

— THE —

DREAM INVESTIGATOR

AND

ONEIROCRITICA.

VOL. I.

JULY, 1884.

No. 7.

DANIEL'S SEVENTY WEEKS.

A REVISED CHAPTER FROM "THE INTERPRETER AND
TRANSLATOR."

BY JAMES MONROE.

Daniel states that he understood by the writings of the Prophet Jeremiah that the Jewish captivity in Babylon would terminate at the end of seventy years; and in the first year of Darius the seventy years being nearly completed, and Daniel being desirous to know what was next in store for his nation, therefore he sought the Lord by prayer and fasting, and in sack-cloth and ashes, and during his supplications the Angel Gabriel came to him and spake as follows:

BOOK OF DANIEL.—CHAPTER IX.

Verse 24.—Seventy weeks are determined upon by the people and upon thy holy city, to finish the transgressions and to make an end of sins, and to make a reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

Verse 25.—Know, therefore, and understand, that from the going forth of the commandment to restore and build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and three score and two weeks; the streets shall be built again, and the walls, even in troublous times.

The seventy weeks mentioned in the first of the two preceding verses, and the seven weeks and three score and two weeks (69 weeks) in the last one, evidently refer to one and the same period of time. We cannot understand why in one case it is called seventy weeks and in the other it is stated in two parts

amounting only to sixty-nine, but it may be owing to the fact that the establishment of the principles which are the subject of the vision occupied several years, and therefore no definite year could be named as the exact number. Our rules of translation require that weeks and months be reduced to days, and the days called years; consequently the sixty-nine or seventy weeks signify four hundred and eighty-three and four hundred and ninety years.

Having thus determined approximately the duration of the period under consideration we must now seek for approximate dates for the beginning and ending of the said period, and also what the events which distinguished it consisted of. The periods described in the visions of Daniel and St. John, generally have reference to the rise and fall of nations and principles and not to individuals. The birth of Mahommed, Luther, Jesus, or any other distinguished personage, does not mark a period in these visions; but the principles which they taught and established, and other events which had a controlling influence in giving form to the history of the world, do mark the periods which these visions have reference to.

The vision under consideration was received about the year 450 B. C., and has reference to the history of the Jews, and chiefly that part of it extending from the time of the command to rebuild Jerusalem to the destruction of the Jewish Nationality and the introduction of a new system of religion.

Individuals are as nothing while the principles which they represent are important. Jesus is not accounted as the Messiah in this vision until after he had commenced to preach, which is supposed to be about A. D. 33. Therefore we must look for the commencement of the said period of Sixty-nine or Seventy weeks between the years B. C. 450 and 457; and according to history an order to restore and rebuild Jerusalem was obtained by Nehemiah from Artaxarxes, B. C. 455. The period is found to be equal in years to the number of days in sixty-nine or seventy weeks, or as near to that as could be expressed in weeks. Thus the truth of this revelation, and also of these rules of translation are confirmed by history.

Verse 26.—And after threescore and two weeks shall Messiah be cut off, but not for himself, and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

In visions there is little regard paid to the duration of time unless specially stated, and then it is stated to be days for years, as explained above; therefore this verse, after prophesying truly of the crucifixion of Christ, proceeds also to foretell of the terrible destruction of Jerusalem as though it was an event connected and immediately following the former event, when in fact it occurred thirty-seven years later.

But these irregularities should inspire us with confidence in the genuine character of the revelation which they contain, because if the statements had been fabricated from the events of history, these irregularities would not have occurred.

But some persons may object to our conclusions on account of some ambiguity and irregularity in certain parts of the vision, but we should not claim infallibility for anything which has passed through the human hand or the human mind; but take into consideration the fact that all written dreams and visions were necessarily written from memory after their reception, and not being understood at the time when written, therefore the writer was liable to omit important parts, or to express it in language which, after passing through several translations, would not correspond precisely with the history of the events after they had occurred. In fact ancient history is very imperfect and fails to show clearly many important acts and occurrences which evidently had much to do with subsequent history. And again, the inauguration of an important principle is sometimes long in being developed sufficiently to fill an important part in the world's history, but in dreams and visions they are counted from their first inception.

Reforms, when foreshadowed through dreams or visions, are also generally pretty highly colored, and so appears in parts of the vision under consideration; but we cannot fail to perceive the general truth of the foreshadowing of these important events. There was a command sent forth to rebuild Jerusalem; there did appear a distinguished personage who has done more toward the making of the history of the world than any other indi-

vidual ever did, and Jerusalem was again desolated, and these events occurred in a time nearly corresponding to the time which was stated in the vision, when the time is reduced by our rule.

We will only give a few more brief notes concerning the book of Daniel. The fourth chapter contains a remarkable dream relating to the personal misfortunes of King Nebuchadnezzar; but it is only important to us so far as it assists us in learning the symbol language of dreams.

Chapter X contains lessons in regard to the power and limitation of power of angels in the affairs of men. The first verse of Chapter XII teaches the same thing.

Chapter XI contains literal statements of what has been symbolically described in another chapter concerning the overflow of Persia by the King of Grecia, and of the four parts into which Grecia should be divided; and one of those parts added to Rome completed her greatness. The chapter then proceeds to describe the varying fortunes of war between the Romans and Carthaginians, describing one party as the King of the North and the other as the King of the South.

Chapter XII commences by literally foretelling of the destruction of Jerusalem and of the unparalleled trouble connected with it. Daniel, being a Jew, possessing the prejudice of race common to all Jews, therefore his people were to him the symbol of the righteous, in his visions, and the promise that every one of his people who was found written in the book should be delivered, had reference to the Christians who remembered the prophecy of Christ concerning the destruction of Jerusalem and embraced the opportunity to escape before it was surrounded by the besieging army.

Verse 4.—But thou, O Daniel, shut up the words, and seal the book, even to the time of the end:

Verse 8.—And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

Verse 9.—And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

These verses show unmistakably that it was not according to the designs of the Almighty to have these things understood at the time they were received and written; but that at the time of the end—the end of that system of things—they should be interpreted, and the design for which they were intended should then be accomplished.

Verse 5.—Then I, Daniel, looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

A river represents the onward movement of our race, and this side represents our present condition, and that side generally represents the life beyond the grave, but in this case the two sides of the river represent the two ends of the period of the vision. The persons seen on the two sides, and on the waters of the river, were symbols which were necessary to illustrate the events set forth in the vision.

The subject matter which was designed to be given symbolically and enigmatically to the world through Daniel in this vision, is in part presented in the form of a conversation between the symbol persons, as follows :

Verse 6.—And one said to the man clothed in linen, which was upon the waters of the river, how long shall it be to the end of these wonders ?

Waters represent people ; and one clothed in linen upon the waters, represented the religion of the people ; and as this vision had reference to the most corrupt religious period which has ever existed upon the earth, the question was addressed to the symbol of religion, asking him how long it would be to the end of these wonders ; or in other words, how long it shall be to the end of this most corrupt of all periods of religious history.

Verse 7.—And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever, that it shall be for a time, times and a half ; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

The ancients had their peculiar modes of expressing, as we also have, and it appears to have been common in those days when speaking of years, to call them “times,” therefore, time, times and a half, is equivalent to year, years and a half, or three and a half years, which must be reduced to days, and the days called years, amounting to 1260 years—a period seven times spoken of in the books of Daniel and Revelation, and will be more fully explained in some future number. It ended in the year A. D. 1529 at the commencement of the Protestant reformation ; consequently its beginning was in the latter half of the third century. The design of this vision is to describe the events of this period, which is distinguished for being the most

corrupt period of all religious history. The power of holy people was most scattered when the power of the unholy was most collected, and this occurred when Romanism reached the zenith of corruption and power.

Verse 11.—And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate, set up, there shall be a thousand two hundred and ninety days.

Verse 12.—Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

The daily sacrifice was taken away at the time of the destruction of Jerusalem in the year A. D. 70, and the 1290 days which signify years, must be added to 70, giving us A. D. 1360 as the date when the zenith of corrupt power was reached by the Papal church; and it was about that date that a schism occurred in that church which marked the commencement of its decline. The twelfth verse promises greater blessings for those who should come after the thousand three hundred and five and thirty days, *i. e.* the year 1405, because at that time the church council deprived the Pope of much of his power. These things were followed by the Protestant reformation in the year A. D. 1529. Thus ended this terrible period of centralized religious power by the establishment of the right to *protest and secede*, and this right is the antidote for centralized power, and it places all priestcraft in the way of ultimate extinction.

ROYAL SIBYL.

*The Retired Prophetess who Warned Napoleon III, New York —
Mme. Lenormand's Story — Omens, Visions and Predictions.*

A reporter of the *New York Mercury*, having learnt that Mdlle. Louise Lenormand, the French fortune-teller, and only daughter of her still more famous mother, Adele Lenormand, was in the city, called upon her at the residence of her cousin on Bleeker street, and gives the following:

He was ushered into the presence of a little woman of forty-five, dressed in the most tasteful style, of the polished manner of a true Parisienne, and speaking the most elegant French.

You ask if I have come to America to practice my profession?" she said, *Mon Dieu*, no, I shall never attempt to predict the future any more. My experiences in France since 1870 have been most galling. Prior to the declaration of war against Prussia in 1870, I was frequently consulted by both the Emperor Napoleon and the Empress Eugenie. I implored them not to precipitate such a war, I told the Emperor that it would be disastrous; that he would lose by it his crown and his life. He seemed deeply impressed, and asked me: 'Shall I fall on the field of battle?' 'Ah, no sire, I replied; 'you will die in exile.' He buried his face in his hands and, for a long time, remained absorbed in thought, at last he raised his head. His face was livid. His eyes seemed even more sunken and leaden than usual. 'Has my star set?' he asked in a husky voice. I could not help bursting into tears, for he looked the very picture of utter despair and mental prostration. He did not say another word, but with unsteady gait left my room."

"Mdlle Lenormand," asked the reporter, "do you believe that the ill-fated Emperor had full faith in your powers of foreseeing the future?" "Had he?" she replied with a smile of conscious pride. "He had good reason to believe in our wonderful powers. Why, had the Bonapartes followed my grandmother, my mother, and poor me, they might still be the rulers of France. My grandmother implored Napoleon the First not to go to Russia in 1812. But he did go, believing in his star. Previously she had foretold to the Empress Josephine her impending divorce. Again, in 1815, my grandmother predicted the disaster of Waterloo. He saw her in Paris after his flight from that dreadful field of battle, and, in a voice broken with sobs, he expressed his regrets at not having followed her advice. The Bourbons, after their restoration, persecuted my grandmother. My grandmother died in 1823. My mother had inherited her powers. When King Charles X., in 1824, was crowned at Rheims, he was so elated that he sent a state-carriage to Paris for my mother. 'Mme. Lenormand,' he said to her, 'they tell me that you are a clever soothsayer. Now, can you tell me how long I shall remain King of France?' My mother replied, 'Sire, you will lose your crown in 1830.' 'Do you mean to say,' asked the King, visibly disconcerted by her answer, 'that I shall die in

1830?' 'No, sire,' she rejoined, 'in that year you will be driven from France in exile.' He put no other questions, but pledged my mother to the most rigorous secrecy in regard to the matter. The royal family of Louis Philippe patronized her, and that monarch frequently turned my mother's predictions to account. But Guizot pooh-poohed my mother's prophecies and used his whole influence to ruin her. He caused several abandoned women to assume my mother's name, and to set up as fortune-tellers. He also hired a scribbler to get up a book, published annually, and entitled, 'The Prophecies of Mme. Lenormand.' My mother applied to the courts for relief, but, through the influence of the government, she lost her suit. The mortification in consequence of all this affected her so deeply that she died early in 1842, having previously predicted the death of the Duke of Orleans. I succeeded her. Months before Louis Philippe fell, I knew it. When Louis Napoleon came to Paris he came to me. I told him he would be Emperor. He acknowledged that he thought I was right. He sent all his adherents, especially the female relatives of the latter, to me for advice."

"How do you have these visions of the future, Mlle. Lenormand?" "Ah, monsieur, would to God I had never had one!" she replied in sombre tone. "Sometimes it seems to me to lie in the air, it begins to oppress me; I sink into a sort of lethargy, and then the strangest visions rise up before me, I see the carnage of hostile armies on the battle-fields, I see death-beds of illustrious persons, councils of state engaged in the solution of mementous diplomatic problems, I see crowned ladies clasped in the arms of their guilty paramours, and everything impresses itself so vividly upon my mind that when I awake I can write down the most insignificant details of what I saw. But I remain otherwise prostrated for days, and often for weeks. You must bear in mind that it is no trifling thing for a poor, weak woman like me, to witness the horrible scenes of a field of battle. I shall never forget the death of poor Espinasse at Solferino. His wife had frequently consulted me. She was one of the ladies of honor of the Empress Eugenie. While the battle of Solferino was in progress, Mme. Espinasse, accompanied by a deeply veiled lady, came to my house. I was in a state of lethargy. I witnessed the whole battle in my trance. Suddenly

I saw a general fall from his horse, and writhe in indescribable agony on the ground. I had seen that man before. I recognized Gen. Espinasse! Two minutes afterwards he was dead. Shocked beyond measure I awoke. My maid ushered in Mme. Espinasse and her veiled companion. I could not help uttering a cry of horror as I caught sight of the former lady. She became at once dreadfully alarmed. 'What do you know about the war?' she asked anxiously. 'Is my husband, the general, safe?' I shook my head. 'Heavens,' she shrieked, 'is he dead?' 'I am afraid he is,' I replied. With a cry of despair she threw herself into the arms of the veiled lady. 'Ah, your Majesty,' she moaned, 'I thought so!' The veiled lady was the Empress, I had seen her before, but never met her face to face. She drew her veil back and wanted to know more about the battle. I told her all I knew. In her excitement she fainted away. Next day the telegraph fully confirmed my vision. I often met the Empress afterward. She seemed to be eager to hear my prophecies, but she hardly ever heeded them. Had she done so, she would be in a different position now. It was she who forced the Emperor into the dreadful war with Prussia. I warned her, but she seemed to be crazy on the subject."

"But you think that your country is now entirely out of her troubles, do you not?" "No," she said, "no! Her history will soon enough be more heartrending than ever. The politicians there hate me, because I have expressed my gloomy forebodings as to the fate of poor France. All they care for is to lead the people to believe that France is now on the high road of power, happiness and prosperity. But they will see, they will see."—*Detroit Post, Dec. 1876.*

THE MYSTERIES OF THE MIND.

[Continued from last month.]

In seeking for the solution of the mysteries of the mind we should carefully study the history of its phenomena through all of its phases, both normal and abnormal. We should study its manifestations in mesmerism, somnambulism, trance, insanity, natural sleep, spiritual manifestacions, and all other conditions;

for it is only by and through the phenomenal manifestations that the truth or falsity of theories in reference to the subject can be tested.

We should study the elements of the mind as manifested in the spiritualism and religion of all ages. We should study Moses' experience upon the mountain, King Saul's experience with the woman of Endor, the experience of Jesus and his disciples in casting out devils, the details of New England witchcraft, and modern spiritualism in all its phases. We will then be prepared with a very wide range of facts for the test of any theory which the imagination may conceive of.

We may first observe that the minds of certain peculiar individuals pass into an abnormal condition, in which divine inspiration is claimed, and creeds formed and systems of religion are founded. But we may also observe that this so-called inspiration does not tell the same story through two or more individuals, but they contradict each other; thus disproving their claims to a divine and infallible source.

The inspired, if they are good, receive good inspiration; but if they are evil they receive evil inspiration. As light is colored by passing through colored glass, so is the inspiration perverted by passing through the human instrument.

Religion revealed through the lustful characters of a Mahommed or Joe Smith would, and did, adopt polygamy as a divine institution, and we observe the same law governing in modern spiritual manifestations. Lustful mediums teach and practice lust under the claim of spiritual sanction; but mediums of pure character teach purity, and are so advised by the intelligence which inspires them;—the human idea appears to give form or character to the inspiration. Moses was an absolute ruler over his people: therefore the manifestations were a magnified view of the same, in the person of a god declaring himself to be the only true and living god. And in the days of King Saul, when the prevailing belief in regard to the human soul was that mankind should rest in the grave until a day of judgment, the manifestations took that form, and Samuel appeared before Saul and the woman of Endor as coming up out of the earth and saying: "Why hast thou disquieted me to bring me up?" Why did he not say, as modern spirits do, that he had not been

dead at all, and that he was pleased to have the opportunity of communicating with his earthly friends. It was because of the rule previously stated — the human idea rules in the case. Previous to the days of King Saul, and from that time to the days of Jesus, the religion and spiritualism of Israel and Judea had fallen into the hands of professional priests, and therefore all manifestations not coming through the regular channels of recognized authority were styled familiar spirits and possession by the devil, and were denounced and forbidden by the ruling authorities. And in accordance with the general rule, the force which produced the phenomena being denounced as familiar spirits and devils, and forbidden by the authorities under extreme penalties, therefore it behaved devilishly, and displaced the individuality of person, and made the body to speak and acknowledge themselves what they were charged and believed to be. Then we pass on to the days of New England witchcraft. Human ideas had changed from what they had been before our era, therefore the manifestations took on a different form. The evil which was visited upon a person then, did not come directly to them, but was said to come through other persons, styled witches. While the excitement and belief increased in that locality the manifestations also increased there, until society became alarmed, and the whole country aroused to the alarming condition of things, and an outside influence brought to bear upon it, which denounced it as an unfounded superstition. Then the manifestations ceased because the belief was overruled by disbelief; and except in individuals of mediumistic peculiarities and revival meetings, the spirit slept from the days of witchcraft to the days of modern spiritualism.

I mean no disrespect to any system of religion or modern spiritualism by classing its operating force with that which was manifested to Moses upon the mountain, or King Saul at Endor, or devil-possession in the days of Jesus, or New England witchcraft, for it is simply the same intelligent something acting through different physical and mental organizations and conditions. It is one of the mysteries of the mind. It is much like the vegetable energies of nature, which will produce a thousand varieties of vegetation from the same soil, some of which will nourish life while others will destroy it.

SLEEPING SYMBOLS OF THE SEIGE OF VICKSBURG.

To the Editor of THE DREAM INVESTIGATOR:

The first dream that I ever had that stirred me up and convinced me there was something in dreams more than I or others ever thought there was, occurred when I was a soldier in the army. I forget exact dates, as I kept no diary, but the dream was very vivid, and in my mind I can recall every incident of it. It occurred the night before my regiment was ordered to Vicksburg. Our regiment was doing provost duty at Memphis, Tennessee, and had been for some, and we all felt "solid," as the boys would say in our situation. Other soldiers, by regiments, brigades, divisions and army corps had passed through there bound for Vicksburg, and all things had quieted down leaving our brigade in charge of the city. It seemed to be a settled and foregone conclusion that we were not to participate in that seige.

Well, one night, or rather in the morning, I dreamed that I started with another comrade to climb an exceedingly high mountain. That within about twenty feet of the top my companion gave out and had to sit down on a ledge of rocks to rest while I continued to pull myself up by holding on to small trees. At last I gained the summit, and it was flat and broad, like a macadamized road, running north and south. I looked up and down but saw no one or any habitation, and after thinking as to which way to go I decided to go to my left or north. I had not gone far when I came across a double brass door right across the road. The doors were oval at the top and over them was, in plain large capital letters, this only "WHITE PAPER." I read it over several times and at last concluded to see from some one on the other side, if possible, what it meant. So I went up to the door and gave it a loud rap and several kicks with the toe of my right boot, when I heard a key turn in the lock and slowly the door came open enough for a large, portly, but elderly man, with gray flowing beard, to step out. I recognized him immediately by his belt and big key as the veritable old St. Peter himself.

In coming out, I heard on the inside the most delightful of music that beat all the brass and string bands I ever heard, though it was on the string-band order. The sun was shining on the outside where I was, but when the door was opened for St. Peter to come out, the light on the inside was brighter and lighter, but more mellow. Well, I thought St. Peter asked me what I wanted. I told him I wanted to know and see who it was making such delightful music in there. He said I could not; I said I would, and tried to shove him aside, and came one time nearly getting in under his arm, but he proved the best man and shoved me out. He kept the gates ajar for some time and we held quite a lengthy conversation, principally in answering my Yankee inquisitiveness. I remember of asking him many foolish questions, such as if he and St. Paul ever fought, etc. He answered all very pleasantly and with a smile. I asked him if this was heaven. He said yes. I then said I had been there several hours and no one had come in yet, that I thought there would be a rush for such a place. He said to me that this was my gate, and that only those who loved mercy, dealt justly and walked humbly before God could come in. I told him that I had done all that and wanted in and made a rush to get in, but he was too much for me and pushed me out. He then told me to go down to the marble wall to my right. I was facing north east it seemed to me so my right was to the south-east. He told me to follow the path down the side of the wall; that I would soon behold the prettiest female eyes ever beheld; that she would have an extraordinarily beautiful bouquet in her hand; that I must keep my eyes about me but accompany her down the hill; that I would see snakes by the thousand of all sizes and kinds, also huge lions, tigers, and other ferocious beasts, and when I asked him what her name was, he said it was Fascination. Well, to cut a long dream down to short meter, I went down the path along side of the marble wall, which seemed very high. I had not gone very far down till all of a sudden there stood by my side the prettiest girls that ever was; she was truly dazzling; she had the prettiest eyes I ever saw. She was toying and plucking at a magnificent boquet as large as a peck measure. She seemed bashful and acted shy for a few moments, then said, "Soldier, I want to go down home and am afraid; won't you go

with me." I told her I would, so we started down the hill side by side, I holding the flowers. We had not gone very far till I saw the ground covered with little snakes from the size of a needle to that of my finger; we both pretended not to see or notice them. All at once I spied two very large lions lying by the path wagging their tails and licking their red mouths. My bravery and soldierly bearing immediately began to evaporate and I halted; she laughed and made fun of me. She gave a wave of her hand and the lions scampered off in the woods to our right. We went a piece further and saw more lions, tigers, and snakes hundreds of feet long, and as big around as a flour barrel, but she made them get out of the way.

At last we came to what seemed a two foot square hole or window in the wall; it was about three feet from the ground. She wanted me to go in, but recollecting the warning St. Peter gave me, I would not go in but took a good peep, and there was fighting, cutting, shooting, and a great uproar going on in there. She tried to push me in but failed. In an instant she turned to the ugliest old hag imaginable, and flew at me. I ran up the hill, the old she-devil and all the snakes and beasts after me. It was nip and tuck as to whether I should gain the top of the hill or get killed by them. Out of breath, at least I reach the big plain road near the big brass folding doors. After resting and looking at the animals and snakes sneaking back, I arose and went up to the brass door and gave it a very vigorous kicking, when St. Peter came out smiling and said he was glad to see me safe from the bewitching Miss Fascination. I heard the same delightful music on the inside and could see the pure, white mellow light over Uncle Peter's head. I told him I had done what he told me and that I now wanted to go in. He tried to persuade me to go back to where I had left my comrade, Capt B. I told him I would not, that I was going in. Again I tried force, but he pushed me back and told me that I could not get in for 32 or 42 years, I forget which; there was a 2 in it, and it was one or the other. He then closed the big brass doors and I heard the key turn in the lock, looked up, and read "White Paper" again and went down the road a piece, recognized the tree where I came up to the main road, went down, there found Capt. B. still sitting on the ledge of rocks and looking at the

beautiful scenery at the foot of the mountains. Sat down by him a while. Could see people plowing way down in the fields, saw houses, barns, orchards, etc. After resting a while we started to go down when Capt. B. said he was afraid he would miss his foothold and roll down the mountain. I said, "let's fly," and we flew off of the mountain. Several farmers saw us coming and got their guns and shot at us, but they did not harm us. We alighted on a barn, talked to the farmers, came down and went into their houses, and was just in the act of taking the first mouthful when I was roused by the Adjutant shaking me and saying: "Get up, Sergeant Major, we have orders to go to Vicksburg; go and tell the captains to get ready as soon as they can."

That is my dream roughly told. The next day I had a brother soldier shot down by my side and eighteen others of the regiment were wounded.

Did the dream have anything to do but to warn me that I would shortly be in imminent danger, and that my time was not to be yet? I pondered long over this dream and have often, since the war, thought over it. It was the first one I ever had that caused me to stop and think.

Yours truly,

MAJ. ELIJAH SNEEZEWEED, ESQ.

OLD SHOES.

How much a man is like old shoes!
 For instance: both a soul may lose;
 Both have been tanned, both are made tight
 By cobblers—both get left and right.
 Both need a mate to be complete,
 And both are made to go on feet.
 They both need heeling, oft are sold,
 And both, in time, oft turn to mold.
 With shoes the last is first; with men
 The first shall be the last; and when
 The shoes wear out they're mended new—
 When men wear out they're men dead, too.
 They both are trod upon, and both
 Will tread on others, nothing loath.
 Both have their ties, and both incline,
 When polished, in the world to shine.
 And both peg out—and would you choose
 To be a man, or be his shoes.

REVEALED BY A DREAM.

The body of the young man named Cicero Dixon, son of a guard at the prison, who fell into the Arkansas river below the Grand Canon, and was drowned about a week ago, was found to-day in the river opposite this city. Last night a Mexican, named Jose Sancho dreamed he saw the body in a certain place in the river. He started out to find it, and on his way was accosted by the City Marshal, who asked him if he was not going to work. The Mexican told the dream he had, and said he was going to find the body. The marshal tried to laugh him out of it, but the Mexican went his way, and in a short time returned as pale as a ghost, and said he had found the body in the place he saw it in his sleep. The circumstance is well authenticated and is fully credited here.—*Denver Tribune, 1882.*

A VISION—WHAT IS THE INTERPRETATION?

On the morning of November 7th last, (election day), a distinguished medium related the following vision, which she said had been that morning presented to her:

She said, "I seemed to be looking out upon the most dark and fearfully terrific clouds that I ever beheld. The clouds tumbled one upon another as if swayed by a most violent tornado. So fearful was the aspect that I trembled with fear.

"As I gazed upon this terrific commotion in the elements, high above and across the horizon, I beheld shadowy outlines of letters, but too much obscured by the darkness and commotion of the clouds to be read.

"My attention," said this medium, "was fastened upon these letters, and by slow degrees a silver lining to the terrific clouds began to present itself, and the commotion in the elements slowly subsided, and the letters began to light up and become more visible. Still there was too much motion and darkness to determine the sentence written as it were by the finger of the Almighty in the open firmament of the heavens.

“As I gazed upon the same,” said the medium, “the storm subsided, the elements became calmer and calmer, and the letters rounded out in bold relief, and were the most beautiful in form and artistic display of anything I ever saw.

“Now my vision not only rested upon the most lovely clouds lighted up from the rays of the sun, then illuminating them in the back ground, but the letters which had assumed a brilliancy, but of a deep-blood red color, could be plainly read,

‘GOD BLESS OUR COUNTRY !

UNION NOW AND FOREVER!’

The medium said, ‘This is but a meager outline of the vision presented. There was a display of beauty and rich accompaniment to these prominent and indelible features of the vision, which I only retain as a fact, but so dream-like and indistinct that I cannot now bring them to my memory, so as to describe the enchanting scenery.’ “But,” said she, “the main features of the vision I shall never forget.”

“What does it mean?” said she. One of the listeners replied, “O, this is election day. It may be a vision symbolically representing something appertaining to political matters. Time will tell.”

What did the vision foreshadow? The wisdom of a Daniel might give the interpretation. The country is full of modern Daniels, some of whom may be able to interpret the meaning.

* * *

Those who have taken an interest in political matters will remember the excitement prevailing throughout the United States during the fall and winter of 1876-7, in regard to the electoral count between Tilden and Hays. Our country was brought to the verge of civil war, and was only saved by the agreement upon a commission to settle the matter.

The foregoing vision was a graphic symbolic foreshadowing of those troubles the results of that election, and was published in *The Religio-Philosophical Journal* of the above date.

DREAM EXPERIENCE OF S. S. FALKINBURG.

SHAWNEETOWN, ILL., June 11, 1884.

Mr. Monroe :—Having been reading your INVESTIGAVOR far some time, and being very much interested in the Dream Department, and wishing to hear some comment on the within circumstance, dream, or vision, as you may see fit to term it, must be my excuse for troubling you.

During the spring and summer of '79 I lived in Brown Co., Indiana, fifty miles directly south of Indianapolis, on a line that was the continuation of Meridian Street. My family consisted at that time of myself, wife, and two small children, Arthur and Jennie. My parents resided at No. 27 Oak Street, Indianapolis. My father was a Methodist minister for thirty years, and was a very large man, with hair and heavy whiskers of snowy whiteness. My mother was a small woman, of light complexion, and of a very nervous temperament. On the eventful day of July 11th, 1879, I had been very busy all day buying staves, and was in consequence very much exhausted, when about a quarter after six I unloaded and paid for the last load of staves I expected to get that day. I remember it to have been one of the most sultry days I had ever experienced, and when I arrived at the house, which was not more than one hundred yards from the yard in which I received the staves, I laid me down between the front and rear doors to get cool. The house was a log house, weather-boarded, and the upper floor was laid on cross timbers called joists. The ceiling (i.e., the under side of the upper floor) was whitewashed. Well, all at once my little Artie said: "Granpa! papa; granpa!" I turned and looked up in the direction of the ceiling, when I beheld the face of my father as distinctly as ever I saw him in my life, and he appeared perfectly natural except his face was extremely pale. I jumped up instantly, and stated to my wife that father was very sick or dead, and I thought the latter. I also looked at the clock, and it was then, after I arose, twelve minutes of seven. My wife made sport of me, and told me I was laboring under a foul stomach, but I could not remove the impression that something was wrong, and that I ought to go home immediately. However, I went to bed a short time after, and was awakened about ten o'clock by my little Arthur's

restlessness, and when he awoke he told me granpa had been there, and that he [my father] told him that he was very cold, and that he was frozen stiff. I tried to allay his restlessness, and soon we were both asleep, when I dreamed I saw an unusually large coffin, and when I asked who it was for, they said: "Don't you know?" I answered "No," when I was told by what appeared in my dream to be my brother, that the coffin was for my father, who had died that night at fifteen minutes to seven.

This so aroused me that I determined to go to my parents at once. When I arrived at Indianapolis I found my father dead and buried. He had died July 11th, at fifteen minutes to seven, and up till that time had been in splendid health. As said by my little child in the night, my father's remains had been put in a cooler, as it is called, but in reality a freezer, and did freeze him. The coffin was very large, as it had to be, as he weighed 240 pounds when he died. He [my father] seemed to know there would be some one there for him on that day, and prepared himself for entertaining company.

SAMUEL S. FALKINBURG.

DREAM EXPERIENCE OF MR. D., OF R. I.

PROVIDENCE, R. I., May 28, 1884.

James Monroe, Esq.: Dear Sir — The second and third numbers of the DREAM INVESTIGATOR are at hand, and I enclose you an order on bank for one dollar, the price of one year, for which please send me the first and balance of the numbers for the year as they are issued.

I have carefully perused the numbers at hand, and find many very interesting and remarkable things. I have been aware of the fact of prophetic dreaming for a long time, and the instance of the dream of our ever memorable President Lincoln was quite a remarkable one, but not perhaps more so than many others that have come to my observation through those whom I have well known and were around me. Through some of the points gained by reading the INVESTIGATOR I have been able to explain some dreams of years gone by quite satisfactorily.

In dreaming of soldiers with muskets (by myself or wife), there always follows some death or terrible accident in near

proximity to where seen. When a terrible fire occurred in near proximity, where many had to leap from the third and fourth story windows, we both dreamed the same, of seeing the soldiers patrolling on the very street it occurred on. Some number of lives were lost on the occasion, and after that we dreamed of another street being paraded by soldiers, and the following day a man was thrown from his express wagon and killed on the same street; and still a third instance, where a woman jumped from a window and died in consequence. I am also convinced that what you assert to be true of physical in dreams being substituted for moral, intellectual and spiritual matters, is, in most cases, really the fact, although I do think there are exceptions in the general rule; and, too, no one law will apply to every case, and I might cite illustrations of the fact. I do believe in a spirit power in many cases, acting in conjunction with the individual when dreaming, and think there are many remarkable proofs of it. Hardly a week passes that I do not see illustrations of the fact of a spirit power acting in conjunction with mortals, either in the waking or sleeping state.

I am really glad, sir, that you have taken hold of this very interesting subject, of which apparently very little is known by the masses. It is a subject that has long interested me as a matter of thought, and I really think much satisfaction will come out of it, not only to yourself, but to all whom your journal reaches, at least if they are anyway inclined to spiritual attainment.

I will now give the substance of a prophetic dream by myself. A few years back there occurred a very heavy failure in this vicinity, the parties being a firm of two partners, both of them men of note. I was acquainted with them personally. Just before the failure of the house, in a dream I saw a rough, craggy mountain, and the two partners going down the sides of this mountain, clinging to every object they could catch hold of: rock, shrubs, roots and bushes, and many times they seemed to fall from one rock to another. In the dream I seemed to follow them down the mountain, far above them, soaring through the air over their heads. I was at the time fully convinced of the approaching failure of the house.

Very truly yours, D.

MENTAL RHYTHMS.

BY DR. LEROY SUNDERLAND.

The perfection, harmony and beauty.
Far surpassing human thought,
Whence came our humanity and duty
In Nature's rhythmic order taught?

The rhythmic changes in the heavens made,
As in the planets to and fro;
In the whirlwind and the storm obeyed,
And in the tides that ebb and flow.

Rhythmic movements, inhere in worlds above,
In the immensity of space
Even the wild comets, that seem to rove,
Each runs a periodic race.

In the whole of things above and below,
Alternating nations and times;
In suns and planets as they come and go,
And in the light that from them shines.

In atoms and living bodies the same,
By *instinct* all the germs begin;
And all mental power is on this plane,
Each growing only *from within*.

In plants, animals, and the human soul,
From within all wounds are healed;
All rhythmic movements, alike in the whole,
A law never to be repealed.

Human instincts in blessing never failed,
More or less hindered have they been;
As infancy, for us, has been entailed,
How else could we ever be men?

Thus *polaric* rhythms forever remain,
Always alive and out of sight;
Repeating over and over again,
Without cessation, day and night.

Instinct inspires all humanity's throes,
Whatever ills the race betides;
In sexhood and all our joys and woes,
For the race it always provides.

It provides our food before we are born,
The parents hear the infant's cry,
And yet, alas, so often viewed with scorn,
While myths are trusted in the sky.

On land, in air, and in the deep, blue sea,
The living germs of life are strewn;
The sperms of life, however small be,
Or however large they may have grown,

In the summer's heat and the winter's cold,
In our growth and our decay,
They are complicated and manifold,
And yet simple as night and day.

There are rhythmic periods in the mind
The same as in the beating heart;
Mental evolutions, all the same in kind
As is shown in all human art.

And this same *mental polarity* extends,
In diversified forms and hues,
In nations, society, rings, and ends
In what each human being does.

In rhythmic harmony we have good health,
In the body, the heart, and mind,
In our sorrows, in poverty or wealth,
As all those worthy always find.

For these rhythms perfect and all is right,
Nor do we into mischief fall;
As the rhythm of noon precedes the night,
Till death follows the last of all!

Life is measured by these rhythms we know,
And for some but too short indeed;
Thus waking, sleeping, dreaming, so we go,
By Nature's programme decreed.

But in these rhythms of light and of shade,
Supreme in worlds hung in air,
Rhythms, each mathematically made,
Leave no space for human despair.

ON DREAMS AND THEIR INTERPRETATION BY
THE SCIENCE OF CORRESPONDENCES.

To the Editor of DREAM INVESTIGATOR:

DEAR SIR — I thank you for inserting my paper on the Science of Correspondence, and regret it is not in accord with your wishes that I should present some of the truths of this science in your valuable little medium, THE DREAM INVESTIGATOR. I believe if you were to open its pages for the presentation of the same it would, I have no doubt, prove interesting and instructive, besides assisting the readers of THE INVESTIGATOR to solve many of the mysteries of “dream-land;” for dreams are, in many cases, but representatives of the affections and thoughts of the subject through which they are produced, as all life is based on these two essentials of man’s being, and without them there would be no life in the subject to act on, whereby the Divine of the Lord could create man into an “Image and Likeness of Himself.”

Dreams take on various forms and are produced from different sources, but no two subjects just alike. Some have wonderful significance while others appear to have very little import. Yet they are not without their use. In some cases dreams are more vividly imprinted on the memory than are the things that occur in wakefulness. Such has been my experience. Dreams are in many cases “prophets” revealing the future, for there is nothing occurs in the soul without its import, as “man is a spiritual being,” and if he were but well versed in correspondences, they would be seen to be truly “a world of living realities” in which the “soul” lives while the body is “wrapped in tired Nature’s sweet restorer.” Man has not yet come to realize the nature and relation dreams bear to the “soul,” and how true in many cases they signalize its future life in its onward course to eternity. No two “souls” ever dream exactly alike, nor do their dreams in general have the same import or signification, for their affections are not the same, as in the human species there are no two faces exactly alike, and can never be to eternity as “the face is the index of the man.” Here we may perceive something of the Infinite Nature of Divine Life in the representative effects in the production of the human species, and how many forms it

can assume and yet never become exhausted. What wisdom is here. This being a truth in the "origin of the species," what must it be in the infinite forms; that truths take on in the human soul, where it is not bound by time and space, nor material things, but wherein all things are representatives of the Divine Life in their ultimate effects. It is through words which are representative we hold converse with each other here, and in dreams commune with the departed soul, and read there our past, present and future life. Man has yet to learn the Truth that of himself he is not life, but is a vessel created to be acted upon, and thereby receive life, "for in God we live, move and have our being," and such as he receives he gives forth, and such is the man, and this we see manifested in various forms throughout the world, viz: in Christendom, Mahommedism, Buddhism and in Gnostism, etc.

When the Science of Correspondence is thoroughly understood in its true order, relation to God and the human soul, it will open a vista of thought and reveal all things in a new light. "Things that hath never entered into the heart of man to conceive." What the Lord has accomplished at this day for the Church through His obedient servant Emanuel Swedenborg is not yet even dreamed of much less conceived, because he has been belied, looked upon as mad and a visionary man, and the revelations through him as the mere infatuations of an enthusiastic mind, when in reality the Truths he, as the human instrument in the Lord's Providence, has given to the world in the "Arcana Celestia, Apocalypse Revealed and explained in all seventeen volumes of 500 pages each, are full of wisdom concerning heavenly things, for the seeking soul, as "he that seeks shall find." Truly all good and useful men have been so treated. It cannot be otherwise while mankind dwelleth in self-derived intelligence, and thence in a state of selfishness, with no charity for those who differ with them. The past reveals that it was this state in the soul that crucified Jesus of Nazereth, "who came that we might have life."

The word under this "key" is unlocked of its mysteries and seeming inconsistencies that appear on its surface and reveals its true and divine nature and relation to the soul, at the same time showing intuitively the nature of the human soul and its origin,

and the relation it has to its Creator. All truths come to the human soul through and by this divine law of life, but such cannot be perceived or understood before the mind or rational in man is developed through a knowledge of God, which is spiritual in its forms. This is the ladder that leads to all truth in the soul and on which "the angels of God are seen ascending and descending in the Son of Man."

This "key to the soul," wherein all things are representative of its state, teaches that although the word comes to man clothed in forms of thought adapted to the human understanding, yet in its bosom it is the divine, or love and wisdom of the infinite revealed in corresponding forms, and that these "correspondences" are written in man's language, but it is God's thoughts ultimated in natural forms in adaptation to the "soul's" state of receptivity. That this is the nature of the word in its human or relational forms, no man can see, but he who is well versed in the doctrine of correspondences.

Emanuel Swedenborg had no more hand in unveiling or creating this law of interpreting the Divine Life than he had in the creation of the sun, moon or stars. He was but the human instrument in the hand of Providence to reveal it to the world for future generations whereby all life in its different manifestations may be understood by the rational mind.

These are some of the truths this "doctrine" reveals which the Lord in his mercy and love for the human race has openly revealed. "And the Book was sealed with seven seals, and no man in heaven nor on earth, neither under the earth, was able to open the Book. Weep not, behold the Lion of the Tribe of Judah, hath prevailed to open the Book and loosen the seals thereof." (Rev. v., 1-5).

The ultimatum of this revelation is now fulfilled in the opening of the Word as to its spiritual life through the doctrine of correspondences, which doctrine reveals the true nature and relations of dreams in the Word, and all others of a like representative nature, and gives their true interpretation.

D. L. THOMPSON.

TORONTO, ONT., (CANADA), May, 1884.

COMMUNICATION.

To the Editor of the ONEIROCRITICA :

I have been an interested reader of your valuable DREAM INVESTIGATOR for some time past, and cannot but admire your courage in originating a journal devoted almost exclusively to this important though sadly ignored department of psychological inquiry.

Your "Classification of Dreams" is, in my opinion, truly philosophical, and your "Rules for Interpretation" by dream symbols, are doubtless the result of long and patient study as well as careful observation of the varied phenomena presented through the human mind during sleep. Your "Rules" are certainly well adapted to the interpretation of a very large per cent. of dreams; but, in my opinion, *any* set or system of arbitrary rules must, in the nature of things, fall far short of infallibility in the interpretation of *all* dreams. Would you, for example, apply the same rules to the interpretation of a dream emanating from the sanguinary organism of a "Bloody Queen Mary," that you would to a similar one proceeding from the obscure, though doubtless spiritually-minded Jewish peasant girl, the mother of Jesus?

In my own experience I have found it essential to anything like a correct reading of those dreams classed by you "Symbolic Prophetic," that you acquaint yourself with the habits, temperament, state of health, etc., of the dreamer, and that the incidents occurring in the dream be stated as nearly as possible, in the order they appeared, and last though by no means least, that you place yourself *enrapport* with the dreamer; this the sensitive can easily do by grasping in the hand an article, such as a ring, handkerchief, letter, etc., owned or handled only by the subject. The venerable sage of Quincy (Le Roy Sunderland) has, in a late number of the INVESTIGATOR, broadly hinted at the importance of some of the above-mentioned conditions.

In the case of prophetic dreams my own observations coincide with the experience of Rev. Stainton-Moses and others, that the spirit leaves the soul in charge of the body during sleep,

and “goeth wither it listeth,” and by associating with other spirits of perhaps a higher order, comes in possession of information that serves as warnings to the dreamer, and upon its return to the body the information thus obtained is more or less distinctly impressed upon the memory, to be recalled after awakening.

May we not hope that the time is not far distant when by a judicious collation, a proper classification of the multifarious phenomena of dreams and “visions of the night,” and applying the knowledge we already possess to their interpretation, that many impending casualties, accidents, etc., may be avoided, and this noble branch of mental philosophy be redeemed from the realms of superstition, and elevated to the plane of cognate phases of psychical knowledge — a demonstrable science.

MRS. MINNIE B. MOURE.

ORAN, Mo., June, 1884.

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 :

PROFESSION.—An attorney represents law business ; a physician represents remedies for disease ; a priest or preacher represents religious matters ; a merchant or peddler represents buying and selling ; to dream of seeing and conversing with one distinguished as a dealer in real estate, foreshadows the purchase or sale of real estate, and to dream of a bankrupt signifies danger of bankruptcy, etc. In other words each and every one, of whatever profession, occupation, situation, etc., represents that for which they are most distinguished. But merely seeing does not signify the inevitable suffering or enjoying of those things, but that such matters will be brought to our attention, and if there appears to be conversation between parties in the matter, there certainly will be action in the matter which has been typified.

BOOTS AND SHOES have been defined as having reference to dealings in real estate, but we wish to add that they also have reference to the acquisition of either property or knowledge; and where they appear to be used for the purpose of concealing the feet, it has reference to the concealment of our standing in regard to the matter which is the subject of the dream.

RESTAURANT.—To dream of being in a restaurant signifies the period of study for a pupil.

ROADS.—Common roads represent the usual channels of thought and action; and often typify the course which we must pursue from choice or necessity. A rough or muddy or slippery or steep road, up hill or down, represents difficulties in the subject set forth; traveling where there is no road represents studies in an unexplored field of thought, and old or new roads represent respectively old or new channels of thought.

CHILD OR CHILDREN.—Children are born of the body, and ideas, principles, theories, traits of character, ruling passions, intentions, desires, etc., etc., are born of the mind or spirit, as manifested through the flesh. In dream language the former is typical of the latter, as material things are invariably typical of mental and spiritual things. And we may add that male children represent ideas or intentions destined to be successful, while females represent the unsuccessful. And such as appear unnaturally small represent that which will never win its way to public favor.

A woman was described in the Apocalypse as being clothed with the sun, etc. She represented the primitive Christian Church, and she brought forth a male child, which represented the bible and creed and its success.

Children also appear frequently in modern dreams, and when I have had opportunity to trace their signification, I have found them in accordance with the above.

VINE.—A running vine typifies passing time. The vine with three branches seen by Pharaoh's butler in his dream, represented three more days of imprisonment for him.

VOICE.—A voice heard in a dream foreshadows something to be proclaimed or expressed, either vocally or otherwise. Like speaking it represents action; and to hear is to be made aware or to understand the matter in hand. An ineffectual effort to speak signifies inability to attract attention to the matter represented. A loud or low tone of voice represents the relative moral force of the matter. To converse by whispering represents confidential matters of individuals; it may also represent a weak effort to act in the matter which is the subject of the dream.

WEARINESS OR FATIGUE signifies great anxiety about a certain matter.

COFFINS represent either a moral or physical death; and we must judge from the connecting symbols which of the two it may be. A moral death may consist of defeat or disappointment in one's purposes, or to be rendered powerless in the matter which it has reference to, or the total loss of one's property, reputation or situation. It is also applicable to great changes in one's condition of life, such as marriage, or the adoption of the life of a nun or recluse. In such case it typifies the death of a certain condition, while at the same time the individual is resurrected or born into another condition.

COLOR, in connection with persons, animals, or things, has its signification in dreams or visions. Pure white clothes were seen by St. John in connection with persons who represented the truth of religion. In modern dreams or visions white clothes and a very white face represent death. Symbols connected with modern spiritualism, church matters, proceedings in law, etc. appear of a whitish color; for example: to see a whitish snake has reference to some difficulty in connection with the church, spiritualism, a suit at law, etc.

Black represents ignorance or want of knowledge in regard to the matter which may be the subject of the dream.

Dream language is governed, in part, by the customs of the living, therefore both white and black emblems are seen in connection with death scenes.

Our tests of other colors are too limited to state much with confidence, therefore we will only add, for the purpose of calling

out the experience of others, that Red or Scarlet color has been observed in connection with the shedding of blood and belligerency generally; and yellow clothes have been seen in connection with persons who were not popular before the public.

THE HOUR OF THE DAY.—All impressive dreams have reference to some definite subject, and when the hour of the day appears as a prominent feature of the dream, it has reference to the stage of the subject in regard to time.

The Night has reference to troublesome periods of life or the uncertain stages of a doubtful enterprise.

JOURNEY.—A journey may have reference to the journey of life or any business enterprise. When it has reference to the journey of life to return home signifies death; but when it has reference to a business enterprise, the return home signifies the completion of the object or the ending of the enterprise. (See Home, No. 4).

PEDDLERS represent the sale of something.

INDIANS, NEGROS and FOREIGNERS represent enemies, opponents and uncongenial persons, and sometimes diseases. Disease being most frequently represented by negros. But the peculiar ideas of the waking mind of some persons in regard to indians and negros will cause some exceptions to the foregoing rules in their dreams.

INSANE.—A very enthusiastic effort in any cause may be foreshadowed by a person appearing to be insane.

IDIOTS represent incapacity or acts of folly.

MARRIAGE.—By marriage people pass from one condition of life to another, and in like manner, by the change called Death, they also pass from one condition of life to another. One is typical of the other, and is so recognized by the powers which construct the language of the spiritual world. This fact has been so frequently and so plainly set forth in the common experience of the people, that it has become proverbial, that to

dream of a wedding or marriage foreshadows a death or funeral, and *vice versa*, to dream of a funeral foreshadows a wedding. They are interchangeable; neither one representing itself, but each representing the other.

The foregoing definition corresponds with that previously given of Death, for the wedded parties die, with reference to their previous condition, and resurrected into a new condition.

DREAM OF A YOUNG MAN IN HIS LAST HOURS.

We have defined "Father," (see No. 4, p. 127) when seen in good health and normal condition, to signify success in the matter which the dream may have reference to; but when seen ill or weak, it signifies failure, etc. And for the purpose of showing the truth and practical application of this definition, we will relate a case which occurred in our immediate neighborhood, which was as follows: A young man of previous good health and great promise was taken ill, and after a few weeks partially recovered, but remained in delicate health for a considerable time, until he experienced another attack of the disease, which was more severe than the first. The ablest physicians in the city of Peoria were called to attend on him, and all that loving parents could do for an idolized son was done for him. But after more than half a year of his illness had passed, and several weeks of hopeless and weary watching day and night by his devoted parents, one afternoon he addressed his father and said: "Father, I dreamed that I killed you; I cut your throat. I did not want to do it, but it seemed that I was obliged to do it." Six hours later his body found rest in death.

From the foregoing, and from many other dreams in corroboration of the same point, we must infer that one dreaming of the death of his father, when the dream has reference to his own health, foreshadows his own death; but if such dream is connected with other symbols, which have reference to business, or matters other than health, it merely signifies defeat or disappointment in our purpose, as defined under the head of "Death," or

“Coffins.” As further evidence of the truth of our conclusions, we may add that a father (whether living or dead), does not appear in health and vigor, either in dreams or visions, to persons in their last illness. But the dying often have visions of their mother coming to meet them in their last illness.

CADIGHA'S DREAM.

Before Mohammed was known to fame, Cadigha, a wealthy widow of Mecca, received him into her service, and afterwards raised him to a near connection by marriage. She is said to have been influenced by dreams to do these things. In one of her dreams she saw the sun descending from heaven and entering her house, diffusing a splendor by which every house in Mecca was enlightened. This typical illustration was certainly fulfilled when the people of Mecca embraced the religion of Mohammed, her husband.

In our definitions (p. 192) the SUN is claimed to represent spiritual or religious light. The dream of Cadigha agrees with that definition, and sustains our claim of a common language in dreams.

MARRIED, on the 26th of June, A. D. 1884, by the Rev. John Weston, at the residence of the bride's father, in Limestone Township, Peoria County, Miss Emma V. Monroe, daughter of James Monroe, to Daniel M. Fisher, of Harper, Kansas. There was a brilliant display of valuable articles presented by relatives and friends of the bride and groom, which were duly appreciated and thankfully received by the happy couple. They will soon depart for their new home in Harper, Kansas.

Writers of valuable communications should not be discouraged, or be deterred from continuing to write because their communications do not appear in the following number of the magazine after being mailed, for many of them are filed away for future use, and will be used when the opportunity occurs for the illustration of a certain point which they may relate to.