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SPIRIT AND LIFE.

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BY PROF. W. H. CHANEY.

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In a private letter Brother Monroe proposes some questions which I will try to answer. I thank him for calling my attention to these points, for I observe that I did not make them so clear as I should have done. My fault arose from a desire to condense, forgetful that the general reader was not likely to have thought upon these topics, in the same channels as myself, and therefore would not comprehend the meaning I intended to convey. This is a fault with many who write upon science, and although I try to guard against it, discover that I occasionally forget myself. Brother Monroe says:

“Spirits have testified to certain alleged facts in the philosophy of materialization; but it is not a fact that other persons of a different phrenological development, might receive communications contradicting that which has been given you?”

Most assuredly. There is no fact connected with spiritual phenomena so well established, according to my observation and experience, as that communications are as contradictory as the dogmas of religion put forth by the different theologians. Spirits are just as much finite as mortals; the difference between them is not in *quality* but in *degree*. Spirits seem to me as much given to lying and deceiving as mortals, and I often tell them so, especially when they attempt to teach false science. Spiritualists who are endowed with large marvelousness are too much inclined to rank spirits with the infinite, blindly accepting all that a spirit says as authority, as much so as the various religion-

ists, the Buddhists, Hebrews, Mahommedans, Christians, Mormons, etc., accept, without question or criticism, all that they find in their sacred books. If this is logical, then *Reason*, the perfection of finite intelligence, was bestowed upon man in vain. If I quote from the Veda, the Zend Avesta, the Alcoran or the Bible, I do it by way of illustration or corroboration, but not as authority. The same when I quote what some spirit is represented to have said. According to my system of logic there is no one fact that can be *proved* from any of these sources. It cannot be *proved* by the multiplication table, that two times two are four, and I should never introduce that as authority in mathematics. Truth must be proved upon its own merits, or not at all. The editor adds:

“Can all be under the same delusion, without exception, or partial delusion? If so, it would account for many of the mysteries which have passed under the name of jugglery.”

I think not, as a general rule, notwithstanding I have observed it in a few instances. Jugglery is a “slight-of-hand” performance, having no relation to the mental phenomena in which psychometry, magnetism, spirit communion, etc., are manifested. A powerful magnetizer, like Laroy Sunderland, may induce the mental phenomena which is closely related to what is called “materialization,” having no more relation to jugglery than a pig-pen to a yard of calico, yet most persons would say that it was only a “trick.” What Dr. Sunderland does belongs to the domain of science, like the phenomena misnamed “materialization.” Brother Monroe further suggests:

“But I do not see the necessity of a true material form in the object ‘grabbed,’ if your theory is true. If the appearance is an illusion, the ‘grabber’ would be under the same delusion as others, and the apparent object would dissolve before him, as some observers claim the spirits have done in their grasp or in their presence.”

Herein I find myself entirely misunderstood. Jugglery oftener passes for spirit manifestation than the genuine manifestation of psychic force does for jugglery. It seems to me that fully one-half of the public mediums will resort to trickery whenever they fail to get real manifestations. They are tempted to do this because they are poor, often in want of the necessa-

ries of life, and for them not to deceive may mean not to eat. Besides these, who have brought reproach upon the cause, there are many who possess no psychic power whatever, and who do not even believe in the real phenomena, but practise jugglery in the name of spiritualism. Among these are found the most marvelous "materializing mediums" so-called, in this or any other country. It is the pretended medium, or some hireling, who has been trained for the purpose, that personates a materialized spirit. People who conduct a show of this kind always have a horror for "grabbers," and there is always some one on the watch to assault the "grabber" and protect the bogus spirit. Sceptics have become aware of this, and now, when they intend to "grab," they have confederates at hand to protect them from the protector of the spurious ghost. It was to these tricksters that I referred when I said that in every case of "grabbing" a material form had been found beneath the spirit robes.

I have occupied much more space in these explanations than I had intended, but hope it may not prove unprofitable. I will now enter upon a consideration of the topics intended to be discussed in this paper, namely: Spirit and Life.

I have previously shown, and I think conclusively, that spirit, as an entity, has no relation whatever to matter. I have also shown that mind is nothing but an effect—a manifestation of the action of the brain—and that without *action*, even the brain is powerless to produce mind. Therefore spirit has no more relation to mind than it has to matter. I shall now endeavor to show that spirit has no relation to life, by considering what life is. As I *think* upon this subject it is quite clear to my mind, but I lack confidence in my ability to make it clear to the minds of the readers.

Life is an effect—a manifestation of the action of the blood—without which *action* there can be no life. Life is to the blood what mind is to the brain, with the distinction that while the mind is both a cause and force (although itself an effect), life seems to be principally a force. It requires a hundred pounds more power to tear the muscle of a living than a dead man. This proves life to be a *force* but not a *cause*. Technically speaking life does not *cause* anything. True, a live man can act while a dead man is incapable of action. But the action of the

blood is the true *cause*. I fear this may not be understood as I intend, and will illustrate it by a familiar comparison.

You enter a large manufactory. In one department is a gristmill; in another a sawmill, etc. You observe that the power (force) that drives the saw is derived from a certain main shaft, which shaft is moved by the action of steam. Also the power that drives the millstone is derived from the same main shaft. This shaft is a *force* so long as the action of the steam continues, but does not, technically speaking, cause the millstone to rotate. If the shaft *caused* the motion of the millstone, then the latter would continue to move without the action of the steam. Life may be compared to that shaft. So long as the action of the steam is continued the shaft will turn, the saw move and millstone rotate; but the moment the steam ceases to act they all stop; in a word, *they are dead*. So, too, while the blood acts, life (the main shaft) is apparent, the nerves telegraph to the muscles, there is action of the mind, movement of the muscles, etc., yet all stop the moment the blood ceases to act. (I mean the arterial not the venous blood.)

Life depends solely upon the healthy action of the blood. Our next inquiry will be to ascertain the conditions under which the blood may continue to act. These, to the anatomist, are numerous, yet I shall speak of but one. The venous blood is loaded with impurities. It exercises no part in the office which the arterial blood performs in sustaining life, and if sent out by the heart without being purified, life would almost instantly cease. Oxygen is the important factor in the problem of purifying the venous blood. Hence, life (of lung breathers) cannot be maintained without oxygen.

In the August number, pages 236-7, Brother Monroe remarks:

“The mind might, or might not, be material, but the thought, which can only be the product of the mind, cannot be material.”

Let us see if this is a logical statement. Mind is a generic term; thought is a specific. The mind does not produce thought any more than thought produces mind. Thought is one of the divisions, so to speak of mind, as *wheat* is a specific name for the generic term *grain*. Hope, fear, despair, remorse, etc., may be

considered as specific names under the generic title of mind, the same as capes, islands, promontaries, peninsulas, etc., are specific names under the title "continent." They are not so much produced by the continent as the continent is by them. The same may be said of the divisions of the mind. They do not "produce" the mind, but are constituent parts of it, for without these "parts" or divisions, there can be no mind. Therefore it follows that the mind cannot be material unless its "parts" are material. Although thought is a specific term as related to mind, yet thought is generic as related to hope, fear, despair, etc. The word "passion" is generic as it relates to love, hatred, revenge, etc., yet specific as related to mind. Thus we see "they are all in the same boat," all are material, or none are material.

I had intended answering other objections made by Brother Monroe, in the August number, but must defer it for some future occasion, since there are other considerations that belong to this paper which has already passed the limits I had intended.

I will offer some proofs in support of my declaration that "the action of the blood causes life. In June, 1667, Denys, of Montpellier, injected the blood of calves into the veins of a young man who had been weakened, become torpid and slightly dropsical in consequence of repeated bleedings. The first operation restored him to perfect health. We see from this that the blood, even of an animal, will set the machinery of life in motion, including thought and all mental manifestations. Therefore those who claim that the mind is the immortal part, cannot logically deny immortality to the calf, since his blood can generate mind.

Dr. Leborde, a French surgeon, injected arterial blood into the head of Campi, an hour and half after execution, when the mouth appeared to take a living character. The eyelids were raised and the pupils contracted when light flashed upon them. The doctor had made an orifice in the skull, and it was seen that circulation was momentarily established in the intellectual convolutions. From this we perceive that blood is the motor that sets in motion all the intellectual machinery. Campi's head was like a waterwheel from which the current of water had been forever turned off. The wheel was silent and motionless, it was as dead as Campi; but before decomposition had injured it, some

water was poured upon its buckets and a slight movement was detected, as though the poor wheel was trying again to revolve.

Recently, M. Brown-Sequard beheaded a dog familiar with his voice. Then he injected the blood of another dog into the arteries of the dead head. (No reference to an editor who travels on a free pass). The head instantly became animated; the eyes opened, and when the professor called the dog by name, an attempt was made to answer by a caressing look. Facts like these in support of my position, outweigh all the theories which spirits, whether in the body or out of it, could put forth in a thousand years. In the face of these facts I could not credit the statement of a million spirits who unitedly declared that it was the life, or the spirit, or even God himself, that caused the action of the brain, which generates the mind. I should still insist that it was the action of the blood.

PORTLAND, OREGON.

THE GOD IDEA.

BY DR. LA ROY SUNDERLAND.

“It was through Abraham’s special faith that God made a special revelation of his individuality; and this revelation was not made through Abraham’s instincts, nor through his abstract meditation, nor through his extactic vision.”—*Semitic Monotheism; Chips from a German Workshop*, by MAX MEULLER.

And such is the tribute paid by one German scholar to the barbarian idea of a personal myth in the sky. Nor is this the first of the kind, nor will it be the last, which scholarly men will, perhaps, yield to ancient mediumistic ideas.

When Science and Nature’s order became ignored by old or new forms of “special faith” in myticism, the balloon is swelled with gas, and men kneel in worship to ideas evolved from their own brains. And here is another “chip” from the same German workshop:

“There is no subject more absorbing than to trace the origin and the first growth of human thought. The growth of language is continuous, and by continuing our researches backward from the most modern to the most ancient strata, the very elements

and roots of human speech have been reached, and with them the elements and roots of human thought."

But Meuller has not shown in what sense humanity can now be truly said to have "grown, by adopting old barbarian ideas of "gods" or "ghosts," while he yields a *growth* to language and human thought. Are not the roots of language to be found in the Bible, nay, in the beginning of all creation? The very first words in the first chapter, and the first verse, of that old Jewish book affirms a *plurality* of gods in opposition to Max Meuller's monotheism! Hence the first "special revelation" gives us E-LO-HIM, "god," two or two thousand as the number, who can tell? No one knows, and Meuller's "special faith" is for what no one *can* know. And if "by faith," which is the evidence fabricated in the human mind by *credulity* and *ignorance*, then there may be a million of persons in the godhead. Did not Jesus declare, "According to your faith be it unto you."

And Dr. Adam Clarke agrees with Meuller in regard to faith, but not in regard to his monotheistic idea, for Dr. Clarke says, in his commentaries on this term, *e-lo-ah*, or *e-lo-him*:

"It is certainly plural, and has long been believed by the most learned and eminently pious men to imply a plurality of persons in the divine nature."

And it is in place here to notice how much of a "nose of wax" this "saving faith" is, as it accommodates you with one god, or three gods, or ten, or ten thousand. As, if there be any such god, he has constituted the entire race, so that *he*, *she*, or *it*, can never be known.

A SNAKE AT THE ROOT.

From the bible account a serpent was at the root of human thought and speech. All popes, bishops, prophets, and preachers, are, in their functions, *mediums*, plying between the god idea and humanity. And of this class of functionaries the serpent was certainly the first. The snake was not only the first *medium*, but it was one of the three who first used human speech, and that is what Meuller must mean by the "most ancient strata of human speech," whence the god idea has sprung.

The progress of language follows the evolution of ideas. Why, then, does the philologist leave the science of this day and

go backward to the infancy of the race for an idea of God, what no human mind can know? Had Max Meuller been as well posted in psychology as he is in philology he never could have made so flat a contradiction, either of himself or the bible. For his monotheistic idea is flatly contradicted by the bible account of Abraham's entrancement:

"And when the sun was gone down (*tar-dai-mah*) deep sleep fell upon Abraham. And lo! an horror of great darkness fell upon him. And the Lord said unto him, know of a surety that thy seed shall be strangers in a strange land."—*Gen. 15-12*.

This settles the question as to the bible account of the state of trance in which Abraham got his idea of God. And the horrible darkness that fell upon Abraham overshadows the priesthood still that have inherited his faith, and who now undertake to tell us what God's design must have been in causing an horror of great darkness to fall upon Abraham. Abraham knew nothing of what God said to him until he was *obfuscated* in a state of dreamy trance; and so of other inspired writers of the bible.

And now, as the bible idea of God, as God, was originated from a state of *trance*, a state of *cataplexy*, *somnambulism*, or *ecstasy*, allow me here to show you what a state of *trance* is, both the bible and from classical lore.

In Hebrew it is, TAR-DAI-MAH: *sleep, heaviness, sluggishness*. From the root, RA-DAM: *he sank down; was overwhelmed (as in water); was asleep; overcome with sleep*. And it occurs in *Gen. 2: 21; 15: 12; Num. 24: 4-6; Dan. 10: 9*.

In the Greek it is thus rendered: EXISTEMI, or EXISTOS: *I remove out of my place, or state; I am out of my wits; am beside myself; am transported beyond myself; am astonished, amazed, astounded*. And this term occurs in *Acts 10: 10; 11: 15; 22: 17; 2 Cor. 12: 1-4*.

This idea of the trance runs through the bible from Genesis to the vagaries of "St. John, the divine." And Dr. Adam Clarke affirms, that what St. Paul uttered of his *entrancements*, evinces "the *highest* degree of divine inspiration." And but for the entrancement of Adam he never could have had any wife or child. And in that case there would have been no serpent with a *human tongue*, and by which a snake was the first of all me-

diums, ancient and modern. Nay, there would have been no cajoling and overshadowing of Mary; no Jesus born of her; nor, indeed, any humanity to be saved or damned. No gods nor ghosts, no inspiration, and no infallible church. No witchcraft, for which christians have put nine millions of their number to death upon the gallows and at the stake. And that would have been an horror of great darkness upon this planet, when no one who was *entranced* enough to see it.

And who but the devil entranced Jesus, the Christ, and hauled the second person of the christian godhead up through the air from the temple to the mountain? For you know that all, when *entranced*, travel through the heavens. And, I call on some priest to tell us by what power Jesus was *hoisted* up to that giddy height? And which person in the christian godhead was it that mediumised and inspired both Balaam and the beast upon which he rode, when by special revelation this God announced himself an ass?—*Num. 22:30*. Who was it that mediumised and inspired two thousand hogs, all at once, and thus converted, they were made *baptists* by immersion in the sea? And what was the size of the man out of whose carcass a legion of devils was cast? And was not each of those devils inspired? Which person in the christian godhead actually created four monsters in heaven near his throne, and with eyes where their tails should be, and then inspired them to shout his glory both day and night forever? Hence they are shouting still.

A popish priest, Mgr. Capel, is now lecturing about in this country, and attempting to drill Americans into the belief of his infallible church, in which nuns are entranced and mediumised by the Holy Ghost, as Mary was of old. Witchcraft is commerce with God or the invisible world. Christians, and all mediums, have commerce with the invisible world; and Dr. Adam Clarke defines witchcraft to be, "commerce with God and the invisible world."

Thus by ideas, in each mind supreme,
The entire christian world is led.
They take the evidence of things unseen,
As that old Jewish book has said.

QUINCY, MASS.

NO SECT IN HEAVEN.

SHELLEY.

“ I sing the road to bliss above,
 The different ways in which we move
 To gain a heavenly seat;
 Each stupid sect, in error bound,
 Think they the only road have found
 To paradise complete.

“ The Catholic, absolved by Pope,
 Thinks heretics deserve a rope,
 Or else the burning flame;
 Do penance at the Virgin's shrine,
 Feel purified from every crime,
 And claim a saintly name.

“ The Presbyterian sourly scowls,
 Denouncing all as guilty souls,
 Who are not saved by fate;
 Saying ‘ We're the elect, and you're the damned,
 Hell, like a walnut, will be crammed
 With God's own reprobate!’

“ The Church of England pay their tythes,
 Read their long prayers with half-closed eyes,
 And bless their King and Queen;
 They'd be nobility in bliss,
 And look on that sect and on this
 As vulgar, low, and mean.

“ The Baptist, washed in puddle clean,
 Join Presbyterians in their scream
 Against the non-elect;
 ‘ Repent! and be baptized betimes,
 Nor sprinkle babies, black with crimes
 Of Adam and his mate!’

“ The Methodists, by madness drove,
 Howl dreadful on their road above,
 Denouncing heavenly ire;
 ‘ Repent! or God will in a trice
 Shake you o'er hell like squeaking mice
 Suspended o'er the fire!’

“ The Quaker smoothly travels on,
 Thinks cash in trade is fairly won,
 And all the world are knaves;
 But he is honest all his life,
 No money gets by war or strife,
 And by the Spirit saved.

“The Shaker, dancing at the gate
Of bliss, calls Mother Ann to wait
And hear his heavenly love;
‘I’ve left the flesh and sin below,
The Devil and his works you know,
To dance with you above.’

“The Universalist will glide
To heaven, as smooth as school-boys ride
Down hill on ice or snow:
‘Huzza! my boys, we’ll all be saved,
For hell is nothing but the grave,
And there’s no future woe!’

“Amid such clamor, who can tell,
Which is the road to heaven or hell,
Or how we can be saved?
Whether by works, by faith, or prayers,
By weeks of penance, days or years,
Or cash in plenty paid?

“My counsel is, to walk alone,
Keep clear of trouble not your own,
And all religious strife;
Let madmen at each other roar,
Do good to all, both rich and poor,
And lead a virtuous life.”

AN ILLUSTRATION AND A THEORY.

An architect and builder, when about to erect a frame building, first gathers material about the place and proceeds to frame the timber, by cutting mortices and forming the tenons, etc., until he has the sills, posts, braces, girders, rafters, plates, joists, etc., all ready to put together. After the timber has been framed, and while still lying around in isolated parts, it affords no sufficient means for those who pass by to perceive the use and adaptation of every piece of framed timber there present, nor the form of the structure designed to be erected. But after the workmen, by direction of the architect, have put the pieces together, every piece in its right place, there is none left about upon the ground, for all have their use, and when every one is in its place, a grand structure appears, showing the original de-

sign of the architect, and that the said design was consistent throughout all its parts. This process may be likened to what we should do while in pursuit of knowledge relating to the human mind or search after the soul; for we wish to reduce the subject to a system of philosophy, and in place of the architect's building materials, we gather the facts and phenomena as manifested through the mind in a great variety of conditions. Among these are waking, sleeping, health, disease, dreaming, trance, clairvoyance, somnambulism, mesmerism, spiritualism in all its phases, psychology, instinct, insanity, suspension of animation, witchcraft, and all other conditions, either normal or abnormal. And we now have a record of many such facts incidentally interspersed through the history of the human race running back near four thousand years.

The classification of these facts would correspond to the work of framing the timber for the building. Then comes the great difficulty for us. The Great Architect is absent and has left the task of putting the material together to the unskilled hands of the laborers, therefore they may be obliged to construct, tear down and re-construct many times before every piece is brought to its proper place. The laborers should consult together and each give his views and his criticism of the views of others until they shall be able to place every phenomenal fact relating to the mind and soul of man, in its true place in a grand and true system of Mental Philosophy.

Then think it not presumptuous for one who wishes to stir up discussion, and whose aim is only the truth, to offer a Theory as the result of his observations, and accompany the same with the axiom that "No theory can be true which cannot be reconciled to all of the facts as manifested through all conditions of the mind."

THEORY.

Incomprehensible as the fact may seem, nature produces overwhelming evidence of the fact of intelligence independent of a material organization. This universal intelligence

" Warms in the sun, refreshes in the breeze,
Glow in the stars, and blossoms in the trees;
Lives through all life, extends through all extent,
Spreads undivided, and operates unspent."

This all-pervading spiritual intelligence is "God." His presence and intelligent designs are manifest in the cunningly contrived fangs of the serpent as well as in the brain of the most intelligent and benevolent man. Every living creature is an individualization of a portion of the all-pervading God-head acting through material instruments. The process of such individualization and its connection with its material instrument may be likened to the relations of the root and top of a tree to each other, for they are mutually dependent upon each other for their growth and individual existence.

Man affords the best illustration of the connection of spirit with matter. In him is presented the distinct outlines of a "dual" intelligence, one part of which we may designate "the material or natural mind," and the other "the spiritual mind." The spiritual mind partakes of that unerring spiritual intelligence which crops out in instinct and intuition and various abnormal conditions of the human system. Spiritual light in its various forms disappear in the development of a large and vigorous brain, like the fading light of the stars at morning dawn. In such cases, profound sleep or long fasting will bring the physical system in condition for spiritual communion.

At a certain stage in the process of growth and individualization of the human mind, the spiritual part attains to a permanent individuality and survives the death of the body. This idea we believe to be fully sustained by the phenomenal facts which are manifested in the world; but the natural mind can not comprehend the spiritual, and could know nothing of its co-partner, the spiritual mind, except through the phenomenal facts.

The spiritual mind is manifested more or less through all animated nature, but probably not sufficiently individualized in the lower grades of life to enable them to retain their individuality after the death of the body. In some persons, generally those who have a weak hold upon life, or whose physical system is not vigorous, the spiritual forces at times will predominate and produce abnormal results, manifesting effects upon both body and mind, and upon surrounding objects. In such cases the manifestations take the form of rapping, table tipping, planchette moving, impelling persons to write, dance, speak, and all

other phases known to be connected with spiritual mediums. These phenomena are generally produced by the medium's "other self"—his or her spiritual part—acting abnormally upon its copartner, the material system. In such cases questions are generally answered in accordance with the the natural mind, with the "I don't know" left out. There is, however, degrees of lucidity which, in some cases, the medium becomes so divested of the beclouded senses that he or she becomes clairvoyant and has views of matters and things in distant places; and in rare cases they go back to the realms of instinct and intuition where they bask in the fountain of universal knowledge, and bring to us the rare gems of true revelation. The spiritual mind, although beclouded and misled by the ignorance of the senses and judgment in regard to material things, yet there are points in which it possesses superior knowledge, and sometimes impels us to choose the right when we have the alternative presented. It also looks forward into the future and perceives the dangers which surround us, and being unable to overrule the natural mind while in its wakeful state it watches around our beds, and while the natural mind is resting in sleep it arranges a symbol picture of the coming event, and arouses us with a shock, leaving the picture of the event deeply impressed upon our minds.

The spiritual part of our minds has not only a limited control over its copartner in the flesh, but it has also a limited control over other individuals in the flesh, and death does not destroy the power of the deceased over those who are still bound by the flesh. On the contrary we believe the phenomena, both ancient and modern, proves that release from the body gives greater power of control; for Jesus said: "If I go not away the comforter will not come; but if I go away I will send the comforter," etc. The Pentacostal influences which appeared after his departure proved the significance of his words.

The spiritual mind never sleeps, but watches over us while the natural mind sleeps, and whispers dreams of warning or counsel to the natural mind in dreams. When we lie down to sleep with the desire to arise at a certain unusual early hour, the spiritual mind watches and awakens us at the time desired; the natural mind could not do that, because it could not note the time while resting in unconsciousness.

We have endeavored to state our points very explicit, and have substantially repeated some of them in various forms in order that we might not be misunderstood; and we have no aim but the truth, and shall therefore gladly abandon any point when there is evidence presented showing that it is contradicted by the well authenticated facts relating to the matter. We shall be pleased to have others show up our weak points, but shall insist that the evidence shall be based upon *well authenticated facts* without regard to their source.

ALYTHIA'S ASTROLOGICAL CRITICISM.

I thank this writer for what he has said, and endorse every word of it. I say this from positive knowledge. Prof. Lister was a very illiterate man. He knew but little of mathematics. He could calculate neither a "solar return" or a "direction" of any kind. But if furnished with a correct data, and if he made no mistake in calculating the horoscope, he was a good reader, barring many wild *guesses*. A hundred of these might fail and the public be no wiser, but if one was a good hit everybody heard of it. I remember one of his most remarkable blunders, which occurred in 1876.

W. S. Wood, Esq., now a resident of Shawano, Illinois, then living in Ohio, sent me the hour and minute of birth of Gen. R. B. Hayes, and asked if he would be the next president. I wrote a sketch of the general's nativity, saying he would. To show that I was not influenced by desire I will state that I was then living in Salem, Oregon, and it is well known that I supported and voted for Tilden. Mr. Wood, at the same time, sent the data to Lister, who ridiculed the idea of Hayes' election. Wood sent me Lister's work; and I discovered an error of twenty minutes in computing the right ascension of the midheaven. This error threw Jupiter into a cadent house, when he should have been in an angle. Lister gave good judgment on the horoscope he had made, but that being wrong his judgment was worthless.

Mr. Wood sent my sketch and prediction regarding Gen. Hayes to the *Cincinnati Commercial*, and an abstract was pub-

lished on the morning of the presidential election, 1876. Here was a grand failure on the part of Prof. Lister, resulting entirely from his imperfect knowledge of mathematics. Should this meet the eye of Mr. Wood I would thank him to correct any error I may have made in my statement. I heard from him last June, and he was president of the Shawano Exploring and Mining Co. I hope "Alythia" will give his views on the "Astrolabi," for I never saw the work.

W. H. CHANEY.

PORTLAND, OREGON.

DRUNKENNESS AND CRIME.

The nature of man, and the effects of drunkenness upon him is precisely the same as it was many years ago, consequently old statistics in relation to the matter are just as good as new ones; therefore from an old file of the *London Times* we offer the following "statement of facts from the Lord Provost of Edinburgh, which is of importance as showing the effect of shutting drinking shops on Sunday in diminishing crime. The act went into effect on the 15th of May, embracing in its jurisdiction a population of 165,000. From the 15th of May to the 15th of August, thirteen Sundays, there were only *twenty-seven* commitments to the police office, against 153 in 1853, and 127 in 1851; and extending the statement to the first of October, so as to embrace twenty Sundays, there were but 57 commitments against 244 last year, and 308 in 1854. It thus appears that in 1853, under the former law, the cases of drunkenness on Sunday were *four times* more numerous, and in 1851 *five times* more numerous than during the present year under the operation of the new law. The Lord Provost adds, that it is of importance to notice also, that while in 1851 there were 134 of the persons charged with other crimes, in 1853 there were 120, and in 1854 there were only 39 persons so charged, thus showing an immense improvement of statistics of crime as regards offences that are committed on Sundays.

It seems that in 1853 certain regulations were adopted by which liquor sellers who should be fined for other offenses, should not have their licenses renewed if they were also Sunday

traders in spirits. By carrying these resolutions into effect the number of public houses was considerably diminished by the suppression of many of those of the worst class.

In 1854 the new act, closing public houses entirely on Sunday, came into effect, and it appears from a tabulated statement of returns that, taking the long period of seven years, the daily average number of prisoners in August and September were respectively 605 and 610; but under the operation of the partial change effected through the resolutions of 1863, the numbers fell in that year to 513 and 506 respectively. In May, 1854, when the new act came into operation, the daily average number fell to 477. In June it fell to 227, when an absurd cry was raised by the public house interest, that this unprecedentedly low number of prisoners was owing to the undue leniency of a most excellent and painstaking city magistrate, whose turn it was to officiate in the police court that month. In July, however, under other magistrates, the number was substantially the same, being 428; and in August, those who had raised the outcry were still further put out in their calculations by the daily average number falling to 410, and other magistrates being on the bench.

The Lord Provost states, including his communication, that the people of Edinburgh have gained by the measures referred to a diminution of about 200 persons from the number usually maintained in prison at the expense of the inhabitants of the city and county, being about 33 per cent. on the average of the preceding seven years, and this at a time when the number of prisoners had been steadily increasing in the sister kingdom, owing to the increase of drunkenness."

LICENSED FOR WHAT?

Licensed to make a strong man weak,
Licensed to lay a wise man low;
Licensed a wife's fond heart to break,
And make her children's tears to flow.

Licensed to do thy neighbor harm,
Licensed to kindle hate and strife,
Licensed to nerve the robber's arm,
Licensed to whet the murderer's knife.

Licensed where peace and quiet dwell,
To bring disease and want and woe,
Licensed to make this world a hell,
And fit men for a hell below.

THE DOUBTING BACHELOR.

BINKS ANSWERS SOME OF HIS QUESTIONS.

“Will she marry?” Of course she will;
 Did’st ever see the girl that would’nt?
 True, once I did—but she was ill,
 And gave as reason—“’cause she could’nt!”

“Will she accept?”—give her a chance,
 And see if she will dare refuse you.
 I saw her at the Earthquake dance,
 From other partners did she choose you.

“Is she in love?” Not much adored,
 I grant are you in thoughts of marriage.
 But then she wants her bed and board,
 A furnished house—rich clothes—a carriage.

“Will she be true?” Oh nonsense Dick,
 To make of love, a trade in dick-er.
 A modern girl when wived, will stick.
 Like postage stamp, if you but lick her.

“What, whip a woman?” No, not you,
 I did not fpeak of aught like this—
 ’Tis to her cheek your lips must glue,
 And this a licking called—a kiss.

“Will you be happy?” Sure you will,
 The good book says there’s joy in giving—
 And when comes ’round your yearly bill,
 You’ll see the bliss of wedded living.

Well—go ahead poor doubting soul,
 You know she’ll quickly answer—“yea,”
 And when you marry—who’s the fool
 If she don’t promise to obey,

A DREAM OF WEALTH.

Walnut Grove, in Walton County, is enjoying a remarkable sensation. Among the most respected residents of the place is Miss Laura Shelnut, who has passed the meridian of youth, but remains an active participant in society events. About a week ago she had a dream. Before her eyes was spread the panorama of the surrounding country. A young man, elegantly dressed, and ornamented with a red neck tie, stepped up to her, and pointing out a certain spot, told her to dig and wealth would be hers. Just then she awoke and the young man was gone, but the memory of the dream so troubled her that she slept no more that night. Last night the dream was substantially repeated. So great an impression did it make that she arose and went to bed no more that night. The third night she again had the dream, which so impressed her that on the following morning she went out and sure enough, at the designated spot, about three feet under ground, she found a small tin box filled with coined gold. There are witnesses both to the finding and digging up of the box of gold. The whole community is excited over finding the treasure.—*St. Louis Globe-Democrat.*

A MOTHER'S DREAM SAVES HER CHILD.

About one o'clock Friday morning Dr. C. Stark was called to attend a young girl who had had a tooth extracted the previous day, and who was suffering from an excessive hemorrhage in consequence. The mother said, that Thursday night she dreamt that she was holding her daughter in her lap and that the child was dying. She awoke, went to the child's bed, and found her daughter in a critical condition. The doctor was summoned and found the child almost pulseless. Her garments and coverings were soaked with blood, and he found it necessary to inject milk into her veins to stimulate the circulation. The doctor is of the opinion that if the child's condition had been discovered an hour later she would have been beyond help. The warning dream of the mother proved most opportune.—*Norwich (Conn.) Bulletin.*

A [FALSE] PROPHETESS IN THE LAND.

Immediately upon the nomination of Mr. Blaine for the presidency, Mrs. Morrell, a spiritualist medium of this city told me that he would never be president. Immediately upon the nomination of Mr. Cleveland she said the same thing of him. As her friends claim that she correctly predicted the results of the three presidential nominations, immediately upon hearing the nominations, I was curious to know how it could be that neither of the nominees of the two great parties would be President. She replied: "It seems to me as though one will die and the other be killed. She still insists upon her prophecy. On the 1st of August Mrs. Morell called upon Mrs. Fisk, a medium who claims to write under spirit control, and while there Mrs. Morrell saw the spirit of Abraham Lincoln enter the room and indicate that he wanted to write something. Mrs. Fisk was immediately controlled to write the following communication:

"When the time comes for the decision of the people upon the choice of candidates, there will be silence and mourning in the halls of Congress, for the dead will be more than the living of their number, and out of the choice the people shall make there will be no one to respond; for the reaper will have gathered the sheaves, and the hand of destruction will have swept the representatives from their places. We know the times are filled with premonitions of ill, and we would not add to the insecurity of the masses, but labor and capital must have their struggle, and the friend of the oppressed alone can endure. He who lifts his voice for the poor will be the chosen ruler, for the poor man's friend is the next in order in the history of this nation. He whose has ever been raised in defense of right will be supported by the myriad hosts upon our shore, and he will be given the highest position from the people.

ABRAHAM LINCOLN."

This prophecy points to Butler as the next president, a result wholly unlooked for at the time it was made, and even now expected by only a few. Its publication by you will interest many of your spiritualist readers as well as many friends of Ben. Butler.

Yours truly, DAVID S. WHITE.

NEW YORK, Oct. 3, 1884.—*New York Truth Seeker.*

REMARKS.

During all times the human mind has been moved by inspiration from the great fountain of intuition, but the reception of absolute truth should not be expected unless the action of the natural mind is suppressed, either in apparent death, unconscious trance, profound sleep, or other condition in which the action of the natural mind is wholly arrested. There are many abnormal conditions of the natural mind in which it becomes more or less influenced by the spiritual; but our hopes, fears, prejudices and familiar associations in such cases generally distort the inspired truth beyond recognition. Such is the case with the majority of mediumistic predictions, and such will undoubtedly prove to be the case in the foregoing one. Such absurd statements followed by failure must have a tendency to bring all claims of revelation into disrepute.

ELECTION DREAMS OF G. L. E.

A REPUBLICAN OF TENNESSEE.

To the Editor of the Dream Investigator :

“I had a dream the other night; yes, in fact, two of them, and I want to give them to you to meditate upon. I had been in company of Mr. R. (who is a candidate for the legislature) to speak at a political meeting in the suburbs of our city. I did not get home till one o'clock on the following morning, and after retiring and falling to sleep, I dreamed that I was crossing a high bridge over a tolerably rapid river. I was on a train, and as I peered over the side I noticed the bridge was shaky and many of the timbers were gone; in fact only just the two pieces which the rails laid on, were left in the last span of the bridge. I got over in safety and met a lady acquaintance whom I was glad to see. (I don't recollect who she was). The banks around us were green and smooth, and the train just going out of sight, when another train came in sight going the opposite direction

and on a different track, but over the same perilous bridge which we had just crossed. I rose in alarm, but before I could move the new train (which was loaded with people, all men) ran onto the bridge, which was crushed beneath the weight, the hind cars ran onto the front ones, and the roofs of all of them were crushed in, even the last car which was on the top, had its roof crushed and its windows broken out; and there was a mingling of legs, arms and human forms in the wreck. I remember having a feeling of relief as I looked at it. I then awoke.

“I soon fell asleep again and had the following dream: I thought I was standing on the side of the market-place (public square in our city) in the center of which was a raised platform, like that at Fountain Square in Cincinnati. I then thought that Mr. R. (our candidate for the legislature) came upon the platform and began to speak, but before he had spoken many words, a very well known farrier here in the city, came out of his shop with his apron on, and his face flushed with anger, and having a heavy hammer raised in one hand in a threatening manner, and rapidly approaching Mr. R. When they were near together they stood for a moment in heated discussion — the farrier very much excited and angry, while Mr. R. was cool and unmoved. Presently the farrier returned rapidly to his shop, and Mr. R. remained standing as before. The strange thing about it was that while I thought Mr. R. was making a speech the market-place was empty, and even I was concealed from him. But just as the farrier ran back to his shop, two persons (old acquaintances of mine living near to father's), appeared at my side dressed in uniforms. We spoke a few words and the whole vision vanished.

“There were two incidents in connection with the above dreams that I don't remember to have ever had impressed upon me in a dream before, and that was directions. In the first dream the train that I was on crossed the river from east to west; while the train that was wrecked, was going from west to east, and the broken place in the bridge was just at the western end of the bridge or tressel. The incident in the other dream was that Mr. R. was on the south side of the square (or market-place) while I was on the north side, and the shop which the farrier came out of was on the west side.”

REMARKS.

To make a positive prediction based upon the foregoing dreams would be a very unprofitable work, since one failure before the public would overbalance a very large number of successful predictions. And in this case the two great political parties are so evenly balanced that a prediction of the result of the election, if successful, would be regarded as only a good guess, and not as a test of the science of foreknowledge.

The subject of the election differs from most other subjects of dream revelation in having the basis for a prediction so nearly within the scope of the senses and judgment; and also from having but one alternative point, and that, in the present case, according to the senses and judgment, bordering upon the doubtful; whereas most other subjects or events which are foreshadowed, have many points wholly beyond the scope of the senses or judgment; and in such cases a true prediction amounts to a full demonstration of the possibility of truthful revelation. However, in the case under consideration, we deem it our duty to offer a few suggestions in reference to the matter, and refer our readers to rules which we have previously published, and which are applicable to the case.

In the first place the rule is: Excepting accidents and very unexpected events, the subject of the dream will be that which has recently been the chief subject of the dreamer's waking thoughts; therefore when considering the circumstances under which the foregoing dream was experienced, we need not doubt its proper application to the present election campaign and its results.

Being on a high bridge or other place from which one might fall, signifies danger; and the same was signified by the unsafe appearance of the bridge; but from the fact that the dreamer passed over in safety, and the other train coming on a different track and from an opposite direction, I have no doubt but he has concluded that his party would be successful in the presidential election, and that the democratic party was typified by the train which went to destruction at the bridge. But we think such a conclusion is not clearly sustained when we consider all of the facts and surroundings of the dreamer. He was interested in

the presidential election, and also in the election of his state and legislative district; especially in the latter, because the candidate was his relative and law partner, (as I chance to know). Therefore we infer that the train which he rode had reference to the success of his party and law partner in his legislative district, and that the train representing the presidential election would probably appear upon another track, although of the same political party. We would also add that trains running in opposite directions, when the cardinal points are a distinct feature in the case (as stated in this case), may not necessarily signify opposite parties, but may represent two forms of one party, one of which is running to success and the other to defeat. Therefore the direction from which the dreamer's train came from, as well as the safe passage over the bridge signified success, and the direction which the other train came from, as well its destruction at the bridge signified defeat to the party it represented, though it might or might not be of the same party which was successful in another matter and represented by the successful train going in an opposite direction. Under the circumstances as related by the dreamer, we believe his dreams would only have reference to his own party, and this idea is corroborated by the dream of T. W. B., the Butler man of New York, given on another page. His dream had reference to the Butler party, and no other.

Mr. G. L. E.'s second dream we believe also signified success for Mr. R. in the legislative contest.

POLITICAL DREAMS OF T. W. B., OF N. Y.

To the Editor of the Dream Investigator:

Sir:—I will relate two or three of my political dreams, and I will first say that I am a Butler man and anti-monopolist.

The first dream is this: My mother was sitting in the front stoop, myself and hired man standing on the ground in front, all facing the east. At once my attention was drawn to the sky in the east. About half way to the zenith was an Indian mounted on horseback going north, with bow and arrow drawn, and a long flock of crows following after, extending far to the south.

Then I looked again and said: "I wish I had my field-glass." The scene then changed, and I saw a former hired man come out of the grain barn dressed in zouave uniform. This dream made a deep impression.

Second. The next dream is as follows: Looking ahead of me I saw a few gypsies and I said they could foretell the future. Coming to them they were in a hog-yard where there were some store hogs. The scene changed again. Butler was driving the hogs north through a narrow path which had a board fence on each side with regular openings. Myself and my brother were guarding the openings, one of us on each side. Benjamin said if he could get them through there he would thresh his way up north. We got through safe.

Third. The next I stood on the northwest shore of a large body of water bordered by a large piece of woods on the west, and I saw two dead bodies on the water in front of me, and could not discover who they were. My mother appeared to the right and a little behind me and pointed back to the north to a banner, on which was inscribed "June 5th, 1884." Then I saw the bodies up in the air above the water, and I sailed up there to come down in the water and was submerged, then came back again on the north shore where there was a man. This was an unpleasant dream.

The three next preceding dreams experienced and reported by Mr. T. W. B. have reference wholly to the rise and progress of the Butler party and parties and their defeat in the present presidential campaign, and to no other party.

For one to dream of the presence of his mother signifies misfortune, and the gentleman's mother appeared twice in these dreams. Dead bodies upon the water also signifies moral or political death. But that is, of course, what that party expects in this campaign.

The mounted Indian with his bow and arrow represents General Butler.

Birds flying represent ideas. The immense flock of crows following the mounted Indian had reference to the numerous reform ideas which are entertained by the numerous members of the Butler and anti-monopoly parties.

Dress represents title or profession, consequently the man

who came out of the barn wearing the zouave dress represented the labor organizations which united with other branches of the Butler party.

Butler is typically confined within a narrow passage between two great political parties as represented by the passage between the two fences.

There was another point connected with the third dream which signified misfortune, and that was an unpleasant feeling at the end of the dream.

The inscription of "June 5th, 1883," pointed out by the mother signifies defeat for him who was nominated on that day (we don't remember the date of Butler's nomination). If one had dreamed that his father had pointed to that, it would have signified success.

The hogs may aptly represent all parties, and Benjamin will find a heavy job in driving them in the direction which he wishes.

ELECTION DREAMS OF A. P. M.

A REPUBLICAN OF MINNESOTA.

To the Editor of the Dream Investigator :

I have frequently had dreams foreshadowing the result of political campaigns, in which I was engaged, and the dream has always proved to be a reliable "omen."

A few years ago I took an active part against a candidate who was quite noted for his "machine" methods. Two weeks before election I dreamed that I was seated in a beautiful little row-boat, rowing along easily in a canal with banks two or three feet high on each side. Suddenly a large canal-boat appeared behind me, and in a moment my boat was lifted to the tow-path and the large boat passed me and stopped. The name of the boat, I noticed, was "Machinist," which was painted in a curve on the stern, and I remember thinking in my dream what a singular name for a boat. Before the day of election I had read my dream aright. I concluded that the row-boat represented my own party, and the large boat the "machinist's" party, and

that we would be defeated. This was a correct "diagnosis," for the "machinist" won.

Again, quite recently, I dreamed that I was in a manufacturing city. Opposite to me was a row of brick buildings, two and three stories high, which seemed to be boarding houses for working men. The windows and doors seemed to be filled with men of all nationalities and races, and all seemed to be in high spirits, singing, laughing, and calling to each other, and those at the upper windows seemed to step out into the street as readily as those on the ground floor. Next I saw a high tower, on the top of which was a square building which I saw was a factory of some kind. The men were gathering to begin work, and the singular feature was that they came on wings. The air around the building was filled with operatives, and off to the west there was a great flock, like a flock of birds, coming on wings. Here too, I noticed they all seemed to be in high spirits.

Does this refer to the political movement of the workingmen, or has it some wider significance, if any?

In regard to A. P. M.'s last dream, the building represented national politics, and the people in the several stories of the building the several political parties. Those occupying the ground floor would represent the successful party; but there was nothing in the dream to show which that party was.

In the next scene was a high tower or monument, with a building upon the top of it. This aptly represents one of the presidential candidates, and the political organization which has staked their success upon his monumental reputation; and from the comparative national reputation of the presidential candidates of the two chief political parties, we must infer that the monument has reference to James G. Blaine. We would also infer the same from the fact that the dreamer is a republican and therefore, in accordance with the rule, his dream would have reference to the fortunes of his own party.

We have noticed, in many political dreams recently sent in, that there appears a factory with machinery and workmen. This aptly represents party organization and political machinery, and the workmen seen about those factories represent the political wire-pullers.

Things seen in the air have reference to the mind, and the workmen coming to the factory through the air, represent the attempt to control the public mind and manufacture public opinion.

But yet in this there is nothing which enables us to point out the party which will be successful in the approaching election, unless it be the direction from which the men were seen to come; and it is seldom one dreams of direction in relation to the cardinal points of the compass, and it is very singular, too, that of six dreams relating to political affairs recently sent in by three gentlemen, residing severally in Minnesota, New York and Tennessee, every one of them have the cardinal points described as a distinct feature. One of the gentlemen remarks that it is the first time he remembers to have had the direction so impressed in a dream. Therefore we must infer that the direction is an important factor in the matter.

We gave a partial definition of the cardinal points in the September number of this magazine. We would not change that definition but would add the words, "or unsuccessful" to the definition there given.

If that conclusion be correct the foregoing dreams relating to the presidential election auger ill for the republican party.

REMARKABLE DREAM EXPERIENCE OF MR. P.

Mr. Editor:—The following dream I had on the night of July 14, 1861:

I thought that I was in a city thirty miles from my residence, when, without any reason for so doing, I passed into the outer hall of a schoolhouse, when a young lady with a book shut over the thumb of her left hand, came from the schoolroom smiling, and extended her right hand, which I took in mine, when she said: "Excuse me, but as I saw you passing I thought I would speak with you. My name is M—— M——. Eight years ago I lived in L. I am twenty-five years old. I taught school there for years. I like teaching, and am teaching now. Cannot stop long. Miss S——, who is teaching the school in your district, is a cousin to me. Please tell her of meeting me.

Describe me to her and see what she will say, and I will meet you again sometime." With this she returned through the door from which she came. I was leaving when I awoke.

Miss S. was from L., and was teaching the school in my district in a country town. I had seen her a few times but was not acquainted with her, and never had known that any such person as M. ever lived. But the whole matter seemed so real that a few days after the dream I told Miss S. that a few nights ago I had a curious dream, which I would tell her. Accordingly I gave her a narration of the whole matter, describing M. very particularly. S. said, "Did you ever know Miss M.?" I said no; I don't know now that any such person ever lived. She said: "Well, that is strange. M. was second cousin to me; she died eight years ago in L. She was twenty-five years old when she died; was a schoolteacher after she was fifteen years old, and was liked very much. You have described her perfectly, hair, dress, and all, better than I could have done from my recollection of eight years ago."

In conclusion I will say that no such schoolhouse existed as I entered when I met M., or I never could find it afterwards. Were I a portrait painter I could even now paint M. as well as though she sat before me in the body. This dream is similar to many others that I have had, only in this instance I did not know till I conversed with Miss S. that M. had ever lived only in my dream of her.

My theory of these clear, vivid dreams, is this: that under certain conditions the spirit occupying a physical body may go out while the body sleeps, meet and converse with others who have taken a final leave of their old bodies. It is one of the tangible links that establishes to the dreamer the fact of a continued life after the death of the physical body. Many assume to believe a great deal, but real knowledge comes from individual experience, little by little though it may be.

BOSTON, October 21, 1884.

P.

REMARKS.

We are not personally acquainted with Mr. P., but judging from the correspondence which we have had with him we have no doubt of the entire truthfulness of his statements. He is the

same Mr. P. who foresaw the great fire in Portland, Maine, in 1866, with many of its incidents, more than five years before it occurred, as published in our April number. He dreams right to the point, with wonderful clearness, and in a manner which throws the theory of "chance" and "coincidence" entirely out of the question, and compels us to doubt some other theories which have not been so severely tested before.

Sceptics dare not come forward with a square charge of falsehood against such cases. They prefer to ignore all such, and answer by repeating some old worn-out cases where some mistake or fraud has been discovered. But the rider of the white horse is abroad in the land, and the sword which proceeds out of his mouth is compelling many to yield.

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 :

TEACHER.—To dream of a school teacher often has reference to any teacher, lecturer, preacher, inventor or teacher, upon any subject designed for the instruction of the people.

COIN, has reference to business, and good or ill is signified by the quality of the metal, or the condition or manner in which it is seen. The reception of gold coin represents the greatest success ; and copper coin falling to the ground, represents worthlessness or loss.

CROWN.—A crown has reference to victory or power.

MONUMENTS OR COLUMNS, has reference to long established customs, systems of practice, religious creeds, or honors to individuals.

MONEY.—Paper money has reference to business matters on paper. (See COIN).

WATERMELONS, have reference to business, and there is a disagreement in the experience of men in regard to its signification, some saying they represent success, while others say they represent success, while others say they represent misfortune.

VELOCIPED.—To dream of riding on a velocipede or bicycle has reference to a single-handed enterprise. The measure of success in the matter must be determined from the surroundings.

WASHING.—To dream of washing the hands has reference to the riddance of some difficulty; but to dream of washing clothes foreshows a death.

OXEN OR OXTEAMS, so far as investigated, have been found connected with misfortunes in business or other matters. But grazing cattle signify prosperity.

FAMILY.—May represent the judicial officers, the public force, a political party, a society, or the like.

SEA-SHELL.—A sea-shell represents a subject which has required much study for the development of its truth.

THUNDER represents threatening diplomatic relations between nations.

TUMBLERS, and other glass vessels, have reference to theories in regard to spiritual things, and to new discoveries in which there has been great mental effort.

WELLS have reference to obscure subjects in which great depth of thought and mental comprehension is required.

WHIPPING.—The exercise of moral force by which the action of one person is controlled by another, is often represented in a dream by one whipping another.

WHISPERING has reference to confidential matters, and sometimes to matters which fail to attract the attention of the public.

WORMS may have reference to business which is going ill, or it may have reference to difficulties and disagreement between men.

UMBRELLA.—An umbrella has reference to defence against slander, scandal or persecution.

WINDMILL.—A windmill represents an extensively advertised scheme for swindling the public; a lottery or the like.

Two persons have reported dreams to us in which a lottery scheme was represented by a bright brass windmill.

CELLAR.—The cellar of a dwellinghouse has reference to the domestic relations of the family, such as the marriage of a member of the family, or disagreement between members of the family, etc.

WIFE.—When a man dreams of his own wife the signification depends much upon the mental and physical relations existing between them. If the wife be an invalid and a burden to him, she will represent a business matter which is very troublesome and unprofitable; but her appearance to him in a dream would have a very different signification while she was in good health and filling the place of a good and true wife. And whereas “man” and “woman” represent respectively “good” and “evil,” therefore to dream of seeing the wife of any certain man signifies the reverse of what *that* certain man signifies; for illustration: a man who is a physician will represent remedies for disease, but to dream of seeing and joining hands, or conversing with his wife, will foreshadow the death of one whom the dreamer is somewhat interested in. Or to dream of conversing with the wife of your attorney, would signify loss or misfortune by the law. The rule may be applied in a similar manner to all professions and occupations, every man representing that for which he is most distinguished, whether it be in a profession, occupation, crime, or peculiar trait of character, and his wife representing the evil side of the same matter. The exceptions to this rule would be in cases where the wife was the most distinguished of the two, and then she would represent what she herself was most distinguished for. We must also not forget that some dreams are not symbolical, but must be taken in their literal sense.

ERRATA.

Page 295, in No. 10: Line 11 from top, “host” for most; line 21 from top, “on” for in; line 6 from bottom, “native” for nation.

Page 296: Line 8 from top, “native” for nation; line 9 from top, “transited” for transmitted; line 11 from bottom, “with” for north.