

— THE —

DREAM INVESTIGATOR

AND

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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-

venient mode of expression. So, too, in writing a nativity I often say, 'Saturn makes you subject to seasons of sadness,' or 'Jupiter renders you cheerful, etc.' My meaning is, that Saturn, from his relations in the Horoscope, *denotes* seasons of sadness, etc."

Wm. Emmette Coleman, of California, a very learned critic, in an article written for the *Religio-Philosophical Journal*, says: "Astrology, as a supposed science, is of very ancient date. Egyptian hieroglyph and Akkadian cuneiform inscription attest the existence, in remote antiquity, of a belief in the influence, for good or ill, of the heavenly bodies upon man's state and fortune." Further on Mr. Coleman adds: "All through the ages, from the historical beginnings to ancient Egypt and Chaldea down to the days of Copernicus and Galileo, astrology flourished in every land, patronized by peer and peasant, by king and serf." And again he says: "Astrology received its death stroke from Copernicus, and since the establishment of correct ideas concerning the sun, moon, stars and planets the votaries of astrology have been among the intelligent few and inconspicuous. Occasionally some man of moderate intelligence, some scientific smatterer, has arisen, professing a belief in the disproven vagaries of ancient astrologic lore; but no one in our day, worthy the name of scientist, could ever be guilty of such stultiloquy as to seriously champion the absurdities of judicial astrology. At present the science (?) is almost entirely confined to unscrupulous charlatans calling themselves astrologers, who earn a dishonest livelihood by pandering to and preying upon the wonder-loving and superstitious elements of weak human nature, as exemplified in the unscientific and the illiterate."

Prof. W. H. Chaney replied to Mr. Coleman, as follows: "Copernicus was born in 1473, and he dealt a 'death stroke to astrology.' Of course astrology was killed at that time; if not, then, it was not a *death* stroke. Astrology having died at that date, since only men of 'moderate intelligence' and 'scientific smatterers' have arisen to advocate the claims of dead astrology. Among these deluded 'scientific smatterers' who have learned and practiced astrology, are the following:

Tycho Brahe, born in 1546; Lord Bacon, born in 1561; Galileo, born in 1546; Kepler, born in 1571; the poet Dryden,

born in 1631; Flamstead, the first Astronomer Royal of England, who drew a horoscope, which is still preserved in a folio vellum-bound manuscript, page two, at the Greenwich Observatory. See further, 'Hone's Every Day Book;' Lord Napier, born in 1617, who invented Logarithms on purpose to facilitate his astrological calculations. I might extend this list almost indefinitely, but deem it unnecessary. See further the Text-Book of Astrology; by Alfred J. Pearce; London: Cosins & Co., 1879."

From the foregoing we may perceive that many distinguished men, men of ability and in the front ranks of the scientific world in modern times have believed and advocated the truth of astrology. But we are aware that belief, unless based upon knowledge of some of the facts relating to the matter is worthless. We know that there are errors of belief in the world which are as old as the history of our race; but such are invariably of that nature which their advocates from choice or necessity have failed to investigate. Without agitation the scum upon the quiet puddle will thrive and flourish indefinitely, but the least breath of wind to agitate the surface destroys it; so, in like manner, errors of belief may continue long when not investigated. But the truth of astrology, like prophetic dreaming, has been under investigation certainly as long as there has been a written history of man. And how is it possible for matters which furnish a ready means for the test of their truth, as astrology and dreaming do, to baffle the skill of some of the ablest men of all ages, while giving their especial attention to the subject during the best part of their lives.

The following is offered in evidence on this subject:

READING THE STARS.

Death of Thomas Lister the Astrologist.—His Prediction of Lincoln's Assassination.

"Thomas Lister, the astrologer, who for many years was familiar to the people of the West End (this city) where he lived, died a few days since in his modest residence, No. 505 West Twenty-third Street, New York city. His death recalls one of the greatest prophecies ever made—great because of the terrible event it foreshadowed, and which came true. Those who remember him will recollect that in the fall of 1864 he prophesied

the time when the civil struggle, which was then taking place, would end, and also the president's assassination. His prophecy was fully contained in a communication to the *Herald*, written and signed by him on Sep. 29, 1864. The same was published in the *Sunday Herald* of Oct. 2nd, the same year, and from it we copy the following extract relating to the death of the president:

‘Persons born under Jupiter are ever destined to be fortunate. We believe that the finger of God points to Abraham Lincoln as the right man in the right place to put down this wicked rebellion, and further, we believe that he will be elected at the coming election on the 8th of November next, from the fact that Jupiter, his ruling planet, will be transiting over his ascendant in his own house, astrologically speaking. The transit of the evil planet Mars, in opposition to his ascendant, plainly shows that the struggle will last until the month of April, 1865, about which time the foes to the Union cause will be compelled to lay down their arms. In December of ’64, and again in January, ’65, some deep, base plot will be got up against the person of the president, shown by the transit of Mars; and that planet shows danger by pistol shot, or by some infernal machine. During these months more than ordinary caution and watchfulness are highly necessary. After February that evil transit will have passed away. We could increase our remarks in regard to the personal danger, but believe that forbearance in this case would be a virtue.’

“The fulfillment of the prophecy is now a matter of history. Lister was a venerable-looking, white-haired man, 63 years old, who pretended always to follow the strict rules of the “celestial science,” as handed down by the old writers on the subject. He had a library of about 200 books, three-quarters of them of a miscellaneous character. The remainder constitutes what might be called a working astrological library. Among the books is a well-preserved copy of ‘*Angeli Opus Astrolabi*,’ published in Germany in 1488. It is in Latin, and contains numerous astrological tables and horoscopes. The letters were colored in red, blue, and green after the presswork was done. Lister paid \$500 to Christian Hansen, of Cambridge, Mass., in 1863, for a translation into English. This translation in manuscript is also in the library.”—*Boston Herald*.

The foregoing is marvellously correct in predicting Mr. Lincoln's second election to the presidency, and the precise date of the end of the rebellion, and of the fact of the assassination, even to the kind of weapon to be used in the assassination; but in the date of the assassination he erred two or three months.

In the year 1878 I sent a letter with fee enclosed to the late Prof. Lister of New York, with the request that he return to me so much of astrological knowledge in relation to myself as he could afford to, for the amount of money sent. I simply stated substantially this and the year, month and the day of the month on which I was born. I was unable to give the hour. In due time I received the "Nativity," as the astrological document is called.

The Professor commenced by saying: "I have taken the hour of your birth from about 1 of a.m. for astrological reasons; if that time should not be correct, the date of some event will vary a little, but the events will be all the same, etc."

I thought the document contained many remarkable correct hits in regard to traits of character, what disease most liable to, fortunate and unfortunate years etc., etc.

Quite recently I sent to Prof. Chaney the same data of year, month and day of the month as formerly sent to Prof. Lister; and for the hour of birth I gave the same as assumed by Prof. Lister. I did not inform Prof. Chaney that another astrologer had been engaged upon the case, neither did I inform him that it was my own case, but I represented it to be that of a friend. I did not consider this a fair test of the truth of astrology, but rather a test of what two astrologers would do when working from the same data. The "Nativity" as returned to me is remarkable for its agreement with that given by Prof. Lister and for its truthful delineation of peculiar traits of character; fortunate and unfortunate periods, etc.

According to our ideas of wisdom and what should be a correct plan of the universe, astrology ought not to be true; but our idea of what *ought* to be, must yield to evidence of facts, whatever that may be. It certainly does appear that astrology is worthy of attention and investigation.

MYSTERIES OF THE MIND.

At one time we were present at a spiritual lecture, when the speaker pointed to a man in the audience and said substantially: "I see standing by the side of that man, two women; they appear to be, in some way related to him. I hear one of them say Margaret, and the other says Catharina. Will the gentleman please state to this audience what he knows (if anything) about such persons." The person thus addressed was a German and unable to express his ideas in readily in the English language; therefore, after a few words privately with a friend who sat near him, the friend arose and stated that the man had been twice married and twice bereaved, and that one wife's name was Margaret and the name of the other was Catharina. This was generally accepted by those who had no suspicion of collusion between the parties, as evidence of the presence of the spiritual forms of the gentleman's two deceased wives.

The lecturer was again proceeding with his remarks when he suddenly pointed to another man saying, substantially: "I go back on your history (years and months stated), and I see you lying under a tree; something has happened, you are injured. Will you please inform this audience what you know, if anything, about such an occurrence?" The gentleman arose and stated to the audience that at a time which might be the same as named by the speaker, he was on horseback, and that the horse becoming unmanageable passed under the branch of a tree, and he (the rider) was knocked off and lay for a while senseless upon the ground. Now, statements similar to the foregoing are becoming very common, and we have here introduced it for an illustration of the mysteries of the mind. We claim to be a Spiritualist in the true sense of the word; but however much we love Spiritualism, we love truth more, and we are ready to sacrifice our cherished ideas of spirit forms hovering around us, or meeting us when we pass into the other world, if those ideas prove to be erroneous.

In the last described case the man had, years previously laid under a tree, and the lecturer saw him there still, although neither the man nor his spirit could still be there, because he was alive and present in the audience. Now it appears to us that the

mind, soul or spirit, or whatever we may choose to call the immortal part of man, is made up of every act or thought of our lives; and although our memory may fail to recall it all, yet it is there and appears in material form to the clairvoyant eye, and in audible sounds to the clairaudient ear; and mediumistic persons when coming into the presence of others, appear to enter into their spiritual sphere, and the individuality of two or more persons become so spiritually blended that the mediumistic person is enabled to go back on the memory of other persons and perceive and describe any event of their past lives, even such as had been forgotten by the actors. Gypsies and fortune-tellers possess this faculty sufficiently to astonish those who do not understand its philosophy. It is by this means that they gain the confidence of people and induce them to pay their money for predictions of the future, which are seldom fulfilled, because, to know of that, requires another faculty.

The two cases cited in the foregoing are very similar when philosophically considered; for there is no more evidence that the spiritual forms of the man's two wives were present than there is of the spirit of a man who was still living, lying under the tree where he fell several years before. It is a materialization of ideas, similar to what occurs in the symbol forms seen in dreams, and is produced by the blending of the aura of the two individuals. The medium or seer is enabled to annihilate past time and space and reproduce in his own mind what was impressed upon the mind of another years before. Such a fact is about as incomprehensible as the action of heat, light, electricity and gravitation; and we think its existence can be just as certainly demonstrated.

The fact that apparent spirit forms appears clothed as in life is certainly a complete demonstration that it is an illusion; for it would be absurd to claim immortality for the clothing, and if admitted, it would be difficult to determine which of the many suits worn in life should have the honor of being worn in the next world.

The facts must be presented, and a theory found which will be in harmony with those those facts. Therefore we present the following additional facts:

WARNINGS.

To the Editor of the Religio-Philosophical Journal:

Mr. Mark Merrill, late of Amherst, but now deceased, was a believer in warnings. He said to me, that he had lost several friends by death, but had never lost one without being warned in some way. He was warned of the death of his son Luke in the following way. I will give you his own words as near as I can. He says: "I was walking by the side of my team on the road about two miles from my house; it was between sunset and dark. I then heard what sounded like the voice of my son Luke, saying, 'Father, this is the last time you will go while I am with you.' I stopped my team and looked around, but could see nobody. I started my team and went on a few rods further, heard the same voice again say, 'Father, this is the last time you will go while I am with you.' I could see no one, nor could I tell whence the sound came. My son Luke was at home about two miles from where I was at that time, and in his usual health, but was taken sick with a disease of the bowels, and died in twenty-one days from the time I heard his voice."

He was warned of the death of his father in the following manner. He says:

"My father was living in the town of Hollis, eight or nine miles from where I lived in Amherst. I heard he was sick. I thought I would go and see him the next day. The next morning, about twenty minutes past four, as I was rising from my bed, I heard a knocking on the outside door, and my father's voice say, 'Good-by, Mark, I am going at five o'clock.' I went that day to Hollis and found that my father had died that morning at five o'clock. I was told by my brother with whom he was living, that at twenty minutes past four it was supposed that he had died, as he was seemingly dead, but he soon revived and lived till five."

Did his spirit leave his body and go to Amherst, knock on the door and speak to his son Mark, at twenty minutes past four, and then return and reanimate his body? I would like to have this question answered. Do these incidents have a bearing on the great question of all the ages, "If a man die shall he live again?"

HERMON V. DAVIS, *Amherst, N. H.*

STRANGE APPEARANCE OF A PERSON WHILE STILL ALIVE.

To the Editor of the Religio-Philosophical Journal:

Permit me to lay before your readers the following narrative of facts: In the month of March, 1871, I left Wisconsin for the state of Nebraska. After my arrival in Nebraska, I made my home, or rather stopping-place, with one of my daughters, when not traveling in the state. At the time I left Wisconsin my wife was not well, and I hesitated whether to leave or not. After I had been away from home some three weeks, I was lying in bed one night in the house occupied by my daughter and her husband, in one of the rooms in the house from which an outside door opened into the street. About two o'clock in the morning while awake in bed, with sufficient light from a partially obscure moon to see distinctly any person in the room, fully conscious of all my surroundings, and with my face toward the door, I saw it open, and a person stepped into the room whom I recognized as the perfect image of my wife. She came directly across the room, knelt by the bedside, clasped her arms about my neck, gave me a kiss, told me she had been very sick, but should soon be better. She also chatted familiarly about other things for a few minutes, when she said, "I must go and see Adelaide" (our daughter), rising from the bedside, bade me good-by, walked across the room in a diagonal line to reach the door of the bedroom in which our daughter and her husband were sleeping, when she passed out of sight into the bedroom. She was gone a few minutes when she again came through the opened bedroom door into the room where I was lying, turned and looked at me, as much as to say good-bye, passed through the outer door and was gone.

From the time of her first entrance into the house until she left, I felt as calm and collected as I could if she had come into a room where I was lying, and knew she might come to me at any moment; but after she had passed from the house a feeling of great anxiety took possession of me, and could I have taken a train then, I should have started for Wisconsin at once. But before morning I had resolved to await the arrival of a letter which I felt sure would come as soon it could in the mail, and to be guided by its contents. The third day after this I received a letter from my son in which he wrote:

"I hasten to inform you that mother is quite sick, though better than she was night before last, when about half-past two or three o'clock in the morning we thought for about twenty or thirty minutes that she was dead. She lay insensible, pulsation ceased, or only fluttered at intervals, and respiration seemed to be suspended or stopped. But she finally rallied, and seems now to be in a fair way to recover."

She finally fully recovered from that attack so far as to enjoy her usual degree of health, and though never in possession of sound health, she is with me in person to-day.

S. F. DEANE, M. D., *Carleton, Neb.*

STRANGE VISIONS.

To the Editor of the Religio-Philosophical Journal:

My storehouse of knowledge regarding "spirit phenomena," is rather small, yet possibly I may be able to interest some one of the many readers of the *Journal*. If you will turn to the copy dated July 1st, you will find there a letter from R. A. Reynd, who professes to have met a lady, who could discern the spirits of the living as well as the dead. I once met a lady who, as we were passing a certain house in a northern city, where both were living, said to me:

"I lived in that house a few years ago, and one afternoon while sitting alone in the middle room, I had a strange vision of a woman sitting beside the window in a low chair, rocking to and fro, and as she rocked, the tears fell like rain, and she seemed in great trouble. I remember just how she was dressed. A pretty black dress, trimmed with ruffles, and small steel buttons at the top of each ruffle. Her hair was coal black, and curled, and her face very pale as though she was ill. In a few minutes she was gone, and though I tried many times after that to see her, or to solve the mystery I never did."

Another year I had left the place, had forgotten the incident, until one day as we sat conversing with a very dear lady friend, who possessed strong clairvoyant powers, our talk turned on Spiritualism and the seeing of spirit forms. I then called to mind the incident of the vision, and told it to my friend, who before I had finished, exclaimed, "I once sat in that very house, by that very window, dressed in that sort of a dress, and trim-

med as she described. My hair was curled, and I sat in a low rocking chair, and as I rocked, the the tears 'did fall like rain,' for I was in trouble, sick, and away from home and friends. I have so often since then thought of that dreary day of my life; your lady friend was doubtless a powerful medium and clairvoyant." But how solve the mystery? These ladies were strangers, never had met, yet one of them, years after the other had sat there, beheld her "spirit double," and so plainly as to describe even the hair and dress. Both of these ladies I know to be strictly truthful, neither being of unsound mind—indeed they were women of rare talent and sound practical common sense. How solve the mystery? Will some one of the many "wise heads" of the *Journal* writers, tell us? Here is our solving of the problem; possibly we are wrong. If so, will some one versed in psychological lore, give us the right version? The lady seeing this vision, was both clairvoyant and mediumistic, having a very acute sensitive organism, highly perceptive. The woman whose spirit she saw, as I happen to know, being acquainted with her for years, was strongly clairvoyant, hence even in memory, could go back to that house, sit again by the window, and live over that sad hour of her life. It was in an hour like this, when the spirit of the one went back in memory, and held there by her powerful influence, lingered long enough to be seen by mediumistic eyes. Will some one tell us if we are right or wrong in our opinion? If right, it explains an incident in our own personal experience, fully as strange, which sometime perhaps we will relate. O, the hidden power and mystery of the human soul yet to be developed! Who shall fathom it? Has it been left to the Spiritualist to search among these mysteries! to reveal the hidden mines of mind and soul, and find that across all the darkness of this life, there shines a light that will never burn dim or go out, because lit by a love that is Infinite?

ALMA, Iuka, Miss.

A PREACHERS'S DREAM.

An exchange sets forth that one Saturday night, a few weeks ago, Rev. C. C. Showers, of Bloomington, Ind., dreamed that he suddenly died, and a guide escorted him among high mountains until they came to a deep ravine and large cave, into which

a great throng of wretched people were entering. As each one entered and was ordered to advance he fell on his knees and begged for mercy, but a deep and solemn voice would say it is "Too late!" "Too late!" "Too late!" repeating it thrice to each. His guide told him this was the entrance to hell, and that they who entered were worldly church members, and that the fault was largely owing to the preachers, who preached more to please than to save souls. The guide told him that this was not his doom, and that he would soon take him to his heavenly home. He was so impressed with this vision that he passed the whole of Sunday in prayer. To his family and to a few others whom he met he recited the incidents of the dream very graphically. Monday he left home for Indianapolis, telling his wife that he knew not where or how soon he would fall, but for her to be assured that he was ready. On arriving at Greencastle he found that he had several hours to wait, and these he passed in making calls on many old friends. On returning to the depot to take the cars he had to cross several tracks. A brisk snow-storm was in progress, and becoming bewildered he stepped directly in front of a locomotive on the New Albany road and was instantly killed. Ten hours after he bade his family farewell, they were handed a telegram announcing his death.—*Religio-Philosophical Journal*, August 19, 1882.

In the year 1876 I called at the rooms of Dr. J. V. Mansfield, the sealed-letter medium, of New York. He was then temporarily stopping in Chicago, while on a visit westward. I was entirely unknown to him by name or otherwise. I had no words with him, except to arrange for a half-hour's sitting with him to test his mediumship. He gave me a bottle of mucilage and a brush, and several long slips of paper about six or eight inches wide. He then instructed me to write with pencil addressing any deceased person, as I would address one living, and ask one question. Then turn the top of the paper down, one fold over another until not a letter could be seen through it. Then spread the mucilage below and give the fold another turn, in order to paste it down; all of which I did. The first, which I delivered to him, was addressed to my mother; the second, to my father; one to St. John; one to Daniel the Prophet; one to Nebuchadnezzar, and others—eight altogether. While I was

writing the second, he was writing the answer the first; and while I was writing the third, he was writing the answer to the second, and so it was continued to the end. Myself and Mr. Mansfield were the only persons in the room. He could have had no arrangement for confederates to observe what I was writing, because he was then on a journey a thousand miles away from his own rooms and was only stopping there for a day or so. He sat to the left of me and about twenty feet from me, and my left hand was so placed that he could not see upon my paper while I was writing. In fact I frequently turned my eye upon him while this work was going on, and invariably found him busy with writing the answers, for they were much more lengthy than the questions. His hand which held the pencil was shook about over the paper and then went down to write what was written. I think he had no idea whether the answers which his hand was moved to write were correct or not; for I noticed, after he had written the answer to the question which was addressed to Nebuchadnezzar, he took the paper up, and as he silently looked upon it he shook his head as though he was thinking it was all wrong. I said not a word to him as to the correctness of the answer until the work was all completed. After the work was completed I told to him, what was a fact, that in every case the answers were appropriate to the question, and were signed in each and every case except one by the same persons which I had addressed (and in the excepted case, the respondent apologized for taking the place of the one addressed); that there was not a mistake in the whole work. Dr. Mansfield appeared surprised himself to hear that the answers were correct; for I presume it was quite unusual for his patrons to address ancient characters. The handwriting of the several communications differed one from another, but the most marked difference was between the ancient and modern ones. My question to Daniel, was in relation to interpretations of his visions which I had written up previous to that time. He replied as follows:

“Dear sir: I am not a stranger to your attempts to make plain that which for nearly **00 (the first figures could not be deciphered) years has been wrongly interpreted, through you the crooked will be made straight. DANIEL.”

The signature was distinct but very scratchy.

My question to Nebuchadnezzar was in relation to my interpretation of his dream of the great images, which I had also written up previous to that time. I asked whether I had, or had not interpreted his dream correctly. He replied by saying:

“ May God bless you, for at last opening the great seal that has been so long bound or lost. Go on ; go on ; light is breaking. I eat grass as an ox. N.”

Only the initial of his name being given, I understood the remark concerning eating grass as an ox to have been given for the purpose of more clearly identifying himself as the same whom the scripture describes as being driven from his throne, and became insane and lived with the beasts of the field and eat grass as an ox, etc.

We introduce the foregoing, not as phenomena of rare occurrence, but as a specimen of what has been very common in the experience of many persons within the last few years. We introduce it for an illustration of the mysteries of the mind. I can scarcely believe that all the persons whom I addressed (except one), or anyone which I undoubtedly might have addressed with the same result, were there present ready to respond when called on. Not wishing to be dogmatic in assertion, I would merely suggest that there may be something connected with the mysteries of the mind whereby my previously conceived ideas hold about me a certain nervous force, which produces upon the sensitive person, the effects manifested in the foregoing cases.

I am inclined to believe that one mind may unconsciously control another ; and not only control another mind, but sometimes unconsciously control the muscles of another person ; and in some cases can move inanimate objects. I believe that the mind of the living acts in a double capacity ; one we may designate the natural mind, and the other the spiritual mind. The natural mind is not conscious of its co-partner, the spiritual mind, and can only be made aware of it by certain deductions from phenomenal manifestations. But the spiritual mind possesses a greater power and additional capacities and is conscious of the doings of the natural mind ; it never sleeps, and it is that which often whispers to us in dreams and tells us of the future and survives the death of the body. To be an angel we need not wait for death. We should so act that our angel self would

not be ashamed of our mortal self. At death the mortal part ends its work and the immortal part is set free. I believe that the greater part of modern spiritual manifestations are the unconscious action of our other selves.

Much of the trance-speaking I believe to be self-inspiration. But while believing that our own spiritual self may act upon the natural self, it is in accordance with the same philosophy that other spirits may also act upon our natural selves. Instead of saying "I believe," it would, perhaps, be more proper to say that these are half-formed conclusions based upon many years of experience and observation. And these half-formed conclusions are more reconcilable to all observed facts than any other which has entered my mind.

DREAMING.

For the DREAM INVESTIGATOR.

Mr. Editor—As I have myself been dreaming, now for more than "three score and ten years," perhaps you will allow me to tell you some of my dreams. I have in my day found many sorts of dreamers, besides myself! The human family is inconceivably large; nor are any two of them alike in their temperaments or idiosyncrasies; nor could I name anything that goes to make what we find in human character so much as the *temperament*. The knife cuts according to its temper! And the temperament of the human organism determines much as to our education, our health, our dreams, and the ability for an appreciation of opportunities for acquiring information on any given subject. Hence, a certain class of phenomena may be witnessed by fifty different persons, neither of whom will rightly account for them. Hence is, indeed, an infinite variety in the different temperaments. One appears to be always in an abnormal state, as it were, dreaming when wide awake. That well known abolitionist of former days, Mrs. Abby Kelly Foster, assured me in 1845 that she was unable to distinguish between her dreams and what she did in her waking state.

From the Greek *anciropolo* it would seem that the ancients found out that they had been "deceived by vain fancies" in dreaming. But, it is, I think, an appropriate consideration of

sleep, and dreaming, when it is viewed as the legitimate *symbol* of death; and of this I may have a few ideas to submit to those who entertain a hope of an existence extended to them beyond the grave.

I have, from my youth up to this day, been an earnest investigator in this field, and of all those *phases* of human nature designated by different terms, but all having more or less kinship with each other, such as *insanity, fits, dreaming, the trance, catalepsy, somnambulism, visions, clairvoyance, inspiration, conversions, sanctification, and saving faith*. And in this field of investigation, so very large, a man must have been a dull scholar indeed not to have learned something. At any rate, I may say that I have satisfied myself, at least, that there is no "royal road to knowledge." We have to *learn* by experiment all that we know. By human ideas, true or false, the world of thinking mind is controlled. And ideas, as such, are not transferred out of one mind into another. Each brain evolves its own ideas, pulse, as true as the case may be by which the mind is self-controlled.

LARROY SUNDERLAND,

Quincy, Mass., May 10, N. E., 108.

A REMEDY FOR THE OVERFLOW OF RIVERS.

More water falls upon the surface of the earth during storms than can be evaporated during fine weather, and a part of it immediately seeks its way to the ocean level over the surface of the earth, and the remainder sinks beneath the surface of the earth and drains out gradually to supply the streams during dry weather. In running over the surface of the earth the waters gather into channels and forms rivulets, brooks, creeks and rivers, which seek their way to lower levels; and in so doing they generally wash out the earth to a sufficient depth to hold the stream during its ordinary flow within its banks. But the violent rains cause the waters to rush violently down the steep slopes, carrying with it much earthy matter, a part of which must be deposited in the more quiet waters of larger streams. By this means the channels of the larger streams are kept so shallow that they overflow their banks during the flood and spread out upon

the surrounding country, and quietly deposit their surplus sediment, thus relieving the stream or river from the necessity of carrying the mud all the way to the ocean or depositing it in its own channel.

But man has constructed levees along some rivers with the view of confining them to their channels. By this means the mud is also confined to their channels; and, whereas the less agitated waters of the river will not carry as much mud as the rushing waters of hill slopes do during storms, therefore the current of the river must have a sufficient velocity to keep up a more constant movement of its earthy matter, or the channel must continue to fill at the bottom and consequently the water must continue to rise at the top. The filling appears to be going on under the present levee system on the Mississippi. The filling up is not readily perceptible, except in the fact that at intervals of a few years the river appears to rise higher than it had been known before. . This is, perhaps, not because there is more water running, but because there is less channel. The levee system has thus far proved to be an insufficient protection to the low lands, and for the reasons above stated they must ever continue to be so. The bottom of the river will continue to rise by filling up if the mud is confined within the banks of the river, and the higher the levee is built the greater will be the destruction when a break does occur. In seeking for a remedy we should observe the effects of water in various localities. The Colorado river, in the western mountains, has cut a channel in some of the hardest rocks of more than a mile in depth—a channel of sufficient capacity to carry off all the rain-fall of the world without overflowing its banks. But that river has a much greater amount of fall per mile than any of the rivers of the Mississippi valley, consequently its waters are never clear, but continually carrying out the earthy matter which is washed in or worn from the rocks in its channel; therefore, we may infer that any increase in the velocity of the current will cause a more constant movement of its earthy matter, and although more earthy matter might be washed in during a flood than could be carried by the less rapid water of the river during the same length of time, yet a constant and continual movement would be sufficient to carry it all away and cut the channel down and make it of suffi-

cient capacity to hold the water at all times. We cannot elevate the head of a river nor lower its mouth to increase the rapidity of the current, but we may do that which is equivalent to either—we can straighten and shorten it.

Many of the water courses of our continent meander over extensive bottoms, and their course when truly delineated upon a map looks much like a string taken from a raveled stocking. This is especially the case with the Missouri and lower Mississippi; and nature with a little assistance would cut channels across the bends, and from having a straighter and shorter course the velocity of the current would be increased, and thereby the capacity for carrying off water would be increased even without increasing the width or depth of the river; but an increase in the velocity of the current would also increase the depth and width, by increasing the force of the water.

Any person may recall to mind what they may have observed in water courses, either large or small, and they will remember that deep water is found where the channels are straight for a considerable distance, and the shallow places and fording ways are all where the velocity of the current is checked up by a bend in the stream, and consequent loss of velocity by the current striking the shore and being compelled to move in a different direction from that which it had been flowing. In a straight stretch of considerable length, the waters, when at its greatest height attain its greatest velocity, and consequently scoop out the bed of the stream to a considerable depth, and thereby present us with a fair illustration of the comparative capacity of straight and crooked channels in providing a sufficient channel for its waters.

The foregoing facts teach us that the remedy for overflow consists in shortening and straightening the rivers. The two are inseparable; to straighten, shortens, and in order to shorten we must necessarily straighten. This would increase the velocity of the current by giving it a greater amount of fall per mile, and also by giving it a straighter course its velocity would not be retarded by frequently striking the shore and being compelled to take a different direction.

The Mississippi river could be shortened one hundred miles by a cut into Lake Pontchartrain, near New Orleans, and it could probably be shortened as much more on the way up to Cairo.

Such a work, or the accomplishment of the half of it, could not fail to increase the current sufficiently to enable it to cut a channel of sufficient capacity to carry off all the waters without an overflow of its banks, and also to keep up a continual movement of the earthy matter at all times, so that a sufficient depth would be formed and maintained.

Of the practicability of this plan there need be no doubt; and it could be accomplished at much less cost than a sufficient levee; and if it did not prove to be all that is desired it would save its cost in reducing the necessity for *high* levees.

Excavations for new channels need not to be made of great width or depth; a narrow trench cut down to the low-water mark, in most cases, would be sufficient to enable the water to complete the work. If the Mississippi can be made to cut its bed deeper, the good effects would be perceptible for several hundred miles up its principle tributaries. The current of the Ohio from Louisville down would be greatly increased, and perhaps there might be much accomplished at Louisville in shortening and straightening the river there and assisting nature in cutting a deeper channel, so that the good results might be perceptible up as far as Cincinnati.

I have no doubt but a few millions of dollars expended on this plan, upon the rivers of the western and southern states, would result in many times the benefits derived from the same amount expended upon levees.

I believe that one-half the amount of money which has already been expended in constructing levees upon the Mississippi below Cairo, if the same had been judiciously expended in straightening and shortening the stream, would have so increased the velocity of the current that it would have cut its channel ten feet deeper than it now is; and the increased velocity would reduce the dimensions of the volume of the river, and together with the additional depth would be sufficient to keep the river at all times within its banks. The increased velocity of the current would also be sufficient to keep the earthy matter moving at all times, whether the water was high or low, so that the drift could not stop until it reached the quiet waters of the gulf.

I believe that all of our rivers can be so shortened that the current would be very materially increased and the channel deepened so that levees might be dispensed with.

The greater rapidity of the current would, of course, make it more difficult for steamers to navigate in their upward passages; but the downward passage would be more rapid, and the distance so shortened that the time need not be materially greater for the round trip.

The increased security and confidence which a successful plan would inspire in property owners, where losses from inundations have previously occurred, would enhance the total value of property to a larger amount than the whole cost of the work.

The history of levees shows them to be unreliable and at times bringing disaster and ruin upon large districts of country; and however much may be added to their height and strength, hereafter none living upon the previously inundated districts can hope to escape from an occasional great calamity. And the more the water is prevented by levees from spreading generally over the country, without providing for the increase of the current sufficiently to carry the drift to the gulf, the higher the bed of the river must rise until a break becomes inevitable, and the greater will be the ruin when it does occur.

BROTHER BUNDY'S OPINION.

The editor of the *Religio-Philosophical Journal* in reviewing our work, says: "The work deals with dreams on the very lowest plane." We don't understand how that can be so, for we copied largely from the *Religio-Philosophical Journal*; and such as we copied were of the same class as the balance which we have been *dealing* with. We have been a reader of the *Religio* for the last ten years, and were well pleased with it, because it dealt with spiritualism on the plane of common experience—the same plane on which we are dealing with dreams. It would be improper for the big boy to denounce the alphabet, as *low*, before he had learned it. It is equally improper for anyone to stigmatize as *low* any investigation of the *unsolved* mysteries of either mind or matter.

MY CHURCH.

BY DR. C. FRED FARLIN.

I style myself a radical,
A name I'm proud to bear,
Though I expect no laurel wreath
Because of it, to wear.

I hold my thoughts my own,
And, though 'tis counted bold,
My views, such as I have,
Cannot be bought or sold.

In paths but little known,
By truth my feet are led,
And new-discovered facts
Become my daily bread.

My feet from day to day,
Leave landmarks old behind;
My soul grows brave and strong
With love to all mankind.

The world cannot destroy
My spirit's chosen shrine,
Where, at Dame Nature's feet,
I worship things divine.

I do not ask that men
Explain me all their creeds,
But rather bid them state
Their most immediate needs;

Instructed what they are,
If caused by want, or grief,
I humbly try to give
Contentment and relief.

Thus I improve my powers
Of heart, and soul, and mind,
In search of aids to build
A loftier human kind.

My church has liberal walls,
Wherein I would secure
Humility to haughty pride,
And comforts to the poor.

It has no form of faith
Its members must believe,
But every hungering soul
Would graciously receive.

And, once within its fold
Would strive, with gentle grace,
To teach them faithfulness
And worthiness of place.

There are both rich and poor,
The high and low, 'tis true,
And in its broad embrace
Some saints and sinners too.

Proud Pharisees pass by
Upon the other side,
But we detain them not —
The road to heaven is wide.

And we, as well as they,
Expect to win the race;
For 'tis the supreme law
That goodness giveth grace.

And what we cultivate,
When rightly understood,
Is reverent love of truth
And humble doing good.

HOW CLOTHING CAME INTO USE.

One winter morning I went out to feed my cattle and found them gathered under the sheds with their backs bowed with suffering, for it was extremely cold. I soliloquized within myself thus: "If these cattle had hands to do work and sufficient intelligence they would construct artificial covering for their bodies, and would wear it during cold weather. But it would ruffle up the nice coat of hair which nature has given to them; and if they continued to wear it for any considerable length of time, as they probably would do if they had it, it would rub the hair all off from their bodies, and thereby create a necessity for the constant use of clothing." Then my mind drifted to the query which had often puzzled me before, namely: Why did nature clothe all the animals and leave man unclothed? Did nature design partiality and a discrimination against man? It is more probable that he climbed the progressive scale through an arborial life, and thereby learned to make a ready use of his hands, and as soon as he had risen to a certain stage of intelligence he proceeded, as I have fancied the cattle would do if nature had made it possible for them to do so.

Many of our wants were created by a cultivated perversion of nature.

THE WAR OF THE REBELLION FORESHADOWED
AND GRAPHICALLY PORTRAYED IN DREAM
SYMBOLS TO A YOUNG MAN.

SHAWNEETOWN, ILL., April 13th, 1884.

Mr. James Monroe, Peoria, Ill.,

DEAR SIR:

As you ask for dreams and their interpretations, I thought I would give you a few that I have had in the past, none, however, so clear and remarkable as the one* I had the night before my regiment left Memphis, Tenn., for the seige of Vicksburg, Miss., but none the less important to the investigator of dreams.

Now, as to snakes being enemies, secret or open, weak or powerful, according to size, &c., I wish to briefly relate a dream I had after the presidential election of 1860; I think it was in the second week in November of that year, and was as follows: I thought I was standing on a high mountain on the north side of the Ohio River, in which position I got an accurate bird's-eye view of Kentucky, Tennessee, Georgia, Alabama, Mississippi, Louisiana, Florida and the Carolinas. I could see even their rivers, lakes, mountains and forests. The latter took my eye the most on account of its height and greenness. While thus admiring these trees, I was astonished at seeing them beginning to die, their green leaves withering as though touched by fire. I began to look for the cause, when casting my eye as it were on Florida, I saw the tail of a very large serpent twisted around many trees; I began to follow its folds and coils, when lo! I found its mammoth head lying in the fork of a huge tree right opposite me in Kentucky. At the same instant, on looking down on the ground beneath its head, I saw plainly a beautiful maiden with a Goddess cap on walking between two soldiers dressed in blue. They were going from me and right under the tree where the serpent was resting his head. I saw him eyeing the approach of the lady and two soldiers. I could plainly see his eyes, and that he was slipping his head through the fork of the tree with the intention to strike the woman. At this I gave a scream, which caused the three persons to stop. The soldiers

*The dream above referred to, on account of its great length, is reserved for some future number of this magazine.

instantly, it seemed, saw the head of the serpent and both shot at the same time, tearing it into shreds. The woman gave a scream and ran away in the woods to her left or northward. The soldiers followed her after being convinced that the serpent was dead, but from my standpoint I could see that the serpent had two heads and the soldiers had only shot off one, that was through the fork of the tree, and the other was flat against the tree on the other side. I hollowed and tried to get them to come back and finish his snakeship, but they went after the woman to the north. At last I saw a large eagle coming from the north with great speed, and he stopped at the place where the headless portion of the snake was hanging and made several circles around it, and then began to sail over its entire length, observing it, as I thought, closely to see if it moved. After the eagle seemed to be satisfied of its death it sailed away to the north and lit on a large rock on the top of a mountain. Oh! how mad I was to see that the serpent had so completely feigned death, and not only deceived the two soldiers, but the close inspection of the eagle. After what seemed an hour, the serpent began to move again, and I looked at the eagle and he had his head under his wing, sleeping. How I did curse him for sleeping and letting the serpent get away. The serpent was crawling through the tops of the trees and he was now changing his course towards Nashville, Tenn., when all at once the eagle pulled his head out from under his wing and saw the serpent's folds gliding along through the tops of the trees, when he gave a scream and sailed southward after the serpent and attacked him, catching it about the middle southward of Nashville, and there seemed to be an earthquake which shook the ground even to where I was standing and awoke me.

Now this dream, according to my present light, clearly shows that the trees when green were loyal citizens. The serpent was the evil enemy of the Union. The spirit of secession which soon blighted these loyal subjects to the Union. The woman was the Goddess of Liberty rightly guarded, which was the fact when secession broke out. The eagle was the watchful spirit of the United States government—the real spirit or new organized army. The fight between the eagle and serpent, south of Nashville, must have been Sherman's many battles on his way to the sea, which tore the serpent into or broke its back.

But why should I, a boy yet in my teens, dream such a remarkable dream about such great future events. If dreams are given to the sleeper by angels or spirits, why was it not given to hundreds or thousands of men who could have probably interpreted the whole at the time and been prepared to take advantage at the time and strangle secession at its start?

The dream evidently prefigured the secession movement and its final results. If you think differently, please give us your interpretation.

Yours Respectfully,

MAJ. ELIJAH SNEEZEWEED.

THE TRUE INTERPRETATION OF THE KANSAS MERCHANT'S DREAM.

In accordance with the published account of the dream of the Kansas merchant sent to us last month, and the pledge to publish the result, we are under the necessity of acknowledging that we were mistaken in the most important point of the interpretation. In this case our correspondent, E. S., has proved himself a better dream-interpreter than we were. He relates his interpretation as follows:

"I told him (the merchant) that he would sell out suddenly and for a good price, which he did the same day and left for Ohio the next. The bargain was made by noon, and he got just \$1,000 more than he expected to get. No invoice of stock was made—the buyer took it off-hand at a lumping guess as to the amount of stock, etc.

"With me a cow means a trader, and steers or oxen, money. A rampant cow, like she was, evidently meant a quick or anxious buyer, etc.

ELIJAH S."

From the foregoing it appears that we were correct in stating that the dream had reference to property, and probably to his merchandising business. We were also correct in stating a sudden change in regard to his business was signified. But we must acknowledge that we were wholly mistaken in what that change would consist of. We were also correct in stating that the torn clothes represented the breaking up of his occupation.

When all the points of the case are duly considered, it proves the truth of our claim of a dream language; and our mistakes only proves our imperfect knowledge of said language.

A MAN FORESEES HIS OWN FUNERAL.

It was in Nebraska's earliest prime. Bellevue, its prospective capital, had but few citizens, and then, although the beautiful name Nebraska—from Ne-water braska-shallow—included the present Dakota, Montana, Wyoming and part of Colorado, the population of the whole vast region was not five thousand souls. Everybody knew everybody and intercourse between the distant settlements was regular and constant. The facts I will relate are known to almost every surviving person among the first settlers, and at the time obtained a wide notoriety among us. A prominent resident of Bellevue, a Mr. B., dreamed he saw a funeral assembly and service at a certain place near the village settlement. There was then no cemetery. There had been one or two deaths, but no place chosen as yet for a cemetery, and the bodies of the deceased had been buried elsewhere than at this particular spot he dreamed of. The dreamer saw and recognized about every one of the company, but for some reason was left in utter ignorance as to the owner of the body about to be consigned to the earth. He was surprised to see an elderly gentleman from Nebraska City reading the burial service, for the supposed reader was not a minister, and the people assembled were all of the immediate neighborhood of Bellevue. The dreamer was disturbed at his own ignorance about the deceased and because of this man being in attendance as director of ceremonies. When he arose next day the extremely vivid life-like impression of his dream pursued him so that he told it to several. In fact he told it very often during several days following. In a very short time the dreamer took sick and died suddenly. He was buried at the very spot of his dream, which was chosen for a cemetery. The Odd Fellows took charge of the funeral, and it became the duty of the very same gentleman, from Nebraska City, he had dreamed of, to superintend, during which he read from the Episcopal Book of Common Prayer, that burial service which though so rarely used, especially in new countries, is unequalled for its solemn sublimity and heart-moving eloquence. When all was over the dream began to be called to mind, and those who had heard the dreamer tell it compared notes and much wonder was aroused. There

are those who could tell this with more accuracy as to details and greater amplification of facts than your present relator and the wonder would be increased. As it is there is no accounting for this by the ordinary light-headed exclamations: "Wonderful coincidence," "Surprising effect of impressions made by a dream." Did the history of the human race furnish but one such instance, "coincidence" might account for it, and even then it would be a marvel of marvels. But life teems with such cases, and they prove there is a realm of shadows, so called, of which that life is a part more indeed than it is of this.

CLARKE IRVINE.

A COMMUNICATION FROM J. CH. MOORE, M. D.

MORLEY, Mo., May 5, 1884.

Mr. James Monroe, Esq., Editor INVESTIGATOR, Peoria, Ill.

DEAR SIR:

I have received two or three numbers of your valuable journal. I like it, inasmuch as it opens up a branch of psychological science that should have been investigated sooner. However, I feel that you are in the *way of Truth*.

You ask for "experiences." I propose to send you *one*, and if you see fit to publish it, I do not think that it will be a drawback to the interest of your (to me) laudable mode of thought.

I dreamed that I was in my dressing-room, making my toilet for the day, and whilst in the act of combing my hair, *the entire suit seemed to come off*, leaving me *perfectly bald*. It made such a vivid impression upon my mind that I could not rest day or night. And having heard of a lady clairvoyant, who was said to be an expert in reading dreams, I finally enclosed her one dollar and stated my dream to her, and by return mail I received the following answer:

"DR. MOORE: You will soon meet with a serious loss. Your horse will die unexpectedly, and a lawsuit will go against you."

I laughed at the predictions, but within two or three weeks I had reason to know that the "seeress" knew that there *were* "more things in heaven and earth than are dreamt of in our

philosophy," as my favorite horse *did die very unexpectedly, and a suit I had in court for a number of years was decided against me.*

This lady's name is Minnie B. Moure, and her address is Oran, Scott county, Mo., and if any of your readers are curious enough to try her powers they can do so, as I am satisfied the above experience of my own was no "coincidence."

I have a work on the subject of "dreams" that is an heirloom in our family. I will take pleasure in sending you "corresponding" readings from time to time as you may deem of sufficient import to publish.

Wishing you thorough success in your laudable enterprise,
I remain very truly, etc.,

J. CH. MOORE, M. D.,
St. Cloud, Mo.

Late Editor of the Southwestern Medical and Surgical News.

IS "FAILURE" THE RIGHT WORD?

In late years methods of doing business on a gigantic scale have been developed. It consists chiefly of a popular and high-toned confidence game, in which the operators with small capital take the chances of making an immense fortune, very rapidly, while their customers furnish the chief part of the capital and take all the chances of loss. The operators were generally quite successful while dealing only with men who were doing a legitimate business, but of late years they are becoming very numerous, and occasionally "corner" each other in the game. Then occurs what is denominated a "failure," in which the bubble is bursted and the innocent suffer with the guilty.

The mania for wealth, and the honor improperly bestowed upon successful men without regard to the means made use of in obtaining wealth, has so blinded public sentiment upon this point that they fail to perceive the enormity of the act, and look on with envy and admiration while the game runs successfully, and apply soft words to it when it proves to be unsuccessful. But they should denounce those methods of doing business, as gambling of the darkest dye, and the operators as the basest enemies to legitimate business. Their crimes are as much greater than

those of the common blackleg, as the crime of piracy is greater than petty larceny; because they have made it impossible to do business without being liable to be swallowed up by them. If none but that class suffered when they cornered each other, we could afford to remain as indifferent as to any ordinary bull or bear fight; but unfortunately for the producing classes, all waste, destruction and consumption must come from them; therefore, they are either directly or indirectly, immediately or remotely the sufferers. The commercial soil and climate of America appears to favor the growth of this foul excrescence upon legitimate trade. The misnamed "failures" have rapidly increased in frequency and magnitude within the last few years, until they have now reached colossal proportions, so that they at certain times seriously cripple the industrial pursuits of the the country. And yet much mistaken sympathy is expressed through the public press and otherwise, for those who have thus brought financial ruin upon thousands, and debauched the commercial morals of a nation by examples in high life and through a national reputation. These failures have occurred in a time when we are enjoying the blessings of peace and good will with all the nations of earth; the commercial relations of the world have not been disturbed, the crops have been abundant, our government has provided a sound currency with certain additional provisions for relieving stringency caused by speculators getting up corners, etc. Then why should we permit the existence of methods of business which brings about such failures at such times?

Moral suasion will not destroy the evil; the conditions which brought such methods into existence will maintain them until some extraneous force is brought to bear for their suppression.

For a remedy we would suggest the following: We would enact severe penalties for those who engaged in grain or stock gambling. We would compel every bank of deposit to secure their depositors, as well as holders of their issues, with the deposit of bonds or lien upon real estate; and it should be made a penal offense for any merchant, trader or dealer to purchase on credit, to a larger amount than he had secured to his creditors by bonds, mortgages or liens upon property. We would abolish all laws for the collection of debts, and substitute penalties upon every person who received credit (except for the necessities of

life) without securing his creditors by lien or mortgage upon property; and the creditor should forfeit his claim by failure to secure such mortgage or lien. "But," says everybody at once, "such measures would ruin the business of the country." Whose business? We will answer the question as follows: It would ruin the business of bankrupt-law-making; it would ruin the business of bankrupt courts and attorneys, and all who have been engaged in matters of that kind. It would ruin the business of stock and grain gambling. It would ruin the business of swindlers who premeditatedly or otherwise receive millions of money and close their doors against their creditors. It would ruin the business of hundreds of persons who live by sharp practices which grow out of the credit system. It would greatly reduce the premium which has been paid for fraudulent practices, and leave virtue to receive its due reward.

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:

THE AIR OR ATMOSPHERE.—In symbolic dreams and visions the air or atmosphere generally represents the human mind. The wind is the action of the atmosphere and represents the action of the human mind.

The happy condition of mind inspired by success in business is often preceded by dreams of flying through the air, and anticipations of honor, fame or wealth are attended or preceded by dreams of being up in a balloon, or otherwise floating about in the *air*. We have often observed dreams of wind foreshadowing excitement amongst the people. A whirlwind with some fire about its outer edges represented a protracted religious revival. At another time a gold mine excitement in a certain neighborhood was foreshadowed by a whirlwind.

The darkening of the human mind by the preaching of Mohammed was represented to St. John by smoke issuing from the

pit and darkening the *air*. St. John also saw the seventh vial of wrath poured upon the *air*, and that typical illustration is now being fulfilled in the extraordinary mental activity prevailing throughout the world.

AN APPARITION represents good or ill, according to the appearance or act of the apparition. In the ancient and middle ages apparitions of saints or demons were very frequent, and they brought promises of good or threats of evil, which truly followed; but since ideas have changed in regard to demons and saints, the symbols have also changed, consequently dreams of demons are less frequent than formerly, but those of saints have not so nearly disappeared, because the belief in them is retained. I believe that a dream of seeing a saint, which we previously knew to be deceased, is generally connected with matters representing death.

BANKS.—To dream of entering a bank foreshadows business where money is expected, and if there appears to be conversation over the banking counter and no irregularity appears in the matter, there will be money received from the business represented. But if there appears some irregularity in the proceedings we must judge from the form of that irregularity whether it signifies success or defeat in the matter.

BEARD.—We have had but few opportunities to test the signification of the beard, but we think it often has reference to social and domestic matters. And we think a gray beard represents disagreement and ill feeling in the social or domestic circle.

CANDLES, CANDLESTICKS AND LAMPS.—Burning candles and lamps represent individuals who teach or attract the attention of the public, or those who win fame by either good or evil deeds. Candlesticks represent any organization of people who send out teachers to instruct the world, or to impart moral, spiritual or political light.

TEAM.—To dream of driving a team of two horses, with wagon attached, often represents the management of the affairs of a family, but I have also known a team of either one or two horses to represent the management of a certain business.

SUN, MOON AND STARS.—The light of the sun represents the spiritual light of the world—religious light. It should be understood in this sense in nearly all passages of scripture in which it is found.

The light of the moon represents the light of science, art and literature—the secular light of the world. Stars has previously been defined as men distinguished for either good or evil deeds.

There is, however, one exception to the definition of sun and moon. It is in Genesis, chapt. xxxvii. verse 9. In that case the father, mother and sons are represented by the sun, moon and stars. We may add here that a final triumph over difficulties is sometimes foreshadowed by the dreamer appearing to come suddenly into a place where the sun was shining.

HORNS.—Whereas a beast represents an organized body of people, in the form of a government, church, institution or society, therefore the horns of those symbol beasts represents the offensive and defensive instruments of those organizations.

The foregoing definition is applicable to Daniel's and St. John's visions where horns are spoken of as well as to modern dreams.

TAIL.—When an animal is seen as a symbol representing a government, church, society, or other organized institution, the tail of said animal represents the consequences resulting from that which is typified. The persecutions and casting down of distinguished men by Papal Rome was typified in St. John's visions by the seven-headed beast which cast the stars down with his tail.

WEAPONS.—A sword or other weapon represents force or power, either morally or physically. St. John saw the wicked slain by the sword of him who sat on a white horse, and the sword proceeded out of his mouth, consequently their destruction was simply moral conversion from a wicked to a righteous class, and not the death of the individuals.

A certain mother foresaw the work of a fatal disease among her children in the symbol form of a hideous dwarf, who slew her children with an axe. A club seen used as a weapon also represents the exercise of moral power.