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REVELATION, HISTORY, AND THE FUTURE OF  
OUR RACE.

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We are not inclined to give undue reverence to certain matters or things because they are *old*, nor to believe in certain things because our ancestors believed in them; neither are we inclined to adopt the common arrogant conceit of the present age, and imagine that goodness, virtue and knowledge were unknown before our age.

We also believe that general laws govern in both the material and spiritual worlds; and consequently there has been no special blessings for certain ages or nations, which are withheld from other ages or nations who surround themselves with like conditions. And we believe that history proves the truth of many of the revelations found recorded in the Christian Bible; yet we also believe that a large portion of the contents of that book was placed there by no higher authority than the fallible understanding of man; therefore it ought to be subjected to criticism the same as are other books.

The book certainly contains a vast amount of valuable facts in relation to ancient history, customs of ancient nations, government, religion, and spiritual phenomena, not to be found elsewhere; and above all; the peculiar advantage it affords us in studying ancient revelation in the light of subsequent history, is a peculiar favor in spiritual literature which was never before presented to the world.

Therefore we, of this age of the world, possess remarkable advantages for the study of ancient revelations; for we have the records of prophecies written from eighteen to twenty-five cen-



turies ago, giving a forecast of all the great political and religious events from the age when they were written to a time which is still many centuries in the future. Thus we are enabled by the world's history to verify the truth of these revelations so far as they have reference to events which have already come to pass; and if we find them true up to the present time when the proper rules of interpretation are applied, we ought to have the fullest confidence in the truthfulness and reliability of that which has reference to events which are still in the future. We could not have equally as great confidence in a new revelation, no part of which had been fulfilled; therefore we may now perceive the wisdom of having revelations given and written so long before they were interpreted or understood by the world. They now possess the peculiar advantage of furnishing the conclusive proof to all thinking minds of the truth of revelations, which must carry also with it the evidence of the truth of man's immortality. And these are points of stupendous importance, and especially so in our age of the world, when our best reasoners are drifting toward materialism, because selfish and crafty men have suppressed the living spirit which constitutes the evidence of religion, and dole out for money and power dogmas founded on the perversion of ancient religion, divested of the spirit which constituted its essence.

The truth of historical records show that God is not partial to any age, race, or condition, in dispensing the blessings of revelations, for they came alike truthful to the heathens; to Pharaoh as well as to his butler and baker; to Nebuchadnezzar as well as to the devout Joseph and Daniel, who belonged to a race who alone claimed to be favored of God. Therefore every person should look to God for spiritual gifts, and not to men, or priests, or churches, or bibles as explained by priests, for all history points to the corruptions which such things lead to.

The past has been ages of intolerance, in which righteousness has been crucified between two thieves — the king and the priest — who have shared the wealth and power which their united energies alone could extort from the people who were their helpless victims. They have combined legislation and religion, and directed its vast influence to perpetuate their power, and secure to themselves the greatest possible amount of revenues. A



true system of government and of religion would not produce the corrupt results which were required by these crafty and selfish men; therefore a false system of government and religion was maintained to accomplish the desired object, and those who were good enough and brave enough to oppose these false systems, and attempt to correct them, were made to suffer martyrdom under the combined power of these two thieves. This system of things has been maintained through all the historic ages, and the evidence of it has been traced far back into the geological records of man's prehistoric existence. But notwithstanding the long duration of this system of things, it possesses elements of instability that will, when mankind reach a certain point of development, accomplish its destruction. In fact, a better day has already dawned upon us,—not because men are less selfish or less wicked, or that ambitious and selfish men are less numerous, but because their wicked schemes have brought them into dangerous conflict with each other, so that a compromise of toleration became necessary, and from toleration springs free thought and action, in which truth will surely win the victory. And thus we see that God is still doing his work among mankind, as he has done heretofore, through human agencies; and those who look for the millenium to be inaugurated by supernatural means, will be as much mistaken as the Jews were when they looked for the coming of Christ, but failed to recognize him when he did come.

Contradictory opinions on any subject are positive evidence of error, and contradictory opinions will be entertained upon all subjects in which the laws governing the phenomenal facts are not thoroughly understood; therefore the true gospel will be unknown until the laws which govern the intercourse between the spiritual and material worlds are discovered, and this must be done, not by suppressing such evidence as may come under our observation, or any part of it, as the orthodox creed-builders have done, but by giving the widest and freest circulation and discussion of the phenomenal facts under all of their various forms. It is in this manner that the science of religion must and will be established, and then all may agree on the subject of religion as they now do on the well-established sciences, and all know the Lord from the least to the greatest, without church, priest, or



bible. But if the evidence of the spiritual world, and the spiritual gifts to man, and consequently the evidence of man's immortality, is suppressed by the ruling authorities of kingcraft and priestcraft, as it has been done in past ages, or by a dogmatic prejudice of public opinion, so that the evidence is scarcely accessible to persons of investigating minds, the world must drift to materialism. Such we find to be the case at the present day, and the teachers of modern theology appear powerless in their misdirected efforts to arrest the tendency in that direction. In fact, their efforts to check it only urges it on the faster, because they keep up the agitation without giving sufficient evidence to satisfy the inquiring mind of the truth of their claims.

The writings of many of the prophets concur in describing a time of universal peace and harmony upon the earth. Isaiah, in chapter ii, verse 4, describes it as a time when "they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." And in chapter xi, 6-8, he gives a symbol of peace and harmony by describing it as a time when "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den."

Jeremiah, in chapter xxxi, 34, states that the time shall come when "they shall teach no more every man his neighbour, and every man his brother, saying, Know ye the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."

Ezekiel, Daniel, Jesus, John, and others, also concur in forecasting a glorious and happy time for the inhabitants of the earth.

In the absence of other proof, their concurrence in describing a state of things which had never been known, would be strong presumptive evidence of their truth. The evidence is greatly strengthened by the peculiar and varied manner in which said state of things is described by the several prophets, and also



from the fact that the time in which these several revelations were received and written extended over a period of many centuries.

And the fact that the fulfillment of a part of those ancient revelations can be traced in the subsequent history of the world up to the present time, should inspire us with confidence in the truth of the remainder which has reference to the future.

It is evident from the writings of the Evangelists that Jesus understood much of the future history of the world, but he was quite reticent upon the subject; and had it not been by a mere chance that a certain subject of conversation was introduced by his disciples, we should have failed to receive a very remarkable revelation, which we now find recorded in Matthew, chap. xxiv, Mark, chap. xiii, and Luke, chap. xxi. Those three evangelists differ considerably in their statements in regard to what Jesus said, but this was evidently owing to the facts that no notes were taken at the time when the conversation occurred. Their differences prove that the statements were not made up by collusion, and it is therefore reliable as far as two or more of them agree. The aforesaid subject is stated to have been introduced in this wise: The disciples were calling the attention of Jesus to the wonderful magnificence of the temple at Jerusalem, when he remarked, "See ye not all this? for verily I say unto you, there shall not be left one stone upon another that shall not be thrown down." This remark excited their curiosity, and as they found opportunity they came to him privately on the Mount of Olives, and asked him questions about those things, saying: "When shall these things be, and what shall be the sign of thy coming, and of the end of the world?" It appears from the questions of the disciples that Jesus had previously spoken to them of his second coming, and of the end of the world; and in answering their questions he embraced the opportunity to address the world through them. For his warning to "take heed that no man deceive you, for many shall come in my name," etc., is an address to the whole world to beware of false Christs, who would come in his name and would deceive many. This has been literally fulfilled, as we learn from history; and his remarks that "many of you shall they put to death," will apply to the martyrs of Christianity as well as to the disciples individually.



As further evidence in support of this point see Luke, chap. xxi, 27-28, in which, after speaking of the signs of the "Son of Man coming in a cloud with power and great glory," he says, "and when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." This is certainly addressed to the world of mankind, for the disciples did not and could not live to see all of these signs, and their individual earthly redemption never did come.

The remarks of Jesus in reply to the foregoing questions, as reported by these evangelists, require a very careful examination in order to distinguish between the terrible destruction of Jerusalem, which was then near at hand, and other destructive wars of the world, for he speaks of them without strict regard to the order of their occurrence, or the duration of time required for their accomplishment. There is also another reason for a careful examination of these remarks, in the fact that some parts of the language should be taken literally and other parts symbolically. The mind of Jesus was on the plane of the spiritual world, and he often made use of the language of that world, as we may perceive by his remarks being often in symbols and parables.

We wish to call especial attention to a few of the prophecies found in the three chapters referred to in the foregoing. They foretold truthfully of the destruction of Jerusalem and the unparalleled horrors connected with it. The forewarning given by Jesus to people to leave Jerusalem when they should see it compassed by armies, is stated by history to have induced those who believed on him to leave the city before it was too late, and they thereby escaped the horrible suffering which came upon those who remained within its walls. He also foretold of the persecution and martyrdom of the apostles and others. He prophesied literally of wars, and also symbolically, calling them earthquakes. He foretold of the suppression of the light of religion, and of the light of science being turned to destructive purposes, and of the putting down of distinguished men from prominent places, by the symbols of the darkening of the sun, of the moon being turned to blood, and the stars falling from heaven, etc. He foretold of false teachers which should come in his name, and of pretenders who falsely claimed to be the Christ, all of which history teaches us has been fulfilled. His prophecies, like the



prophecies of other prophets, had reference to the future political and religious history of the world and the development of our race; therefore, when he spoke of the *end*, he had no reference to the physical changes in and about the crust of our earth, but had reference to the end of some certain religious or political system. We speak in the same sense when we say, "the political world, the religious world, the civilized world, etc. Jesus, and many other prophets, were permitted to look down through the vista of time, and to forecast and trace an outline of the history of our race; and in so doing they all concur in describing a time when there will be an abrupt change, which they denominate "*the end*;" and which simply signifies the end of that system of political and religious history. But it appears from the questions of the disciples that they, as well as the rest of mankind since their time, misunderstood the remarks of Jesus, and supposed them to have reference to the literal destruction of the earth.

Jesus said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." We cannot perceive how the preaching of "this gospel," or any other gospel, would cause the destruction of the earth, but it is in accordance with reason that preaching might revolutionize the whole system of religion and government, and cause a reconstruction in accordance with the convictions which the preaching had produced.

We may perceive from the foregoing, and much more which may be cited, that there are many important events which have been foretold by the ancient prophets which have not yet been fulfilled. But there was a time when the Jews stood in the same relation to certain prophecies that we of the present age stand to the prophecies just alluded to. They understood from prophecies that the advent of a distinguished personage was then due, and he came promptly on time. But they were so worldly and materialistic minded that they failed to recognize him, although they were just then anxiously looking for him. People of the present day who believe in the truth of ancient revelation in regard to coming events, are about to make the same mistake that the Jews then did. They correctly perceive that great events are due, or nearly due, but fail to perceive that God invariably governs this world through human agencies. They fail to per-



ceive that the progress of development in government, religion, and the organization of society, can bring about a complete fulfillment of those prophecies without the interposition of God's providence in a different manner from that which it has previously inspired the minds of men. They fail to perceive that the kingdom of God will be simply the overthrow of the monarchical system and all kingcraft, and the establishment of a universal republic, when the whole world will enjoy self-government. They fail to perceive that the phenomena upon which all religion is founded may be, and is being, brought to the test of scientific investigation, where it will be possible to eliminate its errors, and present its facts in the form of a scientific demonstration. Then it will not be necessary for one to say to the other, "Know ye the Lord," for all who can read may learn his true attributes.

They also fail to perceive that the human race must ere many years rise above the foolishness of war, and the innumerable wrongs arising from the waste occasioned by the antagonism of labor and capital.

They fail to perceive that the mystery of God, which shall be finished as declared by the prophets, consists of the wrongs above enumerated, and others unenumerated, all of which must be eliminated by the natural process of human development, without a suspension of the laws of nature, or a violation of the rules of common sense. And they, with the balance of mankind, fail to perceive that we have just entered upon a period of extraordinary mental activity, in which the problems of labor, religion, government and life generally, are passing through the fiery furnace of investigation, where truth, justice, and right cannot fail to win. In fact, now is the beginning of the End.

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Man's ingress into the world is naked and bare;  
 His progress through the world is trouble and care;  
 His egress out of the world is nobody knows where;  
 If we do well here we shall do well there;  
 I can tell you no more if I preach for a year.—J. Q. A.

—*In Notes and Queries.*



## MATTER, MIND, SPIRIT.

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BY PROF. W. H. CHANEY.

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Many persons who profess to be Spiritualists, assert that this trinity are as essentially the same as ice, water and steam. They say that the mind is the immortal part, and that the spirit is only a refinement of matter. I once heard a medium say, "Thought is just as much matter as a pebble." If these assertions are true, no harm can come from criticising them. I shall therefore undertake the task, and should I fall into error, no person should get angry about it, but come forward and point out my error in the same spirit of kindness that I shall make my criticisms. Should what I say be true, there will still be no ground for getting angry or saying spiteful things, as so many do when I open my mouth or take up my pen.

Matter is eternal in *substance*, but forever changing in *form*. This is an axiomatic truth just as much as that the sun gives light. Therefore I shall offer no proofs in support of the proposition.

Mind is a manifestation of the action of the brain, the same as motion is a manifestation of a swinging pendulum. Stop the pendulum and the motion is gone. What has become of it? Arrest the action of the brain and the mind is gone. What has become of it? As well ask what has become of the cyclone when it disappears, or ask where the fire goes when it goes out. As there can be no cyclone without the action of heat and cold, so there can be no mind without the action of the brain. Brain is matter, but mind is no more matter than the motion of the pendulum is brass. Ice, water, and steam are convertible, the one into the other, but you cannot convert motion into brass nor mind into brain. Therefore I have no hesitation in declaring that mind and brain are as distinct in their elements as a yard of lace and a barrel of soft soap.

I think I have now shown conclusively that mind and matter are not convertible, the one into the other. Each is an elemental quantity as distinct from the other as a man is distinct from the shadow which he casts upon the plate in the camera.



Spirit is therefore our next subject of inquiry.

Spirit cannot be a refinement of matter, nor matter in any sense, for two reasons: 1, Spirit cannot be metamorphosed into matter; 2, Matter cannot be transformed into spirit. To assert the contrary is to deny immortality, because if the spirit is susceptible to such a metamorphosis, then the spirit would always be in danger of being changed into a block of wood, a stone, or any other material substance. So, too, material substances would be liable to a transformation into spirit. That such a change does not occur is the best evidence of its impossibility.

Our next inquiry will be to ascertain whether mind and spirit are homogeneous. I presume that ninety-nine in a hundred of my readers will say "Yes," and yet I must say "No," for two reasons: 1, Whatever substance in nature shows decay, must, in time, lose its identity. It is for this reason that material forms are not eternal, notwithstanding the elements of which they are composed are imperishable. It is the *form* only that perishes, while the elements return to the great store-house of Nature, on which she makes her drafts when reproducing other forms. The elementary gases of the mineral, vegetable, and animal are thus used, interchangeably, over and over again. Thus Shelley, in "Queen Mab," says:

"There's not one atom of yon earth  
But once was living man;  
Nor the minutest drop of rain  
That hangeth in its thinnest cloud,  
But flowed in human veins."

We say the *body* dies; we do not mean that, but we mean that the life goes out of the body and that then the *form* dies or perishes. Decay is a good term to use. My body showed signs of decay twenty years ago, even before I had reached the prime age of fifty. Nothing can arrest the progress of this decay. My mind, dependent upon my body, long since showed signs of dissolution; my power of memory is failing; this is because the mind is dependent upon the brain, and the brain dependent upon the body. In obedience to fixed and infinite law, the mind fails with the body. When life departs the functions cease and the mind is no more. As well expect the motion of a wheel to continue after the motor ceases and the wheel is at rest. As well



expect the hands of a watch to continue moving after the main-spring is broken. When the decay of *any* form once begins the decay cannot be arrested, and the form must perish.

We now discover that spirit, the immortal part, is neither mind nor matter. Therefore it must be an entity entirely separate and distinct from either. To claim for it an infinite future existence, is to claim that it always existed, for whatever has a beginning must have an ending, and whatever has no ending can have no beginning. Claiming a spirit for man, is equivalent to claiming a spirit for everything, animal, vegetable and mineral, for in descending the scale, from man to the mineral, the descent is so gradual that there is no line of demarcation, no boundary where you can place your finger and say, "All above this line is spirit, while below it there is no spirit."

The immortality of the spirit being admitted, there is another conclusion that is unavoidable, namely, that the spirit can exist (because it has existed) without the body. And this brings us to another corollary which cannot be escaped, to-wit, that the body cannot live without the spirit.

The next query suggested is one of grave importance: can a spirit "materialize?" as this term is popularly understood. I answer No! a thousand times No! and the sooner Spiritualists reject this superstition the sooner may they expect the sympathy of philosophers and scientists. This dogma and Woodhullism have proven the bane and curse of spiritualism. But how can I account for the phenomena which is known as "materialization?" I will tell you in my next paper of this series, for this one has already become too lengthy.

*Portland, Oregon.*

#### REMARKS.

In reference to all communications we wish to say, that in our investigations of the mind and search after the soul, our aim is to discover the truth in relation to those things; therefore we deem it our duty to briefly point out what we believe to be errors and points not well supported by evidence.

The claim of an obscure individual that thought is material should not receive our attention, for we believe there are very few who would attempt to support that claim. The mind might,



or might not, be material, but the thought, which can only be the product of the mind, cannot be material. The illustration of the motion of the cyclone and the pendulum given by Prof. Chaney, we think is properly applicable to the thoughts which are the product of the mind and not the mind itself.

In carrying out a train of thought upon any subject which has not been reduced to an exact science, we should reduce our best ideas to a theory and test said theory by all the observations upon the subject which we can recall to mind, and add amendments to our theory, or exchange it for another one where we find it to conflict with the phenomenal manifestations which we can recall to mind from our observations and from well-authenticated notes of observations of others, until we have our theory so far perfected that it will not contradict one of the known facts, then, if we have not the truth we must be very near to it. But we fear that Prof. Chaney has failed to test many of his points by the facts which are within the range of his observations. For if the mind consists of nothing more than the product of brain-action, then how do we account for memory? Can a musical instrument repeat a tune which it had been made to sound at some previous time without a repetition of the cause which first produced it? Of course it could not; neither could the human mind by memory recall its former action unless there was something imperishable in the mind which retained a record of that action, which could not be the case if mind was like the motion of the pendulum, having no existence after the vibrations had ceased.

We fear that we do not understand the Professor in regard to the mind and brain being two distinct elements, for we cannot conceive how the mind can be an element, if it be true as he had previously stated, that "Mind is a manifestation of the action of the brain, the same as motion is a manifestation of a swinging pendulum." Now, if the pendulum had power to start and stop itself, or if a piano could start and play tunes without an operator, and stop an indefinite time and then take up the same or other tunes at will, the comparison would be applicable, but we think, as the case is otherwise, it is not.

The point which the Professor makes in regard to the mind becoming weakened by age, is his most plausible point, for we



are all aware that the *manifestations* of the mind corresponds to the cranial developments, and the health and vigor of the same; but the inference founded upon that fact is erroneous, because it mistakes the instrument of the mind for the mind itself. The mind does not decay, but the efficiency of the instrument fails. Now let us adopt the theory that the mind is the soul — the immortal part — and is not wholly dependent upon the action of the body or brain for its individual intelligent existence, then we perceive that it is only its manifestation, through its perishing instrument, that is failing by age, while in its dual condition its other self is being strengthened in the other world preparatory to its final separation from this.

But all argument upon any question should be based upon the evidence of its known phenomena, and no theory can be correct unless in harmony with all of the phenomena relating to the matter. How could we argue upon or develop a science without first having the phenoma upon which to found theories? Abstract reasoning, fifty years ago, upon the subject of telegraphy would most undoubtedly have pronounced as impossible many of the well-established facts of the science. All who attempt to name and limit the possibilities of nature by abstract reasoning will certainly find themselves left in the rear in the march of discovery.

In regard to the eternity of matter, it is sufficient for us to know that it has existed for many millions of years, with no indications of its annihilation for many more millions yet to come; but it ill becomes those who cavil about *exact methods* of investigation to found a system of philosophy for the universe, upon an unproved and unprovable assumption. It reminds us of the story of the two boys who were discussing the relative merits of timber for durability when used for fence-posts. One of them named a species of timber which he said would last forever, for his daddy had tried it twice.

Professor Chaney claims for man an immortal spirit which he says is neither mind nor matter, without beginning or ending. Unless such claim can be supported by some manifest facts it is nothing more than assertion. We believe it to be more rational and in accordance with known phenomena, to suppose that this world has its uses in the development and individualization of



immortality, and that a certain stage of development was necessary for its accomplishment.

In regard to the possibility of spirit materialization, that cannot be settled by arguments upon theories. The manifestations will settle that.

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### THE HOUR OF THE NIGHT KNOWN BY THE POSITION OF THE STARS—THE NAVIGATOR'S READY RECKONER.

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Many years ago I and my brother were engaged in running a sawmill. It was a simple water-power mill which required only the presence of one man to operate it. I and my brother, by alternate shifts of time, ran the mill day and night for quite long periods of time and at all seasons of the year. We were obliged to leave the sides of the mill open for the purpose of rolling sawlogs in and carrying the lumber out, and consequently we depended on clothing and an abundance of laborious work for heat during inclement weather. It was not customary in those days for laborers to carry watches, and most especially so while engaged in such work as handling lumber, because they would be liable to be broken; therefore we depended upon our observations of the motions of the heavenly bodies for the time of the day or night. The unenclosed sides of the mill afforded us ample opportunity for observations without ceasing our labors, and then and there I learned to admire the grandeur of the star-spangled firmament, and to adopt enlarged views of the universe and its Creator. I then purchased Burritt's Geography and Atlas of the Heavens, and from it learned many things in regard to the size, motion, and distances of the sun and planets of the solar system, and also of the apparent motion of the fixed stars, and of the fanciful forms into which the fixed stars had been arranged into constellations, and of the fables connected with those constellations.

I learned of three modes of computing time, each differing from the others, namely, true clock time, sun time, and star time. True clock time is the average of sun time for the whole



year, and would exactly correspond with sun time at all times, provided the earth's orbit was a perfect circle with the sun in its center; but the orbit of the earth is elliptical with the sun in one of its foci; therefore the unvarying rate of velocity of the earth in its orbit carries it over a longer arc in some parts than in other parts, consequently the earth must turn further upon its axis in some parts of its orbit than in other parts, to bring the sun to the same meridian. It is for this cause that a column is placed in our almanacs for "sun fast" or "sun slow," as the case may be. Star time is based upon a complete apparent revolution of the fixed stars, and is about four minutes shorter than a day of true time. This is caused by the annual motion of the earth in the ecliptic, which, together with its diurnal motion, produces three hundred and sixty-six and a quarter apparent revolutions of the stars during three hundred and sixty-five and a quarter days — one diurnal revolution of the earth being apparently lost by the earth revolving around the sun in the same direction in which it revolves upon its axis. The revolution of the earth upon an imaginary axis produces an apparent revolution of the stars around two opposite points in the heavens. Those points seem to be as permanently located among the stars as though there was a real pole passing through the earth and extending into a solid dome in the northern and southern polar heavens. The north polar heavens being elevated high above the horizon in our latitude, therefore the stars in its vicinity may be seen at all hours in any clear night and in any season of the year. The star nearest to the true pole is called the polar star, while those most conspicuous on one side are so located that they resemble the form of a dipper. They are situated in the constellation of the Great Bear, and the handle of the dipper corresponds to the tail of the bear. On the opposite side of the pole from the dipper we see another very conspicuous cluster of large stars. They are in the constellation of Cassiopia, and the relative position of those stars are such that they resemble a chair, therefore it is called Cassiopia's chair.

For the better illustration of our subject, let the circumpolar heavens be represented by an outspread umbrella, and let bright objects or spangles be fastened to its concave or under surface, so as to represent the largest stars in their true relative positions.



Let the outer edge of the umbrella represent the ecliptic line through which the sun apparently travels in its annual journey. Divide that line into three hundred and sixty-five spaces, and they would represent the sun's place in the ecliptic for each and every day of the year. Then the ribs in the frame of the umbrella, radiating from the centre at the top, would represent imaginary lines radiating from the pole and cutting the ecliptic at right angles on all sides. The place of these imaginary lines in connection with the definite location of the stars which are interspersed amongst them, would indicate the true place of the sun at any time of the night, and consequently the hour of the night. Let the stars be so placed that Megrez (the star which joins the handle to the dipper) shall be on the line of one of the ribs of the umbrella, and the outer point of the same rib will represent the sun's place in the ecliptic at the autumnal equinox on the 23d of September. A rib which runs exactly in the opposite direction will pass over Caph, one of the largest stars in the chair of Cassiopia, and the end of that rib will represent the sun's place in the ecliptic at the vernal equinox on the 20th of March.

For a practical illustration of our subject, we will suppose a gentleman going on a journey wishes to take the passing train at midnight, and he rises from sleep, and having no time-keeper, he recalls to mind the fact that the sun is at the autumnal equinox, and that said line cuts the handle of the dipper at Megrez, and consequently that line must be perpendicular to the pole at midnight. He takes a hasty glance at the stars and discovers that the said line still angles a little to the left of perpendicular and therefore he yet has time to take the passing train. Or if he discovers that the said line has passed the perpendicular position and is angling to the right, he will know that he is left—the train has already passed.

In these observations we must remember that the said line arrives at the same point about four minutes earlier on each succeeding night, and consequently a month would make a difference of two hours; or, in other words, a given line which comes perpendicular below the pole at a given time, would arrive at that point two hours sooner when the time of the year was one month later, and two hours later when the time of the year was



one month earlier. Therefore six months would bring the line in the opposite direction perpendicular at midnight, because the sun had performed one-half of its annual journey around the ecliptic during that time.

In imagination we now have the northern circumpolar heavens resolved into a vast clock face, with imaginary lines and figures to indicate the hour of the night. It differs from the ordinary clock by having a stationary perpendicular line for a pointer while the face revolves upon its axis in twenty-four hours. In order to obviate the difficulty of the changing position of the sun in the ecliptic and reduce the idea to a more comprehensible form, I once constructed a rude model of an instrument which was as follows:

A flat circular rim about twenty inches in diameter and about one inch broad. Another flat rim similar to the first, but smaller, so that its outer edge would fit closely to the inner edge of the first one. The inner rim was made to slide around within the other when required. The names of the twelve months of the year extended around the face of the inner circle, and it was divided into three hundred and sixty-five spaces, giving each month its proper number of days. Those spaces represent the sun's place in the ecliptic for each and every day in the year in the order as marked by months and days of the month. I divided the outer circle into twenty-four spaces, numbering each half of the circle from one to twelve so as to correspond to the hours of the day and night. Within the inner circle was a large open space, across which I drew a straight wire, fastening one end at the point marked March 20th, and the other end I fastened at the point marked September 23d. This wire, while making the observations, represents the equinoctial lines of March and September. Then to complete the instrument, it only required another attachment to indicate the point which was perpendicular beneath the centre of the instrument at the time of observation. At that point the figures for the true time of the night would be found.

For the purpose of taking an observation we place number twelve, found on the outer circle, opposite the month and day of month found on the inner circle, and hold the instrument up towards the northern heavens on a starry night, letting the



straight wire across the center of the circle, range parallel with the equinoctial lines, *i.e.* across the stars Megrez, Caph, and the Polar Star. Then any attachment to the instrument which will show the point perpendicular to the centre of the instrument would point to the hour and parts of the hour at the bottom.

For any other day of the year the relative position of the two circles must be readjusted so as to bring the month and day of the month found on one of the circles, opposite the number twelve found on the other circle. The daily readjustment of the relative position of the two circles are made necessary by the annual journey of the sun through the ecliptic.

An instrument accurately constructed upon the foregoing plan would probably be useful to navigators. For it would obviate many of the difficulties now experienced in determining the longitude at sea. The method in common use for that purpose is to take the altitude of certain stars, and assume an uncertain amount for the refraction of the atmosphere. The line where the water and horizon meet is very difficult to ascertain in hazy weather, and consequently the result of that method cannot be very accurate, and it also requires a great deal of careful mathematical calculation which must, from the uncertain basis which they work from, be very imperfect in many cases. A ready reckoner, constructed on the foregoing plan, would not be effected by atmospheric refraction, nor encounter the difficulties found in determining the line of the horizon; and the true time in any part of the world would be instantly pointed out without a mathematical process. Such an instrument, if it did not enable navigators to dispense with the old method, would aid them in their observations when some of the stars from which they take their observations are obscured by clouds.

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### A FABLE OF A LION AND A MISSIONARY.

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A missionary in a foreign land met with a lion and the following colloquy occurred:

*Miss.*—Oh! you savage brute.

*Lion.*—Who are you who dares to address me so disrespectfully?



*Miss.*—I am a man; one of the lords of creation; created in the image of God. Although a little lower than the angels, yet possessing a soul destined to immortality, which you have not.

*Lion.*—Ah, indeed! is that so, my lord of creation? Then I ought to consider myself highly honored in meeting with you and being permitted to converse with you. Considering your high estate, I must presume that you belong to a most perfect and happy race.

*Miss.*—Oh, no! I am sorry to be compelled to admit that the greater portion of our race are perverse and are destined to suffer in an endless hell for their wickedness.

*Lion.*—Suffer in an endless hell! Horrible! Horrible! I prefer my certainty of annihilation to the hazzard of a chance in heaven, where the major chances are for hell. What does the wickedness of your race consist of, that the greater number should be so terribly punished?

*Miss.*—The acts of wickedness are innumerable, and chief among them are profanity, disregard for God's Sabbath, and unbelief in the divinity of Jesus Christ.

*Lion.*—Then I infer that the sins of your race are mostly committed against your God, and do not consist of wrong doings toward each other or against any other race or species, *i.e.* you do not take life and most especially the life of any one of your own species, or do any act which may shorten life or cause suffering.

*Miss.*—Oh, yes, our species kill each other on the battle-field and murder each other, and some men murder their wives and children, and commit every crime which the imagination can conceive of, but God is merciful and will forgive them if they do but repent and turn to him.

*Lion.*—My maker gave me a stomach only adapted to a diet of flesh. His will that I should slay and eat is plainly signified by the teeth and claws which he gave to me, and I only kill when my stomach craves food. But I never kill those of my own species, and the fiendish thought of killing wife or children has never entered the head of any of my own species. According to your own admissions you belong to the most ferocious race upon the earth, and I am astonished that God, who



has proven himself so great, good and wise in other matters, should have selected your race as the favored ones of earth. Your arrogance has so soured my stomach that I must retire to the forest and fast for many days before I shall be able to eat you.

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## LABOR AND CAPITAL.

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A correspondent of the *Charleston News and Courier*, lately visited Pittsburgh, and was shown the sights. He says:

A gentleman took me into the fashionable part of the city. He showed me five miles of handsome villas and magnificent mansions. I was not so much struck with these as with the monotonous statement:

“This is Mr. Johnson’s residence — big man — lots of money. This residence belongs to Mr. Johnson’s partner, Mr. Smith — very rich — employs a thousand men. This is the residence of Mr. Oliver — made a fortune out of iron mill in five years — one of the tariff commission, you know; and so on — big iron men — very rich — made fortunes which they had doubled or quadrupled in five years.” Enough, said I; enough of this monotony of wealth. Show me where the men live who make all this possible.

We drove down into the smoke and mud, down into the great iron city, the hot breath of the furnaces swept our cheeks, the din and clanging of the hammers oppressed our ears. Here was a rolling mill.

We have just seen an owner of this mill in his magnificent palace on the hill. Here, now, were the men who were ‘protected.’ Gangs of tehm running hither and thither, like gangs of slaves under the lash; brawny fellows and honest withal, but with no more resemblance to white human beings than Abyssinian slaves.

We went out among the tenement houses where these slaves lived. Crowded together in an old wooden house were more than fifty of these “protected” American laborers and their families. Huddled together in a room ten by twelve feet, lived two families with grown-up children, all girls, and not a single bed visible. They slept promiscuously on the floor, without re-



gard to age or sex. The poorest slave of South Carolina, under the institution of twenty-five years ago, was not compelled to live in such destitution and squalor. Yet inquiry showed that there were thousands of "protected" American laborers living just like this, and toiling ten hours a day for the privilege as no slave ever toiled for his master.—*Dennison (Texas) Gazetteer*.

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## COMBINATION VIZ. CO-OPERATION.

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In the June number of the *North-American Review* is an article entitled "The Lords of Industry." We here give the opening sentences:

"When President Gowen of the Reading Railroad was defending that company, in 1875, before a committee of the Pennsylvania Legislature for having taken part in the combination of the Coal Companies to cure the evil of "too much coal" by putting up the prices and cutting down the amount of the sales, he pleaded that there were fifty trades in which the same thing was done. He had a list of them to show the committee. He said:

"Every pound of rope we buy for vessels or for our mines is bought at a price fixed by the committee of rope manufacturers of the United States. Every keg of nails, every package of tacks, all our screws, or wrenches, and hinges, the boiler flues of our locomotives are never bought except at a price fixed by the representatives of the mills that manufacture them. Iron beams for your houses or your bridges can only be had at prices agreed upon by a combination of those that produce them. Fire-bricks, gas-pipes, terra-cotta pipes for drainage, every keg of powder we buy to blast coal are purchased upon the same arrangement. Every pane of window glass in this house was bought at a scale of prices established in the same manner. White lead, galvanized sheet iron, hose, bolting and files, are bought and sold at a rate determined in the same way. And when we come to the cost of labor, which enters more than aught else in the cost of coal, we are met by a combination there, and are often obliged to pay the prices fixed by it.'"

The whole article is an amplification of these few lines, and goes to show that the manufacturing interests are combining to diminish production and thus increase prices.



This is the result of the contest between Capital and Labor. In years gone by, when war destroyed Capital almost as fast as it was accumulated, and when production was so limited as to leave only a yearly surplus, Capital was enabled to command a reward (interest or profit) far beyond what it ought to receive at the present time. But its present owners have no idea of being satisfied with its legitimate reward. A high rate of interest or large profits have acquired a sort of vested rights, and they fight by all means in their power the inevitable reduction.

The first means used were to prevent the laborer from benefiting by the increased production, by maintaining the number of hours work, and the low rate of wages. But labor by combining together has succeeded in protecting itself, and other means must be provided, and thus we see of late a new and partially successful effort that takes the name of a combination. Unable to diminish the price of labor, the effort is now made to compel consumers to pay more than the legitimate value by limiting production. And the steady growth of these combinations, forcibly depicted in the above-mentioned article, shows that the effort is not only successful, but that it is fast becoming a science, and that combinations of interest will soon become an important factor in distribution.

Against this new opposition there is no remedy at law. No law can be passed against combination that will not react against the whole community. There can be no law passed against men to compel them to produce.

But combination is really co-operation. It is the co-operation of the producers against the consumers. The true remedy is in enlarged co-operation, and we would not be surprised if at some future time combination would be found to furnish a strong argument in favor of an extension of political co-operation. It is because telegraph and railroad companies combine together and refuse to allow their business to be regulated by competition that there is a demand for the transfer of these agencies to the government, and we believe that when this new force — combination — will have had time to work itself out to its logical results, it will be found that the only remedy will be to embrace the whole nation into a gigantic combination which will be nothing more or less than what we call political co-operation.



## SECRET SINS.

BY DR. LA ROY SUNDERLAND.

Artificial relations in the mind,  
To Justice and the Right are always blind,  
And, thus controlled by a *false* idea,  
How all crimes may follow is very clear;  
And in no other regard, perhaps none,  
Are humans less to be relied upon  
Than when seen under the supreme control  
Of instincts, whence has come the human soul.  
Primordial, esoteric from sight,  
And unconscious of the Truth and the Right,  
The sins in secret follow in lying,  
Till health and fame are lost, and then dying;  
*Opportunity* gives no one the right  
To offend, or to stand in another one's light,  
And of all crimes concealed by *social trust*,  
These sins, the most of all we know, are curst.

And, so has the greatest of the poets said,  
Of this same lust on a celestial bed,  
Linked to an angel, it is the same —  
It annihilates honor, health, and fame.  
Thus deception and lust go together,  
And turns, as the vane turns by the weather;  
And, in excess, they become a power  
That spoils the sweetest, fairest flower.

A power that ignores the higher laws,  
And, of untold evils, it is the cause;  
Never the source of any real gain,  
But darkness and death follow in its train.  
Wherever it makes its cruel behest  
It robs the soul of its fairest and best,—  
It steals a *jewel* more precious than gold,—  
A *treasure* that never should be sold,  
The fairest flower to all human eyes,  
And its aroma lost, all virtue dies.

*Concealment* is never the end of crime,  
This always appears in the loss of time;  
When the *highest moral sense* be not pure,  
Of more or less trouble we may be sure.  
Hence no kindly service can atone  
For the loss of this aroma once gone;  
What no riches nor talent can restore,  
When once gone it is lost forevermore.



One, the Hermit knew, who was thus betrayed,  
 When bitter words fell on her betrayer's head;  
 Such *curses* as from woman's lips can flow,  
 When, by her own sins, overwhelmed in woe.  
 Such blasts are never heard from any lips,  
 Only when woman *this sorrow* sips.  
 Thus a polution, in the daily breath,  
 Is a loathsome disease and certain death.

*Quincy, Mass., July 8, 1884, N. E. 109.*

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## WHAT IS GOD?

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Hiero, the King of Syracuse, asked Simonides, the philosopher, what God was. He desired a day to consider the question. On the following day he asked two days more. And whenever he was called on for an answer, he doubled the time. The king, surprised, asked the reason, "Because," replied the philosopher, "the more I consider the question the more recondite it seems." In the Hindu philosophy, a son asks his father, what is Brahm, and is referred to his own farther reflection for an answer. Plato, the interpreter of ancient mythology, says that by the faculty of over-knowledge (episteme) we perceive the truth; by the truth the beauty of creation; that all things partake of the Good which is everywhere the product of an unfathomable goodness that exists beyond ourselves and beyond the knowledge pertaining to this world. *The Cause of that Goodness*, he says, *is a good Cause—is God.*

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## WOMAN'S SIXTH SENSE.

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Here is a singular instance, says *The Boston Courier*, of the working of that subtle, fine, sixth sense, which is apt to affect women more than men, and which is so mysterious in character that we often incline to deny its existence at all. A lady sat sewing quietly in her sitting, and in an inner chamber the nurse had just put the baby to sleep and laid her in her basinette. As the nurse came out of the chamber she said to her mistress:

"The little thing is asleep for three hours, ma'am, I'll warrant."



The nurse went down stairs, and for about a minute the mother sewed on. Suddenly a desire seized her to go and take the sleeping child from the crib.

"What nonsense!" she said to herself. "Baby is sound asleep. Nurse just put her down. I shall not go."

Instantly, however, some power, stronger even than the last, urged the mother to go to her baby; and, after a moment, she rose, half vexed with herself, and went to her chamber. The baby was asleep in her little bed, safely tucked in with soft white and pink blankets. One small hand was thrown above the little brown head. It was half open, the exquisite fingers slightly curved, and the palm as rosy as the depths of a lovely shell.

"My baby!" whispered the mother, adoring the little sleeper as mothers will. "My own little baby!"

She bent over suddenly a third time, impelled by that mysterious force which was controlling her, and, for no apparent reason, took the sleeping baby in her arms and went swiftly into the other room. She had scarcely crossed the threshold when a startling sound caused her to look back. Through a stifling cloud of thick gray dust she saw that the ceiling above the baby's cradle had fallen, burying the heaps of rosy blankets, and lying heaviest of all upon that spot where, but for her mystic warning, her little child would even now be lying.

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## DREAM EXPERIENCE OF JOSEPHUS.

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The conviction of Josephus, the Jewish historian and warrior, of the credibility of dreams as sent from God, is so thorough and his opinion on that subject so practically expressed, that they resolve themselves out of the abstract into the actual and narrative form. He took dreams into his council, marked out the course of his life in conformity with their directions, and did not hesitate to stake his most critical interests upon their validity.

When Jotapata, of which Josephus was in command, had, through the treachery of a deserter, fallen before the arms of Vespasian, the latter general wished Josephus to come out of a certain den in which he had concealed himself for some days. Two messengers, tribunes, had essayed in vain to persuade him



from his refuge, and at length, when a third tribune, Nicanor, a former friend of his, had been deputed to offer him terms of safety and honor, Josephus began to hesitate about his proposal. Hereupon the soldiery were so angry that they ran hastily to set fire to the den, but the tribune would not permit them to do so, as being very desirous to take the man alive. And now, as Nicanor lay hard at Josephus to comply, and he understood how the multitude of the enemy threatened him, he called to mind the dreams which he had dreamed in the night-time, whereby God had signified to him beforehand both the future calamities of the Jews and the events that concerned the Roman emperors.

Now Josephus was able to give shrewd conjectures about the interpretation of such dreams as have been ambiguously delivered by God. Moreover, he was not unacquainted with the prophecies contained in the sacred books, as being a priest himself and of the posterity of priests; and just then was he in an ecstasy, and setting before him the tremendous images of the dreams he had lately had, he put up a secret prayer to God and said: "Since it pleaseth Thee, who hast created the Jewish nation, to depress the same, and since all this good fortune is gone over to the Romans, and since Thou hast made choice of this soul of mine to foretell what is to come to pass hereafter, I willingly give them my hands and am content to live. And I protest openly that I do not go over to the Romans as a deserter of the Jews, but as a minister from Thee."—*Literature and Curiosities of Dreams.*

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#### DREAM EXPERIENCE OF ASTYAGES, JUSTUS, A PATRICIAN, AND BISHOP BOWMAN.

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Astyages, sovereign of the Medes, having dreamed that a vine springing from his daughter overspread all Asia. The soothsayers led him to apprehend that her offspring would deprive him of his dominions. In order to prevent this, he gave her in marriage to Cambyzes, an obscure Persian, and delivered her son Cyrus to a confidential servant to be slain; but the directions not being observed, the child lived to overcome Astyages, and to translate the kingdom from the Medes to the Persians.—*Theory of Dreams.*



Justus, a patrician Roman in the reign of Constantine, dreamed that the purple issued from his loins, The report of the dream, it is said, excited the jealousy of Constantine, and provoked the emperor to put him to death; but his only daughter, Justina, a beautiful and modest girl, being seen in the bath by Severa Augusta and made her attendant, and being commended to Valentinian, so engaged his affections, that he obtained a law to marry her and made her joint partner in the empire with his empress.—*Ibid.*

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Naronianus is related to have dreamed that he was made consul, and that his son became emperor. Upon the death of Julian, the son ascended the imperial throne, but Naronianus dying, a son of the new emperor, whose name also was Naronianus, was elected consul, and the dreamer appeared to have been amused with a delusive ambiguity.—*Ibid.*

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*The Gates of Death — Bishop Bowman tells of His Experience in the Border Land of the Other World.*

On my return from Japan I preached in California and probably overworked myself, and, on the last Sunday in February, after holding divine service in my St. Louis church, I returned home, when I was immediately taken sick with a lingering fever, which the physician predicted would end fatally. At this point I seemed to fall into a kind of ecstasy, when I actually did not know whether I was alive or dead. I imagined that I was on board a most magnificent ship, and heard the Captain say "Stop her!" and which I thought to be the voice of my Divine Master, when my young eighteen-months-old child, who had died twenty years ago, came to me and said that she had heard that I was coming and had come to meet me. After some little conversation, which I do not recollect, she said, "Do you think that I have grown, papa?" She then rose in a form of glory which I have never before witnessed and never more expect to see until I die, and then returned to her usual state, saying that she had come in that shape to see if I should know her. She then said that many friends had asked after me, and were awaiting my coming, and that an old lady and gentleman had had taken her up and kissed her, saying that her papa was their



boy. I then asked her where her mamma was. "O, she is off doing something for the Lord, but will be at the wharf to meet us on our arrival." All this left an impression upon me by the magnificence of the surroundings, and it was a season of great preciousness to me. It seems to me that I have come back from the other world; and although it is peculiar for me to say that I was dead, it seems as if I was not in the body.—*From a Recent Sermon in Philadelphia.*

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## EXPERIENCE OF A DISTINGUISHED PHYSICIAN.

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In the autumn of 1872 I was engaged in delivering a course of lectures upon medical and cognate subjects, in southwestern Kentucky, and at the same time I did some practice in my profession. Among my patients I had a young man whom I shall call A, who was burning a kiln of brick; he had a partner who boarded with him, whom I will designate as B. Some three months after I left the town where they lived, I was engaged in lecturing at another town, some fifteen miles from the town where I had made the acquaintance of these gentlemen, and had a student who roomed with me at the hotel.

My student attended my lectures, and usually accompanied me home from the lecture room; but upon one night after adjournment, he "winged" a young lady home, and I retired at precisely eleven o'clock, and being somewhat exhausted, soon fell into a sound sleep.

In a few minutes after I had laid down, my old friend B stepped into my room with the exclamation "Doc! Doc! get up as soon as possible, A has got his bowels ripped out, and wants you to see him! quick! quick!" I replied that if his bowels are "ripped out" I can be of no service to him, for if he is not already dead, he will be before I could possibly ride seventeen or eighteen miles. He replied, "His bowels are lying on the ground!" and expressed himself as very much disappointed at my refusal to go, and he left.

I awakened at this point and looked at my watch, when I found that I had been abed precisely twenty minutes. My student soon came in, to whom I related my singular dream, (but at the same time, like Lord Byron, I thought "'t was not all a dream.")



The next morning I related my dream to the family at the breakfast table, and they, as usual, pooh-poohed the opinion I expressed, "that it meant something unusual." The dream occurred on Saturday night, and we heard nothing from the neighborhood until Tuesday following, when a gentleman rode up and informed me that A whilst leaving a church was assassinated in precisely the same manner, and at the very moment I was informed of the fact by B. The assassin approaching him from behind threw his arm around the neck, and reaching around him, literally ripped his bowels, out and they "fell to the ground"!!

Now, friend Monroe, what do you think of such an "experience" as the above? Very certain am I that it was not the result of anything that I had "been thinking of during the day," indeed I had not *thought* of either of the parties for sometime previously. But that occurrence, with many similar ones, have had the effect of causing me to agree with "Hamlet," that "that there are more things in heaven and earth than are dreamt of in your philosophy." \* \* \* \* \*

We omit the publication of the doctors name, because special permission was not given, to publish it; but we have no doubt but the doctor would consent to have his name made known to any who desire to know it.

The doctor further assures me that the truth of the foregoing can be substantiated by living witnesses.

The foregoing case furnishes peculiar points for the illustration of the mysteries of the mind. The question seems to be this: By what means was the knowledge of the assassination conveyed to the physician? Was it by angel friends? or, was it by the power inherent in the mind of the victim? In the dream Mr. B appeared as a messenger to call a physician for his partner, Mr. A. But it was probable that Mr. B knew nothing of the case up to that time.

Now let us go over in mind what were probably the facts in the case: Mr. A suddenly finding himself so horribly injured, his first thought would be, as follows: I wish my partner, Mr. B, to go and call my physician. This thought was so intensely exerted by the dying man that it assumed material form in the mind of the mediumistic sleeper; and the idea out of daily associations expressed the thoughts in words, as though coming from one who was the most probable one to act as messenger in the case.



## DREAM AND VISION SYMBOLS DEFINED.

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[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:

BUGS.—To dream of bugs or vermin upon the head or any part of the body foreshadows disease or pain in that locality.

Bed-bugs have reference to domestic difficulties.

BRIGHTNESS or BRILLIANCY represents prominence before the world, but the quality of the object seen will be found to correspond to the true value or importance of that which is symbolized; therefore bright gold must represent a better quality than bright brass.

BRASS is one of the base metals, but when burnished is distinguished for its brilliancy; therefore it represents a dazzling sham. A famous lottery scheme, which was extensively advertised, was seen in a dream represented by a bright brass windmill. The Grecian empire, under the reign of Alexander, falsely called the Great, was foreshadowed by brass in Nebuchadnezzar's dream of the image.

We have never found brass to represent anything of first quality.

GRAIN represents matters relating to business or property, and the quality and kind of grain will indicate the degree of success in the matter. The question of ownership should be duly considered as it appeared in the dream.

LANDSCAPE.—A level and fine appearing landscape represents a happy situation; the opposite of that is represented by hills and rough places.

LETTERS.—To dream of receiving a letter foreshadows the reception of instruction or important news. To a pupil, promotion in class.



LITERAL.—Some parts of prophetic dreams may occur literally as seen in the dream, and sometimes individuals seen in such dreams are literally the same persons which they appear to be, but more frequently they are symbols representing other persons, matters or things. Things seen literally in connection with persons often indicate the occupation of said persons. Such was the case in the dream of Pharoah's baker, whose execution was foreshown by the appearance of birds eating from the basket of bread which was upon his head.

“Crow's Night-side of Nature” also relates a case in which a proposal of marriage to a lady by a baker was foreshown to her in a dream by a man appearing with a basket of bread and presenting her with a ring.

Effort, anxiety, good or ill impressions experienced in a dream, must be taken literally; and words heard in dreams are sometimes literally prophetic, but more frequently they are the intrusions of the waking thoughts, and wholly irrelevant to the subject set forth in the dream. But in such cases the conversation or words spoken invariably signify action in the matter which is the subject of the dream.

LIFE.—Living symbols represent the activity of persons, ideas, troubles, difficulties, etc. The opposite of death. The energy or active force, morally or physically, of any matter represented in dreams, is manifested in the degree of energy manifested in the symbol.

LIKENESS.—To dream of having a likeness or picture taken may have reference to various matters or things; but with a wife it most frequently has reference to maternity.

MONEY.—To dream of having gold coin, foreshadows success by the acquisition of money or property; and the larger the amount the greater will be the success. Silver coin represents success in a lesser degree. Copper coin represents worthlessness. Paper money represents business on paper, and prospects or hopes of success in the matter represented.

RAP.—To dream of a rap on the door or window of a dwelling, foreshadows the call of disease or death; or the reception of important news.



NEGROS.—Represent scoundrels, error, ignorance, misfortune, disease, and death. A very favorable opinion of negroes entertained by the dreamer, undoubtedly have its effect in dreams and consequently would require a modification of the foregoing definition.

SPITTING.—Represents words or expressions that issue from the mouth.

POSITION.—To dream of lying on the ground, signifies helplessness; lying in bed, represents inactivity; sitting, represents an established position, and also a position of power; to sit leaning forward, represents anxiety; to sit in a dignified position, represents self-satisfaction; standing, represents readiness for action; two persons sitting near two each other, but facing in opposite directions, represents a disagreement.

Of course in every case the position has reference to some certain matter which is the subject of the dream.

POETRY.—To dream of repeating poetry, signifies harmony and agreement between persons; reconcillation; also the orderly arrangement of ideas upon a complicated subject.

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The publication of a series of articles was commenced July 20th in "The Sunday Gazetteer," (of Dennison, Texas), entitled "A Revival Minister Twenty Years in the Methodist Church. By Dr. LaRoy Sunderland."

Although we would never advise anyone to abandon the honest convictions of their own minds and adopt those of another, because that other one had had superior advantages for arriving at the truth, yet, from the distinguished and singular history of the writer, and from the perusal of the first of the series of articles, we can heartily recommend them to the attention of all thoughtful persons, for it certainly will be interesting to learn by what mental process one can pass through the investigation of Christianity, Psychology, and Spiritualism, and admit the truth of their phenomenal facts, and yet finally deny the immortality of the human soul.