---

[Continued from last month.]

The following definitions of dreams and vision symbols are copied from our original manuscript notes, and are subject to future corrections when errors shall be discovered:

**BEATING.**—To dream of beating or whipping a person signifies that you will defeat or disappoint that person or cause them mental suffering. But the person, if recognized, may be only the symbol representative of another which is the real one.

**BELLS.**—To dream of hearing the ringing of bells signifies news or the introduction of a new subject of thought. The ringing of the door-bell, as previously defined, often foreshadows disease or death. It also foreshadows other changes, such as the marriage of a member of the family, or any subject which may arise in which the family will take deep interest in, such as a religious revival, political campaign, etc.

**LOCALITY.**—Old places, previously known, represent misfortune. New or strange places represent a situation never before experienced; rough or steep places, up hill or down, often have references to business difficulties; high places on ladders or buildings, signify financial dangers or difficulties; matters or scenes which appear upon the public highways have reference to matters which are not concealed from the public, and scenes which appear in the garden or back yard of a residence has reference to matters of the family, such as the feelings or conduct of different members of the family toward each other.



DEATH represents an inactive and powerless condition — inability to act efficiently or effectually in the matter which is the subject of the dream. The common expressions concerning *moral* or *political* death, has the same signification as the material symbols in dreams and visions relating to that subject ; therefore, to dream of a certain person as dead or being killed, simply signifies that that person (or whomsoever he or she may represent) is thwarted or rendered inactive or powerless in regard to the matter which is the subject of the dream. I have personally known so many dreams in which death scenes appeared that I have demonstrated the foregoing definitions beyond all doubt.

The foregoing definitions in regard to death apply correctly to all of the many passages in St. John's visions where death is spoken of, but in those cases it frequently has reference to classes of persons and not to individuals.

The statement in those visions in regard to the first and second death, and the first and second resurrection is reduced within the possibilities of nature and common sense principles under this definition.

Those passages will be more fully treated of in a future number.

EATING.—The definition for "eating," like that of drinking, depends upon the kind or quality of the food partaken of. I am very certain that to eat prepared food, such as cakes, doughnuts, etc., foreshadows disappointment, loss or misfortune ; but there may be exceptions in regard to fruit. St. John, in a vision, ate a book, and it signified the reception of spiritual knowledge. Also : "To him that overcometh will I give to eat of the hidden manna," etc. This undoubtedly has reference to the reception of the truths of inspiration, or to be under the influence of the spirit. A gentleman writes that he has dreamed of crunching glass in his mouth. Glass has reference to spiritual matters, and the dream undoubtedly had reference to his study of that subject.

FACE.—The face represents the outward appearance of that which is set forth in the dream. The direction of the face indicates the direction of the mind in regard to the matter which is the subject of the dream. Two persons facing in opposite directions signify opposite wishes and intentions in relation to the



matter. A dirty face foreshadows illness. Lying with the face downward signifies death. Inability to see clearly the face of a person signifies inability to discover the facts in the matter which the person may represent.

FLAG.—A flag represents victory or triumph to the party represented by the bearer. I have known a patient's triumph over disease to be represented by a dream of a messenger bearing a flag to his (the patient's) father.

FEET represent the standing of the matter, thing or person which is the subject of the dream; therefore they may appear naked, clothed, dirty, clean, large, small, or in any other condition which will properly represent the case in hand.

Naked feet represent the exposure of one's standing in the matter set forth, and large feet represent power and strength in one's position; while clothed or small feet of course represent the reverse of what is represented by naked or large ones.

FUNERAL.—The symbols which represent moral death and physical death are so much alike that it is not always easy to distinguish one from the other. A great disappointment or defeat in one's purpose is moral death, and is often foreshadowed with all the funeral paraphernalia or trappings of a real funeral.

An affianced lady dreamed that a member of her father's family had died while absent from home and was brought home in a coffin. The dream had reference to the dreamer. She suffered moral death in a severe disappointment soon after.

Weddings and funerals also appear much alike in dreams, or rather, they are interchangeable, either one representing the other.

GATHERED.—Many people appearing to be gathered together signifies to be gathered in sentiment or belief; to be of one opinion, but not locally gathered. There are many ancient prophecies which should be construed in accordance with this definition.

GUN, pistol or revolver, emblems of physical warfare, have reference to moral attacks, either by party, opposition at an election, lawsuit, or the like.



SINGING.—To dream of hearing singing from birds, women or angels, foreshadows the triumph of evil, in illness or death, but when one dreams of singing himself (or herself) it represents harmonious arrangements of matters by negotiation, such as a contract in relation to marriage or other matter.

KISSING represents verbal agreement in sentiment expressed by two persons, and may refer to business or other matters.

SHIPS of traffic represent the exchange of goods and products between nations, but ships of war represent military armaments and war equipment, either on sea or land.

SLEEPING represents ignorance or moral unconsciousness of the true state of the facts in regard to the matter represented.

MACHINERY.—Whereas a building represents an organized system by which political, religious, financial or other matters are conducted, therefore machinery, seen in a building and arranged in working order, represents the various methods by which the objects sought are obtained or accomplished. If the dream has reference to political matters, the machinery may represent either the executive, judicial, electoral, or any other department of the government, or it may represent the organization of a political campaign. But if the dream has reference to organized systems of religion, the machinery may represent either their Sabbath schools, missionary system, or other methods of proselyting or collecting revenue. And in financial matters, machinery arranged as described in the foregoing would represent methods of conducting business, etc.

SOLDIERS represent war and military matters. A certain dreamer foresaw the commencement of the war of the Rebellion in the appearance of soldiers marching away from him, and about four years later the same dreamer foresaw peace in the appearance of soldiers returning toward him.

SIZE represents the degree of importance of a matter. Persons, animals, snakes, or objects appearing in dreams, when of unusual large or small size indicate the relative degree of power or importance of the matter which is set forth.



— THE —

# DREAM INVESTIGATOR

AND

## ONEIROCRITICA.

---

VOL. I.

JUNE, 1884.

No. 6.

---

### ASTROLOGY.

---

Prof. W. H. Chaney, of Portland, Oregon, in writing to us says: "Astrology is the most ancient of all sciences. It is far older than the Bible. The Bible itself proves this by frequently alluding to it, and never with disrespect. Had the science been unknown when the Bible was written, it could not have been mentioned by the authors.

" 'They fought from heaven; the stars in their courses fought against Sisera.' (Judges, v. 20.) This language admits of but one construction. It should have been translated 'planets' instead of 'stars,' for the stars have no 'courses,' being fixed. The planets, in the various configurations, resulting from their movements around the sun, foreshadow *every* mundane event. In the case of Sisera they denote evil for him. Hence, by figure of speech it was said they 'fought' against him.

"Some persons declare that it is too great a strain upon their credulity to believe it possible that either Nature, or the God of Nature, could have so arranged the machinery of the universe that the heavenly bodies should indicate every event that transpired on this earth. They cannot realize that the universe might be planned so that *every* event can be foreshadowed, either by the planets or by other means. May there not be truth in clairaudience, clairvoyance and dreams?

"Ancient astrologers may have believed that the planets caused each event, but I think they knew better. We say that the sun rises and sets, moves through the zodiac about a minute of a degree a day, etc. But we know better. This is a con-