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REVELATION, AND THE DOWNFALL OF THE
MONARCHAL SYSTEM OF GOVERNMENT.

There are reasons for a general distrust of the truth and authenticity of ancient writings, yet there is one class the truth of which is demonstrated by history, in the record of a fulfillment of events which had been foretold in those writings; therefore, we may ignore all discussion as to the origin or authenticity of that class. Among those of that class we may name REVELATION, DANIEL, and at least two chapters of II ESDRAS. It is of a dream or vision found recorded in the latter that we propose to write, as follows:

II ESDRAS, CHAPTER XI.

Verse 1. Then saw I a dream, and behold, there came up from the sea an eagle, which had twelve feathered wings and three heads.

The eagle represented the monarchal system of government, the same as did the great image seen by Nebuchadnezzar in his dream, the illustration of which has been given in a former number of this magazine. The wings of the eagle represented the political divisions of the civilized and semi-civilized world.

Verse 2. And I saw, and behold, she spread her wings over all the earth, and all the winds of the air blew on her, and were gathered together.

The wings were spread over all the earth, as the political divisions of the monarchal system have been spread over all the earth. Being gathered together has reference to people being united in opinion or action upon one subject; and the wind we have defined as representing the action of the human mind; and therefore, the wind blowing upon the eagle, and being gathered together, had reference to the action of the human mind in establishing and maintaining the monarchal system.

Verse 3. And I beheld, and out of her feathers there grew other contrary feathers; and they became little feathers and small.

The feathers represented the changing dynasties which arose and fell in the political divisions represented by the wings.

Verse 4. But her heads were at rest; the head in the midst was greater than the others, yet rested it with the residue.

Verse 5. Moreover I beheld, and lo, the eagle flew with her feathers and reigned upon the earth, and over them that dwelt therein.

Verse 6. And I saw that all things under heaven were subject unto her, and no man spake against her, no, not one creature upon the earth.

That the eagle represented not merely one government, but a classification of a system, is clearly expressed by the saying: "That all things under heaven were subject unto her." Speaking signifies successful action; therefore the words of the vision signifies that no successful action was taken against the monarchical system of government.

Verse 7. And behold, and lo, the eagle rose upon her talons, and spake to her feathers, saying,

Verse 8. Watch not all at once: Sleep every one in his place and watch by course.

Verse 9. But let the heads be preserved for the last.

The symbolic representation of the eagle, as before stated, is identical in signification with the image seen by Nebuchadnezzar, and the several parts of the image represented the monarchical system at various and all periods of time during the then remainder of its existence. And so the fates have expressed substantially the same idea in regard to the eagle, and by the voice of the eagle, as expressed in the 8th and 9th verses. This signifies that the several feathers should reign successively in their times, but that the heads represented the form of that system when in its last stage of existence.

Verse 10. And I beheld, and lo, the voice went not out of her heads, but from the midst of her body.

The heads had no *active* existence until the last, but the body was *active* during the whole period of the eagle's existence; therefore, all that was expressed by the system previous to the last part, necessarily came from the body.

Verse 12. And I looked, and behold, on the right side there arose one feather, and reigned over all the earth;

Verse 13. And so it was, when it reigned, the end of it came, and the place thereof appeared no more: so the next following stood up and reigned, and had a great time.

Verse 14. And it happened, that when it reigned, the end of it came also, like as the first, so that it appeared no more.

Verse 15. Then came a voice unto it and said:

Verse 16. Hear thou that hast borne rule over the earth so long: this I say unto thee, before thou beginnest to appear no more,

Verse 17. There shall none after thee attain unto thy time, neither unto the half thereof.

We could not be so positive of the identity of the first feather were it not for the more perfect description of the second one. We know that the Roman empire existed during more than twelve hundred years; and for a large portion of that time she held the whole civilized and semi-civilized world in subjection. No other nation has ever ruled the world so long; and it is declared by the voice in the vision that no other shall again rule half so long; therefore we cannot be mistaken in our efforts to identify the second one herein described as being that of Rome. Then, by referring to history, we must take the empire of Alexander for the previous one, for the prophet describes it as one that should bear rule over all the earth. And the same is said of the kingdom represented by the brass in Nebuchadnezzar's dream of the image; and that was the empire of Alexander.

The prophet being located in Judea, and supposing him to have been facing, in imagination, the chief countries known to him, then the empire of Alexander, which included Persia, would appear on the right as expressed in the vision.

Verse 18. Then arose the third. and reigned as the other before, and appeared no more also.

Verse 19. So went it with all the residue one after another, as that every one reigned, and then appeared no more.

Verse 20. Then I beheld, and lo, in process of time the feathers stood up upon the right side, that they might rule also, and some of them ruled, but within a while they appeared no more.

Verse 21. For some of them were set up but ruled not.

Verse 22. After this I looked, and behold, the twelve feathers appeared no more, nor the two little feathers.

Verse 23. And there was no more upon the eagle's body, but three heads that rested, and six little wings.

The six preceding verses have reference to the rise and fall of the principal dynasties, commencing after the fall of the Roman empire, and ending with about the present date.

There is some ambiguity caused by the substitution of wings, feathers, and heads, one for the other, for they were convertible one into the other; and some of the wings were heads in embryo, and described as resting until their time should come.

The 23d verse describes the condition of the great monarchical powers just after the Crimean war of 1856. The six wings consisted of such of those powers as assumed the right to regulate the balance of monarchical power. This was before the alliance of the great powers, for the prophet distinctly declares that the heads were yet resting. Russia again made war upon Turkey in the year 1877; and, jealous of the increasing power of Russia, England, the greatest head of the eagle, and the first to awake to active life, moved her fleet up near to Constantinople, commenced to import troops from India, dictated conditions to Russia in the conduct of the war, and compelled Russia to abandon her intentions of territorial aggrandizement. And to settle the matter the Berlin Congress was convoked, and the alliance formed, making England, Prussia and Russia the three great heads of the monarchical system, and for the first time the active heads of the eagle.

Although there are still many monarchical governments now existing, yet England, Prussia and Russia are the three great representatives of that system, for no important maritime or national law can be enforced, or any change in the political map of the world made, without their voice and approval. They claim the right to adjust the balance of power in the monarchical system, and they constitute the three heads of the eagle, of which it was said should be left until the last. France is not counted in, because she is a republic, and no longer a part of that system.

We must bear in mind the fact that the heads of the eagle represented the chief portions of the monarchical system only in its last stages, and were not developed into heads until that time; consequently the kingdoms which were destined to become heads were represented by wings previous to their being waked up or developed into heads. For chap. xi, verse 4, says: "But her heads were at rest;" and verses 8 and 9 of the same chapter say: "Watch not all at once: sleep every one in his place, and watch by course. But let the heads be preserved for the last." And verses 22 and 23 of the same chapter say: "After this I looked, and behold, the twelve feathers appeared no more, nor the two little feathers, and there was no more upon the eagle's body, but three heads that *rested*, and six little wings." And furthermore, chap. xii, verse 25, in speaking of the heads, says: "For these

are they that shall *accomplish his wickedness*, and that shall *finish his last end*." Language could scarcely be more explicit in conveying the idea of the condition of the monarchal system in its last stages and its final overthrow.

We have now arrived at that stage of the subject where it becomes necessary to identify the governments which constitute the heads of the eagle. The prophet describes them as being, one on the right, another on the left, and one in the midst. Without further description we might be mistaken in our application of these heads. For supposing the position of the writer to have been in Judea, and facing towards the principal powers of Europe, then England would occupy a position on the left, and her Indian empire at the right, while she held other territory round about; therefore, without further description, it would be impossible to identify her; but fortunately the prophet informs us that "the head in the midst was greater than the others," and had the governance of the world more than all the wings that had been (*more but not longer, or half so long as a previous one*); and that "this head put the whole earth in fear;" and that "the two heads were joined with it," and "was turned with them that were with it," etc.

Now this description will exactly apply to the English government, and could be fitly applied to no other.

The curious description of the joining of the heads so that they turned together, signified a state of things unknown in the days of the prophet, and unknown in the history of the great powers of the earth previous to the Berlin Congress of 1878. In that congress the great heads first assumed activity as heads, and conjointly assumed the authority to adjust and regulate the political map of the world. Consequently Prussia, or what is sometimes styled "The German Empire," and Russia, constitute the right and left heads of the eagle.

The future of these governments is just as minutely described by the prophet as the past, and the demonstration of the past should inspire us with implicit confidence in the truth of the remainder.

Chapter xii, verses 26-28, substantially says: The great head (England) shall die in her bed with pain, and of the two that shall remain the sword of one shall devour the other, and that the surviving one shall also fall by the sword.

After one of the heads (England) had died in his bed, and the one on the right (Russia) had destroyed the one on the left (Prussia), thus leaving to the eagle only its last remaining head, the prophet says:

Chapter xi, Verse 36. Then I heard a voice, which said unto me: "Look before thee, and consider the thing that thou seest."

Verse 37. And I beheld, and lo, as it were a roaring lion chased out of the wood: and I saw that he sent out a man's voice unto the eagle, and said,

Verse 38. Hear thou, I will talk with thee, etc.

Verse 44. "The Highest also hath looked upon the proud times, and behold, they are ended, and his abominations are fulfilled,

Verse 45. And therefore appear no more, thou eagle," (monarchal system), "nor thy horrible wings" (political divisions), "nor thy malicious heads" (the last great ruling powers of the monarchal system), "nor thy hurtful claws" (their military and naval systems), "nor all thy vain body" (the whole monarchal system).

Chapter xii, Verse 1. And it came to pass, while the lion spake these words unto the eagle, I saw,

Verse 2. And behold, the head that remained, and the four wings appeared no more, and the two went into it [an effort was made to establish two little kingdoms] and set themselves up to reign, and their kingdom was small and full of uproar.

Verse 3. And I saw, and behold, they appeared no more, and the whole body of the eagle was burnt, etc.

In No. 1, p. 12, we have stated as a fundamental rule for the interpretation of dreams or visions, that governments, principles, ideas, etc., assume the material and living forms of man, beast, bird, etc., and speak and act in a manner which best illustrates the subject under consideration.

The foregoing vision is in accordance with those definitions. The Lion represented the Republican Idea, and the Eagle represented the Monarchal Idea. The Republican Idea is now springing up in all parts of the world, and will soon become as strong as the roaring lion, and it will then pronounce the doom of the Monarchal and Imperial Eagle, as written by the prophet twenty-four centuries ago.

Thus it appears that the English government must end in a different manner from that of the other two. Let us consider her peculiar situation, and endeavor to discover what way it may come to an end so as to fulfill the peculiar symbol. Would not a general revolt and strike for independence in several of her large dependencies at one time, place her in a helpless condition both numerically and financially, and thus insure the success of such revolts and the ruin of England, by leaving her over-

whelmed with her immense debt, and without territory from which to collect revenues? Such an end to that government would fulfill the typical prediction.

After the downfall of England, Russia and Prussia will engage in a deadly conflict, and France, although no part of the eagle, has nevertheless an old grudge against Prussia, and may take this opportunity to be revenged, and therefore may assist Russia in destroying the German empire. This conflict is also typically described by St. John in Revelation, as being divided into three parts, and will be the greatest conflict of arms that ever occurred upon the earth. And if we are not mistaken in our identification of these governments, Prussia and the whole German empire will be overthrown in that conflict, and Russia will afterwards fall by violence. But the source of that violence is not here indicated. Perhaps it will come from internal strife, for the final end of the monarchal system must then come, except the setting up of two small kingdoms, which shall be full of uproar and of short duration. Then the Mystery of God will be finished, and a republican form of government established over the whole world, and which shall endure forever.

The limits of a magazine article must necessarily prevent our doing justice to the great and important subject of this article, therefore we have given a mere outline of some of the most important points, hoping that the reader will read in full from the Bible the dream referred to, and carefully trace its parallel in the history of the world which has been written since the writing of the dream, for the greatest portion, if not all of it, has reference to events later than the latest time claimed by any one for the writing of said dream.

From reading the passages referred to none can fail to perceive the fact, that it is intended to symbolically foreshadow an outline of the then future political history of the world. And have they not done it most graphically? Could the wisest statesman of only twenty years ago have foretold the present condition of the great powers as well as the dreamer of more than twenty centuries ago did? I think the statesmen would have failed to foresee and foretell twenty years ago the number of the great ruling heads now existing, and the peculiar manner in which those great heads are joined together.

From the fact that the dream gives the foreshadowing of the rise and fall of Greece and Rome, I infer that it must have been written about the time it purports to have been, for if it were false in claiming to predict what had already past, it would not be true in predicting that which was still future.

The future history of political events have ever been so capricious that no statesman, however wise in the ways of the world, will undertake to forecast them. At least I know of none who have predicted any peculiar end to any of the great powers, or that they will come to an end at all. But this dream claims to do it quite minutely. And the predictions for the overthrow of these great heads are certainly within the range of probability, and the rising popularity of the republican form of government certainly renders it extremely probable that that form must, ere long, supersede the monarchal form. History having proved the truth of these revelations up to the present time, it would be absurd to suppose that just here in the long line of centuries their character for truthfulness abruptly changes to that of falsehood.

We believe that we have demonstrated the truth of the foregoing, and propose to multiply the demonstration indefinitely in our second volume, when we shall go through St. John's Revelations, and in connection with what we have herewith presented, and what we have previously given from the Book of Daniel, when examined in the light of history, will present a combination inconceivably grand, and so completely demonstrative of the truth of revelation, and especially of these revelations, that no reasonable person can gainsay it.

Wise Father — "My son, I want you to learn a trade."

Son — "A trade! What trade!"

"Anything. Become a machinist, a carpenter, a blacksmith, a bricklayer — anything — but learn a trade."

"Why, you have not lost your money, have you, pa?"

"No, my money is secure, and you will never lack for wealth. But I want you to learn a trade, work at it every day, and be sure to go to and from labor in your working clothes."

"Mercy on me! But what for?"

"It will keep some fool of a woman, all airs, selfishness and vanity, from marrying you."

SPIRIT MATERIALIZATION.

BY PROF. W. H. CHANEY.

Until we have a new dictionary, all talk about a "materialized spirit" is as absurd as to talk about a "white blackbird," or an "honest thief." Each of these expresses a contradiction of terms. From the standpoint of science, a "materialized spirit" is as great an impossibility as "a piece of red-hot ice." Let us examine the question in a spirit of candor, with a willingness to accept the truth, regardless of what we may desire to be true.

I know of but two substances in the domain of science. By this I mean, that when reduced to the last analysis, everything of which we can gain a knowledge by the aid of our senses will be found to be either spirit or matter. If all could be reduced to one substance, then it would be found that spirit and matter are the same in substance, manifesting under a different law, like ice and steam. No one can prove that spirit and matter are the same; therefore no one has a right to assert it, for whoever proclaims a fact is logically bound to prove it. If spirit can be converted into matter, or matter into spirit, like ice into steam, or steam into ice, then there is no immortality.

If there is a God he must be spirit and not matter, impossible of being converted into matter, else he might grow into a tree, a rock, or an animal. The materialist declares there is but one substance in the universe, meaning that all forms, whether gaseous, liquid or solid, can be reduced to one primate. He has no right to make this assertion until he has proved it. In reply he may say that I have no right to declare that there is a substance separate and distinct from matter, until I have proved it. I admit that he is right, but as nearly all persons concede the fact that there is spirit, I shall assume it for the present, but in some future paper will offer proofs that spirit exists just as much as matter.

All who believe in a God, believe that he is a spirit. Then if a spirit, and materialization is a fact, God can materialize. "No man hath seen God at any time."—John i, 18. Then God has never materialized. But some of the churches maintain that

Jesus Christ was "God manifest in the flesh." If this is true then God has materialized. And how did he do it? This is an important query. Was it by chance? No; for everything that God does harmonizes with, and is accomplished by, the operation of fixed laws. If God materialized at a spirit circle, then, and then only, can we expect a spirit to materialize in a seance. Nor need we expect a spirit to materialize in any less time than a God. Turning to Luke, first chapter, we find that the seance began with the appearance of Gabriel to Mary. Was the materialization instantaneous? Not much. It required nearly a year.

As to the *modus operandi* of that materialization I have nothing to say, only, that science knows of no other method than the one there described. Yet spiritualists claim to have discovered a method entirely different, and as much speedier than that by which God materialized as the steam car is speedier than a snail. I say it with reverence, that these modern materializers are claiming to beat God at his own game. It reminds me of the practices of certain women who act as though God was lacking in good taste as to the form of body for a fashionable lady to have, so they put on the harness and *cinch* up until they have reduced the size of their waists a few inches. This is to be wiser than God, and so of these seance materializations.

There is another view to be taken of it. God's laws are eternal. They never had a beginning any more than himself, and can never have an ending. If there is a law to-day for materializing without the aid of a "Holy Virgin," that law was in existence one thousand, eight hundred and eighty-five years ago. Why did not God work by it instead of the slower method? To have done so would have been more beautiful, more rational and more convincing, than having to be born of a Virgin. I am aware of the claims made that the woman of Endor materialized Samuel; that Christ caused the materialization of Moses and Elias; of the ninth verse in the last chapter of Revelations, etc., but will hereafter show that none of them had the least reference to materialization. The case of Jesus Christ is the only one named in the Bible.

Let us now examine the method set up by modern materializers whereby a spirit clothes itself with matter. It is claimed that the matter is *drawn from the atmosphere* and from the bodies

composing the circle. Unfortunately for their theory, there is no matter in the air to "draw out." Perhaps they mean the atmosphere itself. If so, they had better study the elements found in the bodies, dresses, hair, etc., of the materialized, and then they will discover that the atmosphere is wanting in several of them. Hence they must either abandon that branch of their theory or fall back upon the ancient dogma of "creation," that is, that something can be made out of nothing.

It is claimed that these materialized spirits have weight; that some have been found to weigh over a hundred pounds each. Now what proportion of this weight was drawn from the atmosphere? Two eminent scientists, Biot and Arago, by careful experiments, have determined that one hundred cubic inches of atmosphere will weigh about thirty-one grains. Therefore a hall twenty feet square and ten feet high, would contain about thirty-one pounds of atmosphere, if *all* of it is weighed. But if a mere fraction of the atmosphere is abstracted, for materializing or any other purpose, people in the hall become faint. A fourth of it abstracted and many will swoon, while if half of it is taken away the blood will burst out of the eyes and ears of those present. Balloonists can explain this. Yet we never hear that the persons sitting in a materializing circle are affected by the symptoms which are *always* present when the atmosphere is light. Had they been scientists and determined deceivers, no doubt they would have complained of feeling a faintness whenever a spirit materialized, and probably, hereafter, the frauds who read this, in order to make their cases appear plausible, will tell how faint they were while the spirit drew the elements for materializing from the atmosphere.

The other branch of the theory for explaining a materialization is that the spirits appropriate the elements of matter that are being constantly thrown off from the human bodies. This may sound learned to the non-scientific, the same as drawing from the elements of matter in the atmosphere, but it will not bear criticism any better than the first branch of their theory.

Man is the most perfect of all organized human beings, but he is born with his system permeated with a deadly foe. Nature has breathed into him a gas that works unceasingly, whether waking or sleeping, tearing down the cells and tissues, burning

and consuming the structure. This gas is oxygen, at once the support and destroyer of life. The constant waste of the body is supplied by taking food into the stomach. By a chemical process, the nutritious portion of the food is extracted and manufactured into blood, "the vital fluid," that the heart pumps into all parts of the system to supply the waste and destruction incessantly carried on by the oxygen.

What remains of the food after the nutriment is extracted is dead, poisonous matter, more, poisonous from a human than from an animal, yet we know how wells may be spoiled and become breeders of pestilence when near to stables and no system of sewerage. Far more deadly are the poisonous gases from a water-closet. And still more deadly the decomposing flesh of man. The slightest scratch upon the hand of the surgeon who makes a *post mortem* examination, vaccinated by the deadly virus, may cause death. Similar to this are the dead fibers and tissues which are eliminated from the system through the pores of the skin. This dead matter is called, in the language of science, "the excrementitious elements of perspirable matter." If you do not know the definition of the adjective that tells the nature of the "elements" thrown off from the human body, consult your dictionary. If you think these "elements" are nice and sweet, well adapted for the manufacture of "spirit flowers" and "spirit lace," you may ascertain by neglecting to wash your feet for a few weeks, when you will find, between your toes, a collection of "the elements of matter" which the human system throws off.

We have now examined the source from which it is claimed that the spirits derive the "elements of matter" for materializing, and find the claims to be without the least foundation in reason or science. Materialization, as popularly taught, is just as absurd as the story of the deluge, understood literally. To cover the tops of the highest mountains there must have been five miles of perpendicular water more than at present. This water "dried" up. How? Water expands eighteen hundred volumes when converted into vapor, so as to rise or remain suspended in the atmosphere. To suspend the five miles of perpendicular water, an atmosphere nine thousand miles in depth would be necessary. Yet clouds never rise two miles above the earth.

The only way for spiritualists to maintain their hypothesis (I will no longer call it a theory) of materialization is to shut their eyes against reason and science and declare that "with God all things are possible." This is their "last ditch," and I propose to rout them even from that.

Correctly rendered, that passage would read: "With God all things [not inconsistent] are possible." Things not consistent with fixed law are not possible even with God, for he never acts independent of law, else this would be a world of chance instead of certainty. If left to chance, the sun might rise at midnight or defer rising for a month; we might gather grapes from thistles or figs from thorns; a lamb might be born from a hyena and a kitten from a hog. Taking this view of the matter, we see that it is not possible for God to make a tree nine months old in ten minutes; to materialize a spirit without the aid of a virgin; to make a thing to be and not to be at the same moment; to turn a grindstone both ways at the same time, and many other things that might be named. Such reckless assertions as that witches could ride through the air on a broomstick; attend the witches' Sabbath; that devils could materialize and talk with mortals, and all such scientific impossibilities, would do for the dark ages, but intelligent men and women of this enlightened day, with science beaming from thousands of altars, should be ashamed to put forth such a silly statement as that spirits can materialize.

My next task will be to explain the manifestations which spiritualists call materializations. I propose to do this from a scientific basis, and then challenge any spiritualist, materialist or religionist to pick my theory to pieces as I have the hypothesis of spirit materialization. If it can be done, I will thank the person who does it, for I try to have no prejudice for or against any theory, being prompted only by an earnest desire to ascertain the truth.

Portland, Oregon.

Any reply to the foregoing would be premature until the professor has given his explanation of the manifestations which spiritualists call materialization.

WE very much regret having, in a previous issue, represented Dr. Sunderland as being without hope for humanity beyond the grave. It was a misunderstanding, on our part, of his conclusions, and we take pleasure in making the correction by giving space for an explicit declaration upon the subject by himself in the following lines :

HUMANITY'S HOPE.

BY DR. LAROEY SUNDERLAND

And how shall the humble rustic disclose
Of the depths in unbounded space?
How self-controlling laws the spheres dispose,
And thus evolve the human race?

Laws that forever and forever endure,
And for our hopeful good they shine;
Hence Humanity's future is secure
As the coming ages of time.

Hence all who think, may see, from first to last,
Humanity is a success;
Though in the remotest ages of the past,
The juvenile race was much less.

The same law controlling yon distant star
Is in the whole of things we know;
In that central sun and the worlds afar,
And the odd comets, to and fro.

It never varies the breadth of a hair —
It is Nature's motive power —
Henceforth let no poor human soul despair,
The ripe fruit is in the flower.

So in man, growing from within, these laws
Are a live power and remain;
Of life and happiness they are the cause,
Man's guide, his counsellor and gain.

Evolution never fails in worlds above,—
How can it ever fail us here?
It tells us all we know of life and love,
What has Humanity to fear?

In childhood a fear comes into play,
But, in matters of the unknown,
Thus was turned to darkness the light of day,
Ere to manhood the race had grown.

Thus the race, when young, was most deceived
By drilling its wonder and fears;
It was sick "by faith," and "by faith" relieved,
And both done by false ideas.

Yes! false ideas of what is not known,
On which the preachers love to dwell;
In this way millions have been made to groan,
In fear of an eternal hell.

But these same laws that unchanging endure,
And keep each planet in its place,
We must suppose sufficient to secure
The final good of all the race.

From, as into, this same hope man is born,
And this same light shines in each breast;
The star we follow in the darkest storm,
And thus forever man is blest.

Quincy, Mass., Aug. 6, N. E. 109.

THE ELECTOR'S DREAM.

J. H. MERLE D'AUBIGNE, D.D.

During the heat of the quarrel between Luther and Tezel, about the value of indulgences, and the manner of their disposition, the elder Frederick of Saxony is said to have had a dream, which is thus narrated by Dr. Merle D'Aubigne:

"The Feast of All-Saints drew near. The chronicles of that day relates a circumstance, which, though not important to the history of the period, may, however, serve to characterize it. It is a dream of the Elector, which, in substance, is unquestionably authentic, though several circumstances may have been added by those who have related it. It is mentioned by Seckendorf, who observes that the fear of giving their adversaries ground to say that the doctrine of Luther was founded upon dreams, has, perhaps, prevented several historians from speaking of it.

“The Elector Frederick of Saxony (says the chronicles of the times) was at his castle of Schweinitz, six leagues from Wittenburg. On the morning of the 31st of October, being in company with his brother, Duke John (who was then Co-Regent and became sole Elector after his death), and with his Chancellor, the Elector said to the Duke :

“‘Brother, I must tell you a dream which I had last night and the meaning of which I should much like to know. It is so deeply impressed on my mind that I shall never forget it were I to live a thousand years ; for I dreamed it thrice and each time with new circumstances.’

“*Duke John.*—‘Is it a good or a bad dream.’

“*The Elector.*—‘I know not ; God knows.’

“*Duke John.*—‘Don’t be uneasy about it ; but be so good as to tell it to me.’

“*The Elector.*—‘Having gone to bed last night, fatigued and out of spirits, I fell asleep shortly after my prayer, and slept quietly for about two hours and a half. I then awoke and continued awake till midnight, all sorts of thoughts passing through my mind. Among other things, I thought how I was to observe the Feast of All Saints ; I prayed for the poor souls in purgatory, and supplicated God to guide me, my councils, and my people according to truth. I again fell asleep, and dreamed that Almighty God sent me a monk, who was a true son of the Apostle Paul. All the saints accompanied him by the order of God, in order to bear testimony before me, and to declare that he did not come to contrive any plot, but that all he did was according to the will of God. They asked me to have the goodness graciously to permit him to write something on the door of the church of the castle at Wittenburg. This I granted through my chancellor. Thereupon the monk went to the church, and began to write in such large characters that I could read the writing at Schweinitz. The pen which he used was so large that its ends reached as far as Rome, where it pierced the ears of a lion that was crouching there and caused the triple crown that was upon the head of the Pope to shake. All the cardinals and princes, running hastily up, tried to prevent it from falling. You and I, brother, wished also to assist, and I stretched out my arm—— ; but at this moment I awoke with my arm in the air, quite

amazed, and very much enraged at the monk for not managing his pen better. I recollected myself a little: it was only a dream.

“‘I was still half asleep, and once more closed my eyes. The lion, still annoyed by the pen, began to roar with all his might, so that the whole city of Rome and all the states of the Roman Empire ran to see what the matter was. The Pope requested them to oppose this monk, and applied particularly to me on account of his being in my country. I again awoke, repeated the Lord’s Prayer, entreated God to preserve his Holiness and once more fell asleep.

“‘Then I dreamed that all the princes of the empire, and we among them, hastened to Rome, and strove, one after another, to break the pen; but the more we tried the stiffer it became, sounding as if it had been made of iron. We at length desisted. I then ask the monk (for I was sometimes at Rome and sometimes at Wittenburg) where he got this pen, and why it was so strong? ‘The pen,’ he replied, ‘belonged to an old goose of Bohemia, a hundred years old. I got it from my schoolmaster. As to its strength, it is owing to the impossibility of depriving it of its pith or marrow, and I am quite astonished at it myself.’ Suddenly I heard a loud noise: a large number of other pens had sprung out of the large pen of the monk. . . . I awoke a third time; it was daylight.’

“*Duke John.*—‘Chancellor, what is your opinion? Would we had a Joseph or a Daniel enlightened by God.’

“*Chancellor.*—‘Your highness knows the common proverb, that the dreams of young girls, learned men, and great lords have usually some hidden meaning. The meaning of this dream however, we shall not be able to know for some time—not till the things to which it relates have taken place. Wherefore leave the accomplishment to God, and place it wholly in his hand.’

“*Duke John.*—‘I am of your opinion, Chancellor. ’Tis not fit for us to annoy ourselves in attempting to discover the meaning; God will overrule all for his glory.’

“*Elector.*—‘May our faithful God do so. Yet I shall never forget this dream. I have, indeed, thought of an interpretation. but I keep it to myself. Time, perhaps, will show if I have been a good diviner.’

“Thus the morning of the 31st of October, 1517, was spent at Schweinitz. At Wittenburg, six leagues distant, Luther, in the course of the day, posted up his celebrated propositions about indulgences. This step, it will be observed, was taken by him without having informed either the Elector, or Stanpitz Spalatin or any, even the most intimate, of his friends of his intentions.”
—*History of the Reformation in the Sixteenth Century.*

All great events cast their shadows before, and history shows that the Reformation of the sixteenth century was one of the great events of the world. The dream narrated in the foregoing occurred just the night previous to the day in which Martin Luther took the first step in the matter which brought about the Protestant Reformation. The dream came to one who, perhaps, was not in sympathy with the movement of Luther, but from his remarks we infer that he was a devout man and one sincerely seeking for the truth; and to such we may suppose true revelations are given.

There appears to have been less prejudice against the belief in revelations through dreams in those days than now, else the dream would never have been written, or perhaps not known to any except the dreamer himself.

It appears to have been given in the usual symbolic language in which nearly all revelations are given in accordance with the rules which we have given for the interpretation of this language.

DREAM EXPERIENCE OF J. B. S.

Editor of DREAM INVESTIGATOR:

Many years ago, while a minor, my brother-in-law said to me, “Joseph, I had a dream lately which I wish you to interpret. I dreamed of being in the nine-pin alley, and taking the ball to roll, the sunshine streamed directly in my face and eyes so brightly, I couldn’t see the pins, and after a few fruitless efforts I gave up trying.” My interpretation: “Well, Brother C., you have indulged in that to the neglect, at times, of your family and against your convictions, but have stifled conscience,

which is the strong light dazzling you, and will entirely overcome your ability to resist it, and you will abandon the practice." Within three years of that time, instead of meeting with former associates of that caste, he met, and took part in, religious meetings, and, what he had never done before, joined in prayer and praise, and many years thereafter bid adieu to earth with the Christian's hope of a glorious immortality.

I had a dream of seeing a crow in a tree at which I pointed my gun, fired, and it fell; I went to it, finding it severely wounded but still alive, but to my horror and grief it was no longer a crow, but a colored man who had been a slave, had purchased his freedom and had earned the means to purchase the freedom of his wife and "little ones," and was on his way south to do so. I felt so distressed that I awoke. I was then, 1842, a firm believer in "Millerism." A few weeks later I was taken with brain-fever, barely lived through it, and arose from bed divested of my faith, and there has never been a renewal of it.

J. B. S.

No. 6, page 192, gives the definition of Sun-light as representing spiritual light or the light of religion. The reader will please notice that the truth of this definition is confirmed in the preceding dream. The writer although he gave a correct interpretation of the dream, yet, in place of "religious light" he substituted the word "conscience," which the reader will perceive is not so exactly applicable to the case.

Trees are defined in No. 1, page 29, as representing kingdoms, churches, companies, societies, etc., and also individuals; in one of the dreams of the foregoing communication, a tree had reference to the church in which the writer had faith. Birds are defined in No. 2, page 58. They generally represent ideas or diseases. In the foregoing case the crow in the tree, in accordance with definitions, had reference to the gentleman's idea or faith in a certain church, and his shooting the crow from the tree had reference to the mental process by which he was separated from that church. Negroes are defined in the present number and represent scoundrels, diseases, etc. In the foregoing dream the negro represented the disease which attacked the dreamer

within a few weeks after the dream occurred. The words spoken, as is usually the case, are irrelevant to the case and signify nothing except action in the matter which may be the subject of the dream, and as usual, the words took on the form of the dreamer's waking ideas, consequently we judge him to have been an abolitionist. In accordance with one of the rules of interpretation the dreamer should have known that the dream signified evil for him, because he awoke distressed in mind.

DREAMING TO SOME PURPOSE.

SLATER, MO., June 6.—A young man wearing a large watch chain and other jewelry to correspond, who gives his name as Fred. Joyce, and residence Trinidad, Col., is creating no little excitement, and winning various sums of money here, on the strength of being what he calls a dreamer, claiming, for instance, that a person can hide an article and he will tell them where it is. So far he has been successful, and no little wonderment is the result. To-day Jo Peabody, a prominent merchant, made a wager of \$100 with him that he could hide a legal tender bill so that Joyce could not locate it. The money was put up, and the bill hidden out back of the merchant's store, where Joyce not only found it, but told the number, date, etc., correctly. Various other incidents of a like character the young man won more money on, and, it is said, made a big haul over in Marshal, the county seat, on his dreams.

He claims his business is legitimate, and says he is here at the instance of interested parties to ferret out the burners of Pollock, Bellamy & Co.'s large flouring mills, and that before morning he will have the parties in the hands of officers, which many people believe. Joyce has plenty of money, and offered to-day to bet \$1,000 to \$500 that Blaine would be the nominee of the Chicago Convention, and when this fact was learned here late this evening people fought shy of him, thinking perhaps he was in league with evil spirits. He said to your correspondent to-night that not only did he arrest a "fire-bug" in Warrensburg, but made him own to the burning of several buildings in Knob Noster, all of which was accomplished through dreaming. —*Cor. of St. Louis Globe-Democrat.*

THE DREAM OF F. OLMSTEAD.

F. Olmstead, on the night before the funeral of the late President Seeley, with whom he had been a close friend, dreamed that they were standing together in a room when the flooring gave way. In his struggle to save himself he awoke. In the morning, remembering his dream, and thinking it might be a warning, he went to the house and found the room in which his friend's remains lay was over a large cellar, the flooring resting on a beam thirty feet long. In this beam he discovered a crack in which he could lay his hand. In a few hours a crowd of the late President's friends would assemble, so Mr. O. at once superintended the fixing of some posts under the beam, thus averting, in all probability, a grave catastrophe.—*Danbury (Conn.) News.*

Let no one say: Dreams do no good. They undoubtedly would do good much more frequently were not the kindly disposed inspiring influence repelled by the prejudice of our age.

DREAM EXPERIENCE OF WILLIAM AND MARY HOWITT.

A frequent repetition of one class of phenomena may appear monotonous, and it has even been so stated by some of our correspondents, but in reply to such objections we would say that it is by the general suppression of the greater portion of such facts that our opponents are enabled to more effectually combat the remaining ones, and charge upon us a want of proper discrimination in regard to the evidence of these things; therefore we believe it to be necessary to show that they are of much more frequent occurrence than has been supposed, and that the varying forms in which the phenomena are manifested will overthrow all theories except one which recognizes a general law of intelligent spiritual forces, which is not limited to any race of people or age of the world.

The following is from "Footlights on the Boundaries of Another World."

“What shall we do, for example, with such a case, occurring to William Howitt, and recorded by that author himself? It occurred during his voyage to Australia, in 1852.

“Some weeks ago, while yet at sea, I had a dream of being at my brother’s in Melbourne, and found his house on a hill at the farther end of the town, next to the open forest. His garden sloped a little way down the hill to some brick buildings below, and there were greenhouses on the right hand by the wall as you looked down the hill from the house. As I looked out from the window in my dream I saw a wood of dusky-foliaged trees, having a somewhat segregated appearance in their heads; that is, their heads did not make that dense mass like our woods. There, I said, addressing some one in my dream, I see your native forests of eucalyptus. This dream I told to my sons, and to two of my fellow passengers at the time; and on landing, as we walked over the meadows, long before we reached the town, I saw this very wood. There, I said, is the very wood of my dream; we shall see brother’s house there. And so we did. It stands exactly as I saw it, and now see it as I sit at the diningroom window writing. When I look on this scene I seem to look into my dream.”*

Unless we imagine that Mr. Howitt is confounding ideas originally obtained from a minute description of the scene from his brother’s window, with impressions here represented as first received by him in dream (a supposition which, in the case of so intelligent a writer, is inadmissible), how can we explain this dream by the theory of past memories revived? And here the hypothesis of mere accidental coincidence is clearly out of place. Indeed, the case is difficult of explanation according to any theory heretofore commonly received.

Equally so is the following, a personal experience, given by Mrs. Howitt in the appendix to her husband’s translation of Enemoser just cited. “On the night of the 12th of March, 1853,” she says, “I dreamed that I received a letter from my eldest son. In my dream I eagerly broke open the seal and saw a closely written sheet of paper, but my eye caught only these words in the middle of the first page, written larger than the

* Given in Appendix to “History of Magic,” by Enemoser, translated by William Howitt. London, 1854, Vol. II, p. 416.

rest, and underdrawn, ‘*My father is very ill.*’ The utmost distress seized me, and I suddenly woke to find it only a dream; yet the painful impression of reality was so vivid that it was long before I could compose myself. The first thing I did the next morning was to commence a letter to my husband, relating this distressing dream. Six days afterwards, on the 18th, an Australian mail came in and brought me a letter—the only letter I received by that mail, and not from any of my family, but a gentleman in Australia with whom we were acquainted. This letter was addressed on the outside ‘*Immediate,*’ and, with a trembling hand I opened it, and true enough, the first words I saw, and those written larger than the rest, in the middle of the paper and underdrawn, were ‘*Mr. Howitt is very ill.*’ The context of these terrible words was, however, ‘If you hear that Mr. Howitt is very ill, let this assure you that he is better;’ but the only emphatic words were those which I saw in my dream, and these, nevertheless, slightly varying, as, from some cause or other, all such mental impressions, spirit revelations, or occult dark sayings generally do, from the truth or type which they seem to reflect.”

What are we to make of such a case as this, directly testified to by a lady of the highest character and intelligence, and resting upon her own personal experience? In a dream, opening a letter from her son, then in Australia, *she sees, written in the middle of the first page, in characters larger than the rest, and underlined*, the words, “My father is very ill.” Six days afterward she actually receives a letter from Australia, not, indeed, from her son, but from a friend, and therein, *in the middle of the page, and in characters larger than the rest, and underlined*, the first words that meet her eye on opening it are, “Mr. Howitt is very ill.” Is this chance? What! All of it? First the words, almost literally corresponding, and in sense exactly so, next the position in the centre of the page, then the larger size of the characters, and finally, the underlining. The mind instinctively, and most justly, rejects such a conclusion. Whatever else it is, it is *not* chance. Mesmerists would call it a case of clear-sight (clairvoyance), or far-sight (*vue-a-distance*), characterized by somewhat imperfect lucidity.

MENTAL TRAVELING.

At the last seance of the Societe Scientifique du Spiritime, Dr. C., a visitor for proof of this faculty, asked that the clairvoyant, Madame Samier, might visit his mother-in-law at Plombieres. Madame S., being *en rapport* with him, presently described the lady in her house, its furniture, decorations, paintings, maps, etc., all of which he said was correct according to his own knowledge; but when she described two ladies with her he said she must be at fault. Two days after he informed the writer that he had received confirmation of the truth of the clairvoyant's words. The writer concludes: "Dr. C., doubting part of the description, disposes of the supposition that the clairvoyant read his thoughts. The faculty demonstrates the independent existence of the spirit, which, under certain conditions, can go forth, perceive, and transmit its perceptions to its body."—*Light*, (London, Eng.)

MR. PETER LEE ON "LIFE."

Under this heading the *Rochdale Times* gives a verbatim report of a long lecture by Mr. Peter Lee, before the Rochdale Field Naturalists' Society. Mr. Lee is a warm and devoted Spiritualist, and has not hesitated to affirm his belief in Spiritualism in the face of much that would have discouraged many from such an avowal. For a long time past he has taken considerable interest in all that concerned Spiritualism in Rochdale, and has, on every convenient occasion, urged its claims in public.

Mr. Lee, in the course of his very interesting address, made the following remarks:—

"We are justified, I think, in inferring the possibility and the great probability that we ourselves, by a process of nature, are imperceptibly developing that subtle principle called spirit, which shall survive in a condition suitable to its manifestation. Should any one be bold enough to declare this an impossibility, then I fall back upon psychological experiments, which have

proved beyond the shadow of a doubt to those who have successfully conducted them, that there is something more in man than his five ordinary senses. It is now too late to deny that there are those known as clairvoyants and somnambules. Experiments made by mesmerists—and it is too late now to deny there is such a science as mesmerism or animal magnetism—prove that these persons can, under certain abnormal conditions, either see thousands of miles through solid matter, or travel, as they affirm, enveloped in a condition other than matter. It is perfectly useless, however strange it may seem, to deny what I now affirm, because I speak from actual knowledge gained from personal experiment. My experience agrees with what I have read, and also with that of other living witnesses with whom I have come in contact. I take another standpoint here, and affirm there is no death, because I have proved the possibility of an abnormal as well as the normal manifestations of the life principle; that is to say, a lady in Rochdale, in an abnormal condition, has accurately described existent facts at Sowerby Bridge, of which she has not the slightest knowledge in her normal condition. When asked to account for this she described herself as having left her body—her sentient self being in Sowerby Bridge whilst a vital connection was maintained with her physical organism at Rochdale. A similar description has been given by a lady, Madame Saumer, I think, by name, at Paris, when describing existent facts in Sweden of which she had not a normal knowledge. All this may seem a digression from the subject, but it is not, for facts like these open up to us an unexplored sphere wherein shall probably be demonstrated man's immortality. To waste any part of the universe is an impossibility, to annihilate any part is equally impossible. This being so as regards the physical entities, the same rule must hold good of metaphysical principles. The thoughts of Demosthenes and Cicero, and of other philosophers who lived before them, are living principles in the minds of many men at the present day, and shall we say the substance is dead and the shadow is the living reality? Nay, not one whit more than when we say water has no existence because it has evaporated and gone from our sight. It is inconceivable that the outcome of immutable law can have any retrocession. Life being an ever present, universal, and indestructible principle, in-

telligence also being the concomitant of life wherever manifested, it follows that neither can have an end. Two bodies of equal bulk cannot occupy the same place at one time, but as one body gives place another may take it, so there is nothing absurd in affirming that as the substance through which life and intelligence are manifested returns to the bulk from whence it was built up, so another entity unseen to mortal eye may take its place. Nature maintains her own equilibrium; therefore, if it were possible that one life could be abstracted from the universe, this principle could not hold. What, then, must be the conclusion? as there cannot be any exceptions in universal principles, there cannot be any death, the principle of life being infinite, indestructible and eternal."—*Light* (London, England).

GOD'S PERPETUAL INSPIRATION.

BY JAMES RICHARDSON, JR.

Not in ancient mouldy writings
Of Chaldee or Hebrew bard,
Which the dim and distant ages,
As a sacred mystery guard:

Not to tribes of wandering Hebrews,
With Jehovah's bloody code,
Nor to Israelitish prophets,
Who their race to battle goad,—

Vaunted by their bigot followers
Special favorites of Heaven!
Not through such has the good Father
Holiest revelations given.

Nor *alone* to wondrous seers
Of the dark and barbarous Past,
Earth's divine Messiahs! stirring
Souls as with a trumpet blast,

Who, through mists of ages looming,
Giants superhuman seem;—
Not to these, *alone*, the vision
Heavenly, and the prophet's dream.

“By the Almighty's inspiration,
Still is understanding given;”—
To each age, its revelation;
To each time, its word from Heaven.

To us in the radiant Present,
As to centuries old and dim,
God still lives, and earnest spirits
Still, as ever, speak through Him.

Not another Holy Spirit,
Grown degenerate in its power,
Answers to the pure heart's incense,
Rising at the present hour.

But the same that moved old Peter,
'Mid the Pentecost array,
Thrills anew the quickened pulses
Of the Peters of our day.

Nor to fishermen of the Present
Are God's gifts by measure doled,
But He pours them forth as feely,
As on James and John of old.

Never dries the holy fountain,
And the stream is never low;
Nor do ages, in their passage,
Check the heavenly spirit's flow.

As from out the germ, the leaflet,
From the bud, the radiant flower,
So still fairer revelations
Are unfolding every hour.

Providence, that rules the nations,
Thus I read the historian's page,—
Living still, and still creating,
Is the SPIRIT OF THE AGE.

Perish then the old dead letter,
While the passing years unroll
Teachings for each new condition
Of the still expanding Soul.

MODERN BLUE LAWS AND LAW PRACTICE.

A certain town council passed an ordinance that no team should be left by the driver unless securely tied to a post or other immovable object. For a time the penalty attached augmented the revenues of the town considerably; but in due time the people of the surrounding country learned that the way of the transgressor was hard, and all had settled down into the way of tying every plug team that came into town, and consequently the revenues run low again. But some inventive genius on the ways and means committee of the town council proposed to remove the hitching posts from along the streets under the pretense of their unsightly appearance. This left the unwary farmer under the necessity of frequently leaving his team for a moment, and the officer, who was so seldom ready when wanted, was sure to put in an appearance just then, and by this means the town revenue was again increased.

Leaving out of the question justice and fairness, this practice had the merit of business sense, and reminds us of some laws made in other legislative bodies; for instance, our Illinois law forbids that we should carry concealed weapons, but at the same time permits the manufacture of them without limit, and also permits the dealer to urge his sales by every expedient known and practiced for the sale of other goods, and without restriction as to the class of persons which he may sell to. For shrewdness the town council before mentioned far exceeds the legislators, for the acts of the latter forbid the officers looking in the only places where concealed weapons may be found, and consequently conscientious, law-abiding citizens carry no concealed weapons, while unscrupulous murderers may carry them with impunity and without fear of molestation until he has committed an additional crime of a nature which may give the officer a right to search him.

And by the way, while giving lessons on modern blue laws, we may as well inform would-be wife-beating husbands in the state of Illinois, that if they expect to reform their wives by the use of the rod, they must do it all at one time, for the laws of Illinois do not forbid a man giving his wife one thrashing, how-

ever severe, but if he should *repeat* it he would be liable to lose her through the divorce court.

In our reform department we should not forget to denounce the practice of that expensive farce, called the "Court of Justice." I once knew an attorney who advised a widow to prosecute for damages done to a pig by a teamster upon the road. A judgment of four dollars was obtained in a justice's court, and the attorney then sued the said widow for twenty dollars fees in the said case and collected that amount together with costs. The same attorney is now a prominent politician and has aspirations for the office of a legislator where he may make other laws which will enable him to extort higher fees.

Cases in our city police courts, as reported in our daily papers, are usually as follows: A certain man, found drunk, was fined one dollar with costs, amounting to seven dollars.

A certain orator stated that if a dog's tail was heavier than the dog, then the dog must wag instead of the tail. Now, the law and the practice may be likened to such a condition of things, the practice is the heavy part and the law is made to wag in obedience to the practice.

It is only a question of time as to how long such a practice can flourish and increase in proportion. Let us hope that it may be reformed without the use of dynamite.

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:

COUNTENANCE.—Sadness, seriousness, or cheerfulness of countenance, when manifested in a dream, literally foreshadows a cause for such condition.

DUCKS.—Ducks seen upon the water or to be in pursuit of ducks, has reference to the promulgation of some idea or doctrine—teaching the public.

EGGS.—The gathering or finding of eggs is supposed to signify success in some enterprise or pursuit, but the condition of the eggs, or what was done with them, must, of course, be duly considered in the interpretation.

EYES.—In dreams which have reference to the physical system, the eyes have reference to the vital principle of life; but there are other dreams in which the eyes represent a claim to perceive and understand spiritual things.

The Four Beasts described in the Apocalypse, the symbols of the classification of religion into four stages, appeared full of eyes before and behind, because their ruling idea was a claim to perceive and to understand spiritual things.

EMIGRANTS.—I have known the appearance of people with emigrant wagons to represent an election campaign.

FOREIGNERS represent foreign governments and strangers; they also represent those who are foreign to us in sentiment or belief.

FRIENDS (or ENEMIES), when seen and recognized in a dream, represent that for which they have been mostly distinguished for, in our minds. If the person seen was distinguished for being a quarrelsome neighbor, the dream will foreshadow a quarrel between neighbors, or if he is distinguished for success in a certain pursuit, the dream will foreshadow success in that pursuit, but if the person seen is mostly distinguished in the dreamer's mind for having recently died, he may foreshadow death, etc.

FRUIT.—It has been said that fruit out of season signifies luck without reason, but I have not yet proved the truth of this proverb; but from such facts as have come under my observation, I think fruit at anytime may signify honors or rewards, and especially so when blackberries appear to be put into one's pockets.

GEESE.—Flying geese may represent our hopes or anticipations. When they fly beyond our view it signifies disappointed hopes. To capture a fat goose signifies acquisition of property.

IRON represents moral strength in the matter which is the subject of the dream.

JEWELRY has reference to educational accomplishments or trained acquirements. Ear ornaments have reference to instrumental music; other ornaments, such as lockets, may have reference to vocal music or other acquirements.

MOON.—The moon represents the literary and scientific light of the world, and sometimes the individual who diffuses that light. I have found one exception to this definition. It is in one of the dreams of Joseph, son of Jacob, and may be found recorded in Genesis, chapter xxxvii, verse 9. In that case the moon represents the mother of a family.

OWLS represent obscurity and things hidden or lost.

PEARLS are said to signify tears, but I have had no opportunity to test the truth of that definition.

POSTOFFICE.—To dream of entering or being about a post-office signifies business in which there will be much correspondence.

POWDER.—One who dreams of carrying powder should look well to his business for he will be in great danger of financial ruin.

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

SCYTHE, or SICKLE, signifies the ending of something, such as the winding up of a certain business, or the ending of the wicked ways of the world. St. John saw an angel with a sharp sickle, with which he commenced the moral harvest of the world.

CLOUDS.—White clouds represent religious ideas, or the coming forth of happy events; but dark clouds foreshadow political or financial dangers, or other serious troubles.

SWIMMING signifies a public career, such as a writer or lecturer.

CARDINAL POINTS.—Going east signifies the pursuit of an object. That which comes from the east is good and true, but that which comes from the west is ill or false; to go north will be success. These definitions should be more thoroughly tested.

TO CANDIDATES AND POLITICIANS.

Candidates for office, and politicians generally, like other classes of persons, are susceptible to the influence of dream inspiration; therefore, we may suppose that they have recently had many dreams foreshadowing the result of the present election campaign, and they undoubtedly will continue to receive such dreams until after the result of the election is made known. Such dreams, taken singly, would in most cases leave the result still in obscurity. But with a considerable number of them considered together we have no doubt but the result might be accurately forecast. A collection of such dreams would certainly afford amusement and instruction when examined by the rules of interpretation.

Gentlemen candidates and politicians, there are some dreams upon the subject already in; please send us some more, and we will endeavor to figure out the result.

REV. GRAHAM TAYLOR, the Chaplain of the Connecticut Senate last winter, after offering prayer in the Senate on the morning Ex-Governor Hubbard's death occurred, was approached by one of the old door-keepers, George O. Jeffries, of Meriden, who complimented him on the felicity of his language in referring to the public bereavement. "It was the gem of the session, sir," said Jeffries. The Chaplain, with some embarrassment, remarked: "It is a difficult task, I find, to address the Almighty and interest the Senators at the same time."