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PROPHETIC DREAMS.

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INTERESTING PARTICULARS IN REFERENCE TO SLEEP.

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“The Rev. Stainton-Moses, M. A., in the course of some remarks on a subject which had occupied the previous attention of the Psychological Society of Great Britain, said: At the close of the interesting discussion, at our last meeting, on the paper of the president, I asked him how he correlated his theories with the facts of the existence of prophetic dreams. His reply was the merit of simplicity. He denied their existence altogether. Now that reply struck me with amazement; for, first of all, I remembered hearing from him some very curious and interesting statements as to the transcorporeal action of spirit, or supersensuous perception. If this were so during bodily activity, it seemed to me wonderful that the same power should be denied to the spirit when the conditions for its action were perfected by the repose of the body. On *a priori* principle that seemed to me illogical. Moreover, I had facts in my own experience, and had read many in the experience of others, which seemed to me to negative the president’s dictum, absolutely and altogether. Almost any book dealing however remotely, with the subject, records them; almost anybody has had at some time, experience of them. The fact is, that sleep and its phenomena are very complex. It was once mooted in a discussion of this Society whether it was possible to dream of using senses which the dreamer in his waking state did not possess and never had. Harriett Martineau tells of an old lady blind from her birth, who yet saw in her sleep, and described accurately in her waking



state the clothing of individuals. This would show that the spiritual perceptions are awake during bodily sleep, and that dreams are not merely revived cerebral impressions. Moreover, the annihilation of time and space in dreams is anologous to what we know of the action of Spirit, and leads to the belief that the Spirit is active then. The truth probably is, that many persons during sleep become conscious of spiritual influences, which they do not perceive during their waking state ; and what we call dreams are the more or less imperfect recollections of what the spirit sees and does during bodily repose. The incongruities of dreams are the blurs caused by the imperfect transfer of the picture of the physical brain. It was perfect. It is marred by copying. Many persons during sleep become clairvoyant ; many are conscious of what transpires at a distance. Many I believe, receive spiritual impressions during the training of their spirits, which they more or less imperfectly recollect on waking.

Macnish, in his *Philosophy of Sleep*, quotes a curious dream of his own, which bears on the question of clairvoyant or prophetic dreams. Being in Caithness, he dreamed that a near relation, residing three hundred miles off, suddenly died. He awoke in a "state of inconceivable terror." He wrote to inquire, and, till he heard, was in a "state of most unpleasant suspense." Three days elapsed before an answer came, and then it was to the effect that the person in question had had a fatal attack of palsy the very day on the morning of which he dreamed his dream. He was in a perfect state of health before the stroke. It came on him like a thunderbolt.

The death of Perceval, the chancellor of the exchequer, was foretold by a prophetic dream, thrice repeated to Mr. Williams, of Scorrier House, near Redruth, in Cornwall, on the night of May 11th, 1812. A friend, to whom the dream was told on the following morning, recognized Mr. Perceval by the description, and shortly after news came that the chancellor had been shot in the lobby of the House by one Bellingham. Six weeks after Mr. Williams went to town, visited the House of Commons, pointed out the exact spot of the murder, and gave particulars, minute and exact, of everything connected with it.



Sir Humphrey Davy dreamed that he was ill in Italy, in a particular room, the furniture of which he noted, nursed by a young girl whose face he remembered. Some years after he was traveling in Italy, was taken ill, laid up in the very room, and nursed by the very girl whom he saw in his dream.

Moore, in his work on *Body and Mind*, relates that an intimate friend of his own, a diplomatist, had engaged a passage to America by a steamer which was to leave May 9th, 1856. A few days after the passage was taken, a lady, well known to both, dreamed of the loss of the vessel. The dream was very vivid, and was twice repeated. Circumstances prevented M. de S. from going by that particular vessel, which was lost in accord with the dream. This was told to Moore some weeks before it was verified.

Here is a case of a dream occurring to two persons. A lady, residing with her son in one of the Eastern States of America, dreamed that her daughter, then resident in New York, was taken suddenly ill. Her son had the same dream on the same night. They were greatly impressed, and compared their respective dreams, which tallied exactly. In due course came a telegram, and the mother went to New York, to find her daughter ill precisely as she had dreamed.

Not to multiply cases, which I might do *ad lib.*, these are sufficient to establish my proposition that dreams do show action of spirit, and are at times employed for purposes of warning. All that I have quoted come from authentic sources, and I might detain you for hours with experiences similar in kind. Probably the experience of most of us contains some such facts. It is so with me, at any rate, and I know many persons who corroborate that statement.

Gerald Massey, in a lecture reported May 17th, 1872, says: "On awakening up at seven o'clock my wife informed me that my mother was dead. Asked what she knew. She said she had seen in a dream the black-edged envelope put under the bedroom door. At eight o'clock the veritable letter came."

A personal friend of my own, to whom I mentioned this subject, says that she lately dreamed of a letter written to her husband from a relative with whom he had for a long time had no communication. She saw it most clearly, and noticed that it



ended on a particular spot of the third page. The letter came; she looked over her husband's shoulder, and saw the very counterpart of the letter of her dream.

The first thing that drew my attention to this matter, was an occurrence that came before me while I was at Oxford. I had a very intimate friend who was on terms of closest intercourse with me. One day he came into my room with an open letter, which he had evidently received with much concern. He told me that his mother had written in great distress, having, as he said, "Again had one of her horrid dreams." He told me that he originally had three brothers and a sister, of whom the sister alone survived. The others are dead, and before the death of each his mother had had a particular dream, foreshadowing the event and even the date. I regret that I cannot now say positively whether she had actually dreamed of the day of death, but that she had warning I am sure. In all cases the warning had been fulfilled. This letter led him to believe that his mother had now dreamed of the date of his sister's death.

Hence his disquietude. His own death he had a premonition of himself. The date is past; but he went to Australia, and has passed out of my ken. Is it strange that I believe in prophetic dreams?—*London Spiritualist.*

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## THEORIES IN REFERENCE TO THE MIND.

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P. A. Emery, M.A., D.D., of Chicago, author of many works, one of which is entitled, "Rational Dream Book," sets forth in that work the following ten propositions:

### PROPOSITION I.

Dreams are reveries or trains of thought running through the mind during sleep; and they originate in the same manner as do our involuntary waking reveries.

### PROPOSITION II.

Thought, or the process of thinking, is a succession of ideas passing through the mind, as a discourse is a succession of words.



PROPOSITION III.

These ideas, or images of things, are first derived from the natural world through the senses, and thus become natural forms into which intellectual, rational and spiritual thoughts are embodied and ultimated.

PROPOSITION IV.

This influx of thought comes through a world of mind in which exist two opposite states or conditions of being—the one normal, orderly and pure ; the other, abnormal, disorderly and corrupt ; and it is received from the one or the other by man in accordance with his moral character.

PROPOSITION V.

Like waking thoughts, dreams are largely indicative of the moral and intellectual character of the dreamer.

PROPOSITION VI.

Man has two memories, one within the other, as the soul is in the body. The internal or spiritual memory is the book of life, in which is recorded all his conscious experience to the minutest particular ; all that he sees, hears, feels, wills, thinks, says and does.

PROPOSITION VII.

Dreams that are more or less perfectly remembered occur when the external faculties of the mind are but partially closed by sleep ; especially when the external memory is partially awake, and receives the impression of the passing thoughts and sensations.

PROPOSITION VIII.

Confused, distorted, and incongruous dreams are caused by disturbing influences both from within and from without, and the quiescence of the corrective operation of the rationality. The memory also of waking experience is suspended, so that we cannot judge of the truthfulness of our fancies but know no otherwise than that *every idea* that enters the mind is the reality it represents.

PROPOSITION IX.

There are also dreams given for warning, admonition, instruction and consolation. These are caused by the reception of ideas from spirits and angels who are attendant on man as guardians. There are also dreams of an opposite character, induced by evil and malignant spirits who seek to pollute and destroy man during sleep.



## PROPOSITION X.

Another class of dreams are correspondential in character, teaching moral and spiritual truths through natural images. The correspondence may be either normal and true, or inverted and false. Of the latter kind, much the more prevalent with most people, the saying has obtained, that 'dreams go by contraries.'

We do not endorse all of Dr. Emery's Propositions, but the continual accumulation of evidence in reference to this subject, if recorded, will soon enable all to arrive at the truth in regard to them. Dr. Emery has evidently observed many important facts, and has endeavored to reduce those facts to Propositions. Such is the proper course to pursue. Let others who differ widely from him upon this subject likewise present their propositions, and let us test them all by the phenomenal manifestations found connected with dreams. By that method we need not be long in developing a true mental Philosophy, which would place Dreaming and Religion in the category of the demonstrated sciences.

Dr. Emery claims that dreams are mostly self-inspired but sometimes inspired by angels and demons. That the brain is the instrument and not the source of thought. That the mind acts unceasingly, etc.

The Doctor also says "to avoid dreams, avoid excitement." But our experience is precisely the reverse of that.

There are many Dream Books published by modern authors who claim to give definitions of Dream-language. And some of them seem to have been aware of the wide-spread conviction of prophetic truth in dreams, and to have aimed to convert that conviction into cash for their own benefit. In order to accomplish that purpose they have made many pointless statements; and statements that may be construed into anything, or nothing, as the case might require; therefore they are mostly beneath review or criticism.

Dr. P. A. Emery, whose propositions in relation to the mind and dreaming we have quoted in the foregoing, gives also a dictionary of definitions of dream-language. But we are far from commending it when we say that it is as good as any of modern times; therefore from a list of near one thousand definitions found in Dr. Emery's "Rational Dream Book," we select the following as samples for illustration:



Barn, sig. heaven, or the garner of good and truth from life's harvest.

Beasts, sig. affections, good or evil, as is the beast.

Dance, sig. the pleasantness and joy of spiritual good, or joy from the truth.

Diet, Meat and Drink, sig. meat, good ; drink, truth, *i. e.*, affections and knowledge.

Drink, sig. to perceive and appropriate truths.

Earrings, sig. obedience—consequently, things in act.

Garments, sig. truths that clothe good and higher truths.

Grass, sig. scientific truths ; natural science.

Sun, sig. celestial and spiritual love.

Moon, sig. spiritual truth, also, the Lord in reference to faith.

Stars, sig. knowledge of good and truth.

Sea, sig. divine truth in its terminations.

Smoke, sig. same as cloud, external truths ; because fire, from which it comes, sig. love ; also falses proceeding from self-love.

Snow, sig. external truth, because from water ; also, truth without good or faith without charity, consequently without heat.

Teeth, sig. the lowest natural principle of man, because they are hard and have little life in them.

Water, sig. truth in affection ; and cold water, truth in obedience without affection.

Woman, same as wife, sig. church—spiritual truths.

Now we are unable to perceive the truth of the definitions of Dr. Emery just quoted. He says much about the “good” and “truths,” but makes no application of it to illustrate any idea which he may have had in view. We cannot perceive where the evidence of the truth of these definitions are to be found ; and if found, what use can be made of them, since no dream which we have in our collection of experiences can be solved by them ; and he does not tell us of any which has ever been solved by them. In fact, they positively disagree with much of the evidence which we have in relation to them.

To us they appear to have been either founded on fancy or an experience which was too limited to be relied upon. Many of them resemble Swedenborg's correspondences, which relate to the Ideal world and to qualities, and not to real things or events. It is unproved and unproveable, and if proved would neither be valuable or interesting.



Dr. James A. Seiss, of Philadelphia, some years ago issued a very voluminous mass of matter in attempting to explain St. John's Revelations. Dr. Seiss's interpretations were similar in style to Swedenborg's. He claimed St. John's Revelations to refer to the Ideal world and things in heaven; which, if true, would be a reflection on the wisdom of the Deity in giving man such a useless puzzle to wrangle about.

Emanuel Swedenborg, Dr. Seiss, and Dr. Emery, and their school, claim substantially that all dreams and visions relate to Moral qualities and Ideal things and things in heaven. Now, we take direct issue with them on that point, and claim that dreams and visions relate to events connected with the doings of mankind in this life; and in proof of our position we refer to every dream or vision which is found in the Christian Scriptures which have been interpreted wholly or in part by men or angels of ancient times. The dreams of Joseph, son of Jacob, and the dreams of Pharoah's butler and his baker, had reference to their personal affairs; and the dreams of Pharoah, Nebuchadnezzar and Daniel all had reference either to the affairs of state or to personal affairs of the dreamer. This we know, because some of the interpretations were given by Joseph and Daniel, and others by angels.

Those which were interpreted would have been equally as unintelligible to us as the remainder if the interpretation had not been given, and therefore, the learned authors before named would have consigned them to heaven or the ideal world, amongst the remainder, if we had not their interpretation.

Though there may be some which we do not understand, yet we have no reason to deny their application to things of this world when similar ones, as far as they go, have been shown to be so applied; and when there is not a particle of evidence showing reason for a different application.

But it is not necessary that we should refer to ancient ones for proof, except to show a general rule which is not limited to locality or age of the world; personal experience has settled the fact in the minds of a majority of our race at the present day, that dreams do have reference to the events connected with the doings of mankind.



SENATOR BECK'S FACULTY.

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“Talking about peculiarities of men’s minds, I heard Senator Beck tell a queer story the other day,” said a gentleman to some friends the other night. “We were all discussing the same subject that is up now, when Senator Beck remarked that he thought a peculiarity of his brain had done him a great deal of harm in his life. ‘I first noticed it,’ said the Senator, ‘when I was a boy going to school in Scotland. I had a strict old preacher for a tutor, and with a number of other boys went to the parsonage to be educated. One night I was very sleepy and still had a long Latin lesson to get off. I tried hard to learn it, but almost before I was aware I would be dozing. At length I read the exercise through in a half-dreaming condition, and with the Latin all a jumble in my head, I went to sleep. I awoke the next morning with my brain thoroughly clear, and, strange to say, all the ambiguities in my difficult lesson were made plain, and I read the Latin without a balk. The same thing happened a second time, and I again found that when I went to sleep with a confused idea of my lesson, learning it while half dozing, I awoke with all the knotted points unraveled. It became my custom after that to read my tasks over just before going to bed, and I never failed to have them in the morning. My strict old tutor saw that I never studied, and thought one of the other boys was helping me. At length he gave me a page of Livy to translate, and told me if I did not have it for him the next morning he would flog me. He then forbid any of the boys coming near me and watched my actions. I read the lines as usual before going to sleep, and sure enough the next day I had them pat as you please. He never troubled me after that. Well, the year passed by, and I found my faculty still clinging to me, till I began to put too much faith in it and depended almost entirely upon my mysterious helper. Some time ago a phrenologist came to examine my family’s heads, and they all went wild over him. I paid no attention to their talk, though my wife urged me to give the man a trial. One day, however, he met me and was so persistent that I at length sat down to him. He said that he would examine my head for \$3, and give me a chart for \$5. I told him



\$3 was all I would throw away, and he began to name my characteristics. At length he said: "You have one faculty that is fully developed. It is spirituality. You have that faculty developed to a marked degree. You would have made a fine medium. Your mind is capable of working separate from your body—that is, it can perform mental labor while the body is at rest and knows nothing of it. You sometimes solve difficult problems when you are asleep, and wake up in the morning without knowing that you have been at work." 'Here is \$5,' said I; 'a man who knows as much as you do deserves it.' 'My strange faculty,' continued Senator Beck, 'whether it is spiritual or not, is growing weaker. I can hardly explain the action of mind during these abnormal spells. I see the lines and words before my mind's eye, and without knowing the process, or, indeed, being aware of any process, I work out the problem.'

"You remember John Sherman's anecdote of Beck," continued the gentleman. "Beck was working day and night on the Tariff bill, when a member wondered how he got any rest. 'O,' said Senator Sherman, who was present, 'Beck rests himself when he makes a speech.' A man who can work when he should rest may be pardoned if he rests when he should work." —*From the Louisville (Ky.) Courier-Journal, Nov. 24th, 1883.*

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## DREAMS OF PRESIDENT LINCOLN AND OTHERS.

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It is not generally known that President Lincoln once dreamed that he would be assassinated. While he was neither a professor of religion, nor even fixed in his belief in one particular creed, still he was fond of reading and discussing the Bible. On Sunday evenings he invariably read a chapter or two from the Scriptures, and then gave his explanation of it. One evening at the White House he read several passages from the Old and New Testaments relating to dreams, to which Mrs. Lincoln and the children gave great attention. He began to chat with them on the subject of dreams, and said that he had been haunted for some days by a dream he had had. Of course they all wanted him to tell it, though Mrs. Lincoln said she



didn't believe in dreams in the least, and was astonished at him. So he proceeded to tell it. "About ten days ago I retired one night quite late. I had been up waiting for important dispatches from the front, and could not have been long in bed when I fell into a slumber, for I was very weary. During my slumber I began to dream. I thought there was stillness about me, and I heard weeping. I thought that I got up and wandered down-stairs. The same stillness was there. As I went from room to room I heard moaning and weeping. At length I came to the end room, which I entered, and there before me was a magnificent dais, on which was a corpse. Here there were sentries and a crowd of people. I said to one of the soldiers: 'Who is dead at the White House?' He answered: 'The President.' 'How did he die?' I asked.' 'By the hand of an assassin,' was the reply. Then I heard a great wailing all over the house, and it was so loud it seemed to awaken me. I awoke much depressed and slept no more that night. Such was my dream." From that time until his sad death, Mr. Lincoln was haunted with the fear of assassination, and Mrs. Lincoln's first words after Wilkes Booth had shot him on April 14th, were: "His dream was prophetic!" The remark was not understood then, but when the story of his dream was subsequently told it was explained.—*Nashville Liberal*, November, 1883.

The foregoing dream of President Lincoln was not a symbolical one, but was a foreshadowing of a scene which was literally fulfilled. But when seeking for the discovery of the true source of dream-inspiration, we may notice a good point here. We may observe the ingenuity manifested by the intelligence which inspired the dream, presenting the facts in the form of a conversation. Mr. Lincoln in his dream seeming to ask a question, the answer of which from a symbol personage conveyed the knowledge of a great event which had previously lain buried in the sealed book of fate. There are also several cases in the Revelations of St. John in which a knowledge of the future is presented in answer to certain interrogatories, the parties of which are symbols or angels.

John E. Cross dreamed that he was chasing a stag, and was pressing him close. The phantom monarch of the glen suddenly turned at bay, and the imaginary hunter sprang out of bed and



injured himself painfully. He had a repetition of the same dream, and, springing suddenly out of bed, he fell clear down stairs, alighting on his head, and receiving injuries from which he died.

The stag in this case seems to have represented the daily avocations of life which the man was pursuing, and he seems to have been a victim to an ill-fate. The dream appears to have been inspired for the purpose of destroying, and did destroy his life.

The foregoing case furnishes a strong point in support of inspiration from demons or evil spirits; a point which we intend to discuss more fully at some future time.

There are dreams in our time which are equally as important as any which are recorded in the Bible. Many of them pass unheeded and are forgotten.

I have a friend who is a very good dreamer but a very poor believer in his dreams; consequently, but few of his dreams get outside of his own brain. His dreams generally relate to business in which his mind is chiefly occupied. But his mind occasionally makes excursions into the domain of politics, religion and great national affairs, and, in accordance with our rule, his dreams also occasionally run in a like channel. There was one which he related, as follows: "I stood on the bank of a river and there was a great tree with very broad branches standing there. On the branches of the tree there stood a man and a woman, with joined hands. The current of the river was carrying the earth away from beneath the tree, and the tree sank gradually down into the water, while it still maintained its perpendicular position. The force of the wind drove it up the river against the current, and it continued to sink until it passed out of sight beneath the surface of the river. The man and the woman maintained their position in the tree until they, while uttering a loud shriek, also disappeared beneath the water."

In this age of the world, such dreams are invariably ascribed to the wild and meaningless fancies of the unguided thoughts; while many of them are just as important as ancient ones which have been so carefully preserved.

Now let us apply the same rules to the foregoing dream that we would to all other dreams or visions, either ancient or modern,



namely: Let the running river represent the passing tide of humanity in its ceaseless march along the ages; let the tree with its many branches represent the whole system of our present civilization, including government, churches, societies, relations of labor and capital, etc., etc.; let the man and the woman with joined hands represent respectively Good and Evil going hand in hand, as we find it in our present civilization; let the wind represent the action of the human mind in its relations to the various branches of our civilization; then let us contemplate the unparalleled mental activity prevailing throughout the world at the present time. We may then be able to perceive why the intelligences of the spiritual world will reply to the inquiring thoughts of a thoughtful man by showing him a vision of the moving tide of our race undermining the old system of things, and they will soon sink it out of sight, while they will rear a better system in its place.

The foregoing is only a repetition in another form of what the ancient prophets foresaw, and which one described as old things passed away and all things had become new—replaced by the new.

I am aware that many will view the foregoing as a fanciful application of that which might be equally as well applied to other subjects; but such a supposition is a grave mistake, which ought to be perceptible from a moment's consideration. Let it be observed that I have certain fixed definitions for the nouns "River, Tree, Man, Woman, and Wind," which occur in this dream. Those definitions were not made specially for this case but for all dreams or visions, both ancient and modern, wherever said terms are found. And that number of terms with fixed definitions could not be applied to any fanciful case without a clash somewhere. A chance or coincident agreement or harmony between that number of terms so defined in an instrument of writing would be as improbable as the chance of opening a combination lock without the proper directions.

A lady of Brooklyn, New York, sends the following: Just before my son died he dreamed that he was lying in bed, and that I and a lady came in, and the lady said, "Ed. believes in St. John, don't he?" and I said, "Of course he does; don't you Ed.?" Then St. John came in and got on the bed and shook



hands with him, and said, "Now you are helped," and went away. That was a week before he died.

Shortly after my son's death, my daughter, eight years of age, dreamed that on the sidewalk was a ladder leading up to the clouds, and a Jew was attending to it. She asked if she could go up, and the Jew said yes; so she and mamma and baby went up with the Jew, but the Jew was sent down. Up there the little girl saw God standing in a beautiful place, and at one side sat my son, Edgar, and at the other side sat my son-in-law; and my child said to God, "Can Ed. and Julius come home with me?" and He said, "Not yet; but I have something for you." But she forgot what it was. Six months after that dream I lost my husband and another son. Their deaths were three weeks apart.

Another from the same lady was as follows: I dreamed that I was sitting in the back parlor one evening, with my face toward the front room, when I saw a pair of hands stretched out towards the table. I looked to see who it was, and saw my son Edgar, who had died three months before. He came to me with outstretched hands, looking well, and dressed in the same clothing as when on earth. I said "are you happy?" and he answered me in these words: "Mother, go and tell the unbelievers that the spirit can return, and in bodily form." I said to my daughter, "Run and tell all the neighbors to come, that Eddy is back with us." Then my other daughter came in with a broom in her hand, and she did not speak to him, and his face flushed up. Then my mother came in, and I saw that she was afraid, and I said, "Mother, why, do you not see Eddy? Why don't you speak to him or shake hands with him!" And she held out her hand and Eddy touched her forefinger, and she sat down next to my husband. Just then a butterfly flew in and I caught it by the wing. Then a darning-needle flew in, and I caught that also. I said, "that belongs to the doctor." I said to Ed. "I will go and give them to him." I went, and when I was calling him to come and get them I heard the front door slam, and I looked around and there was Eddy going down the street. I followed him and called to the people to look; that Eddy had come back; and when I looked for him again, the people said to me, "there, he has gone." I said, "never mind, he will come back again."



The doctor who attended my son in his last illness was going with his family to Florida. My daughter was to go with them, and the time for going was three days after the last described dream; but the dream caused me to change my mind in regard to her going, and she remained at home. The doctor and his wife went, but he died three days after he returned home.

The foregoing is not wholly in the words of the lady as sent to us; but it is substantially the same, somewhat abbreviated.

We publish these because we can better illustrate our subject by so doing. Dreams have a meaning, and we may notice in this case—what we may notice in all other cases—that remarkable events are found connected with remarkable dreams.

Members of families whose history is dotted over with remarkable events, will have remarkable dreams corresponding to them.

The lady who sent the account of these dreams has been terribly afflicted by the hand of death in her family. These afflictions have been foreshadowed by dreams to herself and other members of her family. The revelations, as is usual in such cases, was given in a language of symbols, and much obscured by coming in contact with ideas and prejudices of the natural mind.

Words heard spoken in a dream in some cases are literally fulfilled, but generally they are irrelevant, and only represent action in relation to the matter which is the subject of the dream. The latter is the fact in the foregoing dreams.

The dream of seeing the apparition of deceased persons often foreshadows death; but there are many exceptions to this rule. The record of experiences is too limited to enable us to state much positively upon this point; but we believe that to dream of seeing the apparition of one known to be living, or a person not recognized, does *not* foreshadow death; but we think one recognized as connected with religious matters, as was the case in the young man's dream of St. John in the foregoing dreams, clearly foreshadowed death. With me that opinion would be strengthened by the presence of the *mother* and another *woman* in the apartment at the same time.

I believe that to dream of seeing the apparition of a person whom we know in our sleep to be deceased, foreshadows death;



and that opinion would be greatly strengthened provided the person whose apparition was seen was mostly distinguished in our minds for having died. This appears to have been the case with the dreams of both the lady and her young daughter. Their dreams most assuredly had reference to the two deaths which followed. But with the little daughter the revelation appeared to be much mixed up with her early religious training.

A mother often represents death, as I have frequently observed, and in accordance with this idea we may notice in the lady's dream that her mother touched the apparition of her deceased son and then sat down by the husband. This appears significant in view of the fact that the husband and another son died within three or four months of that time.

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### BLOODLESS VICTORY.

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Let others write of battles fought  
On bloody, ghastly fields,  
Whence honor greets the man who wins  
And death the man who yields;  
But still I write of him who fights  
And vanquishes his sins,  
Who struggles on through weary years  
Against himself and wins.

Here is a hero staunch and brave,  
Who fights an unseen foe,  
And puts at last beneath his feet  
His passions base and low,  
And stands erect in manhood's might,  
Undaunted, undismayed—  
The bravest man that drew a sword  
In foray or in raid.

It calls for something more than brawn,  
Or muscle to overcome  
An enemy who marcheth not  
With banner, plume and drum—  
A foe forever lurking nigh,  
With silent stealthy tread,  
Forever near your board to-day,  
At night beside your bed.

All honor then to that brave heart,  
Though poor or rich he be,  
Who struggles with his baser part—  
Who conquers and is free.  
May he not wear a hero's crown,  
Or fill a hero's grave;  
But truth will place his name among  
The bravest of the brave.



## THE EFFECTS OF THE MOON UPON THE OCEAN AND ATMOSPHERE.

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Attraction of gravitation is a quality common to all bodies, and acts mutually between the earth and moon; its power in each being in proportion to the size and density of each of the two bodies.

It is a well demonstrated fact that the influence of the moon produces the ocean tides. The tides rise twice during twenty-five hours—twice during one apparent (not real) revolution of the moon around the earth. The full height of one of the tides at a given point is a little after the moon has passed the meridian at that point; and that of the other is on the opposite side of the earth at the same time,—both tides constantly maintaining their relative positions. One moving over the surface of the globe, keeping pace with the meridian of the moon; and the other traveling just equally rapid to maintain its position just opposite the first one.

The effect produced upon the two bodies by the combination of gravitation and motion, is like the effect upon two whirling balls while held together by a short chain or bar; or like two persons holding to each other while waltzing rapidly, their garments being thrown outwardly by centrifugal force. Consequently the tide which occurs just after the moon has passed the meridian is produced by the attraction of the moon; and if it is then noon, the tide will be augmented by the additional attraction of the sun, at the same time, because it will then be near the new moon. And the tide which will then be opposite to the one just described will be produced by the centrifugal force, as illustrated by the outward tendency of the garments of the waltzers.

At the full of the moon there is also high tides, because the sun acts in conjunction with the centrifugal force exerted by the waltzing of the earth and moon.

We may reasonably suppose that the tides would be greatly augmented if there were no continents or islands to bar the way to the tidal waves.



Now, the atmosphere is also a fluid, and its weight upon the surface of the earth is equal to thirty-two feet of water; it is, therefore, subject to the laws of attraction and motion; consequently the same causes which produce the ocean tides would also produce tides in the atmosphere, corresponding in time and locality to the tides of the ocean, but on a more gigantic scale, for the reasons, that the atmosphere has impassable barriers in the way of its tidal waves; and, also, because it is a fluid that moves much more rapidly than water, and consequently will respond more readily to any disturbing influence.

From the foregoing, we must infer that there are immense tides in the atmosphere; and that the greatest must occur just at two points of the moon's orbit, corresponding to the new and the full of the moon. Is it not reasonable that such a disturbing cause would show its effect in storms and a greater amount of rain-fall during a few days when the moon is at these points. If I have observed correctly, such is the fact.

We may perceive evidence of aerial tides in another form, namely: It is a fact well known in philosophy, that the act of condensing atmospheric air produces heat, or develops latent heat; while a reverse process, or removal of pressure, and consequent rarefaction of the air, absorbs heat and produces the sensation of cold.

Now, the greatest removal of pressure, and consequent rarefaction of the atmosphere, occurs about the full of the moon, because the moon then attracts and lifts it up; and, consequently, when the aerial tidal wave is not disturbed by a storm, we should have coldest nights about the new and full of the moon. Now, is it not a well known fact, that such is the case? and that, in autumn, we usually have our first frost at the full of the moon? Not because the effect is different in the autumn from any other time of the year, but because we have a more favorable opportunity to observe it at that time.

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The stove remarked immediately after being filled with coal, "I feel grate-full." "Shut up or I'll go out," replied the feebly flickering fire.



## LABOR.

The All-Wise Ruler of the Universe appears to have provided for just enough of human labor to keep our race in good health and on the road to its highest development, both physically and mentally. But up to the present time civilization has tended toward the perversion of the provisions of nature in various ways; and not the least of those perversions is the tendency toward the extremes of wealth and poverty, idleness and excessive labor. And those who are compelled to bear the burdens of excessive labor are of the class who receive the least share of its products. This state of things has been carried so far, that the non-producer, in some cases, consumes the value of from ten to one hundred dollars per day; while the producer, with an equally numerous family, is compelled to subsist upon the value of, not exceeding one dollar per day. The laboring men have invented labor-saving machinery by which more than double the amount of products can now be produced, with a given amount of labor, than formerly; but that has not shortened the days of the laborer. The number of idlers, and schemes for possessing the proceeds of the labor of others, have increased in a ratio equal, if not greater, than that of labor-saving inventions, so that that the masses are still overworked, while a portion of the wealthy are dying for lack of that exercise which nature imperatively requires from all in order to maintain their physical vigor.

Past ages have furnished no remedy against the inevitable tendency of civilization towards idleness, luxury and extravagance on the one hand, and poverty and suffering on the other. The problem is now before us in a most threatening aspect. The laboring classes are the most numerous, and possess a higher average of physical force. They are organizing their forces as they never before organized. They are frequently rising up in great strikes, and a crisis is evidently approaching.

I do not anticipate the overthrow of our present civilization; but I believe that the state of things will become so alarming that the capitalists will gladly enter into a system of co-



operation with the laboring class, and the problem will ultimately be solved in that way.

Can we reasonably suppose that mankind have reached their highest destiny upon the earth? Must they always continue to waste their energies in war, the suppression of crime, and the support of idlers, non-producers and schemers of every grade? Nay, mind as well as matter, will work up to the highest position possible to its environment.

Government is a necessity; Religion, man's hope and assurance of immortality; and Labor, man's developer, teacher, and the true source of his happiness.

The first, in its ultimate, must attain to universal republicanism and universal peace upon the earth. The second must go hand and hand with science, until man's immortality, and his relations to the spiritual world, are so thoroughly demonstrated that their truths appear clearly to all. Then all will know the Lord, from the least to the greatest. The third must result in an equitable distribution of useful labor upon all, according to their physical capacities.

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## IMPORTANCE OF SELF-KNOWLEDGE.

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“THE PROPER STUDY OF MANKIND IS MAN,”

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And the said study should include both his mental and physical nature, in all their relations to this life, and also to a future life, if there proves to be such a life.

Mankind are ushered upon the stage of material existence without individual will or choice in the act of coming; and after a very transient stay here they are compelled to go from hence, and generally without choice of the time or manner of going.

Our time is comparatively but a moment; our space but a point; just time to glance briefly around, up and down the scale of eternity, note and record a few facts of nature, and then to die; just time to marvel at the fact of our existence, and to query from whence this material universe? and whither is it tending? and for what purpose was it created? We trace minute



things down through the microscopic world, and vainly seek for the single atoms, and try to discover the mysteries of their affinities, and the source of life; but thus far we have failed to compass the mysteries which lie before us in that direction, and we turn to note things of magnitude. We trace the telescopic universe through worlds, systems, suns, and systems of suns, until the utmost limit of our comprehension of velocity, magnitude, time and space is reached, and we feel so overcome with the magnitude of the subject that we feel inclined to repeat: from whence, and whither, and for what purpose is all this vast universe? Surely not without an intelligent designer, and a purpose corresponding in magnitude and importance to this vast arrangement of means.

And whereas, mankind occupy the highest grade of intelligence amongst the creatures of this planet, therefore, in him we may reasonably look for the ultimate purpose of creation. He differs from other animals, chiefly in possessing a superior degree of intelligence, and moral and religious sentiments; but in regard to his necessities, and sufferings from disease, and the rigors of climate and want of food, nature has left him to rely upon his intelligence for the supply of those necessities.

Some claim that mankind were created perfect by the fiat of an Almighty Deity; and that they fell, by reason of the sin of the first parents, to their present condition. Others claim to have traced his existence, in common with the lower animals, in a descending scale far back into the prehistoric ages.

But these, and all other, theories held by the various nations and tribes of the earth in regard to the origin of man, must pass through the crucial tests of science, and when the facts which are accessible to man are duly considered and promulgated, the truth of the matter will undoubtedly be known, and all traditions, legends, and false theories will pass away.

But the manner of our coming is of little importance in comparison to the question of our destination. "To be or not to be," is certainly a very grave question, though some may flipantly dismiss the subject by saying, "One world at a time." But we know that our lives here, at most, cannot be long, and that if the truth of a spiritual life beyond the grave has not been fully demonstrated, neither has its negative. And while it is a



mooted question, it should receive our attention and be investigated; and if the affirmative should prove to be true, and our conduct here should have effect upon our condition hereafter, as is generally supposed, then the question assumes inconceivable importance.

Were we about to emigrate to a distant country we would be very unwise to neglect to avail ourselves of such knowledge of that country, and of its people, laws, customs, etc., as might affect our welfare there; we would be infinitely more unwise to neglect to avail ourselves of knowledge, the consequences of which are probably eternal.

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## D I F F I C U L T I E S .

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Opinions of matters and things are formed from such related circumstances as are presented to the mind. Those opinions may have been foreshadowed in dreams, and yet they may, or may not be the truth. This fact constitutes one of the chief difficulties in our efforts to interpret dreams, because it is not always the absolute fact that is foreshadowed, but only what will *appear* to be the fact at some future time.

Our hopes and fears are also foreshadowed, and often cutely presented, in symbolic forms, and yet they are liable to prove false. Or, in other words, the foreshadowing is previous to the hopes or fears, and simply reveals a future state of mind rather than the true fact.

Dreams are also often conditional warnings or promises, given in answer to secret, or unexpressed intentions in regard to business or other matters; and when such intentions are abandoned there is, of course, no fulfillment of the dream, and consequently no evidence to any person, except the one who entertained the secret thoughts, that there was a foundation for the dream. But in such cases we find the most valuable part of dream knowledge, because the result is conditional, and the intention may be abandoned when it has not a favorable promise.

Some dreams have but few points; it is, therefore, difficult to discover the subject of such dreams. Others are so vague and



obscure that it requires a keen perception of resemblances to discover their application. And, furthermore, there are trifling and unimportant dreams, and dreams that are both symbolical and literal, and there is difficulty in distinguishing between the symbolical and literal parts, and also the self-inspired, produced from physiological causes, etc. Then we have the theory of lying spirits, which has some evidence for its support, which we yet hope may be otherwise explained. But after making due allowance for the difficulties before mentioned, and all others which remain to be discovered, we yet have valuable truth remaining, and we may hope that a more thorough knowledge of the subject will enable us to separate the truth from all its surrounding difficulties.

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## D R E A M S .

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Foreknowledge would be well at all stages of human life, but most valuable when the time arrives for the decision of matters affecting the remainder of one's earth life. Such, for instance, as the selection of a profession, occupation, life companion, etc.

We have no doubt but all persons who are subject to dream influences — or a remembrance of them — have their future foreshadowed in their dreams, and sometimes conditional promises or warnings in regard to certain intentions which they have in mind. But the priceless, Heaven-sent warnings fall unheeded upon the beclouded mind, and the victims pass on to fill out their sad history.

The male members of our race, at the present day, seldom give a serious thought to a dream, however vivid it may have been; but the female members are more sensitive to the intuitional and spiritual influences, especially in their waking state; and therefore impressive dreams are not so readily dismissed from their minds. If it is a whim, it is not wholly an old woman's whim, as many are disposed to designate it. Young women often ponder seriously upon their dreams, hoping thereby to lift the veil which shrouds the future of their lives, to take a peep into the store-house of fate, hoping that they may discover



what is laid up there for them ; or, perchance, to discover conditional ills which might be avoided. They know that a yea or nay, a smile or a frown at a propitious moment, determines their fate for weal or woe for the remainder of their lives. They are also aware of the fallibility of human judgment in such cases. Therefore, it is not strange nor wrong that they heed their intuitional promptings and strive to read the language of their dreams.

With marriage in prospect, a person will dream of rings, gloves, crossing streams, passing over fences, dying, etc. The surrounding conditions which appear in the dream will sometimes vaguely foreshadow the success or happiness which is destined to follow that event.

One young lady dreamed of wading across the Atlantic Ocean. She was then betrothed, and she was soon afterward married and all turned out well.

An old lady once gave us a scrap of her history in connection with a dream which she had received in her younger years. She was somewhat reserved in reference to the causes which produced the state of mind which led to the dream, but enough was told to convey the idea that she had, while young, met with love's disappointment, and while overwhelmed with grief from its effects she slept, and dreamed that she was on the banks of a stream and a man came and assisted her, and they passed together across the stream on a log. She noticed the appearance of the man and the clothes that he had on. When she awoke she did not understand the meaning of the dream, and attached no importance to it ; but it had been very vivid and was indelibly impressed upon her mind. After many years passed she met another acceptable suitor and they were married, but the memory of the dream was buried so deeply in her mind that it was not recalled until other years had passed, and the lengthening shadows of the afternoon of life was creeping around them, when one day the husband purchased an overcoat, and on entering his own house, the memory of the dream scene, like light from a dark place, suddenly flashed up in the wife's mind. There stood before her, in the person of her husband and the new coat, the reality of the dream-picture of more than thirty years before.

It may be observed here that the foregoing case is in accordance with our definition concerning crossing a stream.



A subscriber and correspondent sends the following for the consideration of the editor, or others: "I dreamed of hiving bees and caring for them. A voice said to me it would take three years to develope them."

We know nothing as to the surrounding circumstances of our correspondent in regard to business or other matters; and the dream being short and containing but few points, therefore we cannot state the subject which the dream refers to. But we will state what we know about bees, as follows: We have known a colony of bees to represent people gathered at a convention. We have known honey stored in a hive to represent accumulation of property. We have known worms seen in a hive to represent waste and squandering of property. We have known bees, seen working, to represent persevering industry.

The case of our correspondent differs from those named; but I understand it to have a reference to a business matter in which a considerable time will be required before the profits will be realized.

Words heard spoken in dreams should sometimes be accepted as literally true; but more frequently they signify only action in the matter which is the subject of the dream.

In the foregoing case we judge the words have reference to numbers, but to indefinite or uncertain numbers.

The question is open for opinions of others who have had experience upon the same point.

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## DREAM AND VISION SYMBOLS DEFINED.

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[Continued from last month.]

The following definitions of dreams and vision symbols are copied from our original manuscript notes, and are subject to future corrections when errors shall be discovered:

**BALLOONS.**—To dream of being up in a balloon, or drifting about in the air, whether in a balloon or not, foreshadows anticipations of fame, honors, distinction or wealth by the person so seen, or by whomsoever he or she may represent. But the sudden descent, or unfavorable position which one may assume in the air, may signify disappointment in those anticipations.



FLYING represents great success in the matter which it may have reference to, whether it be business or other matters; but any irregularity in the flight, or termination of it, must be duly considered in the interpretation.

BIRDS.—The numerous species of birds, as well as animals, have a wide range of signification. We have duly considered such dreams of them as have come to our notice, and offer the following, subject to the test of future experience:

A snow-bird represented a cold; a canary-bird represented a housekeeper or wife; a crow, with a naked breast, represented a death by consumption; a vain pursuit of a turkey represented a vain pursuit of profits in the matter which it referred to; ducks have reference to matters in which we will have dealings with the public. The beheading of King Pharoah's baker was foreshown by a dream of fowls, which were eating from the bread-basket which was upon his head. A nest of young birds represented a family of children; a flock of pigeons represented the fleeting ideas of a certain man; a white dove represents spiritual endowment, and sometimes death; domesticated chickens represent diseases, hobbies, intentions, and details of home-work; peacocks represent the tricks of lawyers; a beautiful swan represented a talented man; geese flying upward and settling down again, represented hope and disappointment in an election campaign; geese flying down a river and passing out of sight also signified the defeat of the dreamer's political party at the election. A lady, when a maiden, dreamed that she found a nest with nine finches in it. She afterwards married a man whose name was Finch, by whom she had nine children.

BOATS.—To dream of being on board a boat upon the water may represent either the journey of life or a position in reference to some special matter of business. If it be the journey of life, then to appear to drift with the current signifies to do as others do—conform to the customs and ideas of the world, whether right or wrong; but to appear to face the current and try to go up-stream, signifies opposition to popular ideas and customs. If a special matter is represented, that fact may generally be known by the symbols connected with it.

A small boat propelled by hand represents an individual enterprise, and if the boat should appear to be capsized, or par-



tially filled with water, it signifies difficulties connected with the said enterprise.

Steamboats represent courts of law, organized corporations, or great business enterprises, and to dream of riding on one will signify some connection with such or similar things. To be on board of a sinking boat represents failure in either business or health.

FIRE represents strife, contention or public excitement, or agitation upon any subject.

A dwelling house on fire represents a family quarrel, and a barn on fire represents a quarrel about property. I have known an old and dilapidated building on fire to represent a religious revival. I have also known dreams of whirlwinds, with fire appearing about their outer edges, to represent religious revivals and gold mine excitements. Any strife or agitation where mind contends with mind, may be represented by fire.

FLIES AND FLYING INSECTS.—I have known flying insects to represent gossip and scandal, and flies about a carcass to represent scandal and the ruin of a reputation. One gentleman, who has had much affliction by repeated attacks of illness in his family, says the attacks are foreshadowed in his dreams by the appearance of flies bunched up together, in his house.

DRINKING.—To dream of drinking pure water represents the intuitive reception of religious truth; but to drink strong liquor, beer, ale or milk—anything except water—foreshadows deception, loss or disappointment.

MAN.—The almost unlimited range of situations occupied by mankind, and their social and gregarious habits, fit them for the widest range of representation in dream language, because, as stated in Rule 6th, the most familiar objects constitute the chief part in the symbolic representations.

*Man and Woman*, when seen in dreams, and not distinguished by any peculiarity, represents respectively *Good and Evil*; but when distinguished by profession, occupation, trait of character, relationship, or other peculiarity, then said peculiarity becomes the ruling element in the symbol. Example: A person who dreams of seeing and speaking with an attorney or physician, will be obliged to have dealings with one of the class so seen and spoken with. And if a man distinguished for either success



or misfortune, or ill trait of character, is seen and conversed with, the dreamer will enjoy or suffer in a matter peculiar to the person so seen.

Tall men represent persons distinguished for great intellectual abilities, or for official authority. Large men represent persons having power and ability in the matter which is the subject of the dream. Worthless vagabonds represent worthlessness in the matter which the dream refers to.

In connection with the foregoing we must ever bear in mind, that to dream of seeing does not imply the suffering or enjoying by the dreamer of that which the symbol represents, but merely signifies that his attention will be called to those matters; but if there appears to be conversation, or physical contact, there will certainly be action in the matter represented.

Any person acting in more than one capacity in a certain matter may appear in a dream relating to that matter as more than one person. Our diseases and traits of character often assume the forms of persons, and attend us as companions in our dreams.

The good or ill foreshadowed by persons is modified or intensified by the persons appearing ill or well, laughing or weeping, etc., for the size, force, vigor, or condition of the symbol always indicates the magnitude and force of the matter represented.

The unexpected reappearance of an old acquaintance signifies the enjoying or suffering of something previously enjoyed or suffered; and the character or peculiarity of the person seen may afford a clue for the discovery of the subject of the dream.

A man sometimes represents the article which he deals in.

To dream of conversing with a man distinguished for success in real estate speculations, signifies that you will soon make a good purchase or sale of real estate. But woe to the man who dreams of conversing with a man distinguished for failure and bankruptcy, for such will soon be the fate of such a dreamer.

The foregoing hints will enable the reader to make the true application of the rule in all similar cases.

Why man (undistinguished, etc.,) should represent that which is good, and woman that which is evil, I am unable to say; but it is probably not on account of man's superior moral qualities. However, I must deal with the matter as I find it,



and let its cause rest among the mysteries of mental philosophy until more light is let in upon it.

Woman, in contradistinction to man, when not distinguished by profession, occupation, trait of character, etc., represents that which is evil.

To dream of seeing a woman not so distinguished foreshadows the threatening presence of evil. If a woman appears to converse with or touch you, you will not escape suffering, loss, or misfortune in some of its many forms.

To dream that your father is present, and there appears nothing special in his appearance or action, foreshadows success in the matter which it refers to. If he appears to be speaking or assisting you, your success is doubly sure; but if your mother so appears, instead of your father, the case is then reversed,—you are threatened with loss, misfortune, illness or death. The good or evil foreshadowed is modified or intensified by the condition of the symbol-father or symbol-mother. If they appear large and strong, the good or evil which they represent will be intensified; but if appearing ill or weak, that which they represent will be modified.

We are not aware that it is different whether the parents are deceased or not; but if long deceased, in accordance with Rule 6, they are no longer objects familiar to the mind, and, therefore, are less frequently presented for the illustration of any subject.

I am aware that one or both parents are sometimes distinguished for peculiar traits, practices, etc. I once knew a lady who confessed that she and her husband had scolding spells, and added that she generally foreknew when they were coming by dreaming of seeing her father and mother having such spells. The fact was, that it was a peculiar trait with her father and mother. Among exceptions we may state, that where a father has exercised authority over a daughter, and afterward her husband exercises the like authority over her, in that case, her husband will appear in her dreams in the character of her father.

Horses.—A horse represents the policy or programme which a person has determined to pursue in regard to any certain matter. When a person appears unable to control the movements of the horse, he will be unable to control the policy, object or programme which the horse represents.



To dream of being on horseback and about to start on a journey, represents a new enterprise which we will soon undertake or have in contemplation.

To dream of driving one horse attached to a buggy represents a small or single-handed enterprise. It also represents life's journey while in the unmarried state.

Driving two horses attached to a wagon represents the management of business. Also the management of the general affairs of a family. White horses driven by women represents a funeral. A white horse with male rider represents the millennial policy of truth and purity in regard to government and religion. St. John saw the rider of a white horse slaying the wicked with a sword, and the sword proceeded out of his mouth. It, of course, had reference to the wicked *class* which will be destroyed by being converted to a different class by new evidence of truth, which is represented by the sword of the mouth. But the individuals will not be slain by such a sword.

A red horse with rider represents a beligerent policy which includes the contests of either mental or physical forces, and especially the scenes on the battle-field.

A black horse with rider represents a policy for the destruction of the moral and intellectual light of the world, both temporal and spiritual, and the inauguration of a reign of error and wrong-doing, such as occurred during the "dark ages."

A pale horse with rider represents pestilence, famine, and all the horrors which follow in the train of the red and black horses with riders.

A stallion represents licentious practices.

A gray horse represents matters wherein there will be contention and ill-feeling between parties. Also grief and disappointment.

EARTH.—In Biblical dreams and visions the earth represents the lower classes of people—the serving classes, while heaven represented the ruling or governing classes. But to dream of things falling to the earth signifies loss or decay.

To dream of digging in the earth signifies to seek earnestly for the undiscovered truth. To dream of sinking into soft earth signifies financial difficulties, etc.

Mud invariably represents trouble of some kind.



MISCELLANY.

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Many who ordered the first number of the DREAM INVESTIGATOR, as sample, have failed to either subscribe for it or to express an opinion either for or against it. We must interpret that to signify that they do not want the magazine, or that it does not meet their expectations. To such we send the present number, with request that they assist us with suggestions and expressions of their views of the proper mode of investigating this subject. Some of our subscribers have already done this, and we hope they will continue to do it, and that others will also do it.

Our first numbers must necessarily be wanting in variety of ideas which are necessary to adapt the work to a reading public, and this defect will find its remedy in the interchange of ideas by correspondents and further editorial experience.

However, we ought not to complain, for the prospects of our enterprise are more flattering than we had anticipated; and in response to our proposition to send sample numbers to all who would send name and address, we have received orders from citizens of thirty-two states of the Union, three Territories, District of Columbia, and the Canadas.

The samples were sent, and in due time many of those who ordered them have sent in their names with the cash for a year's subscription.

Thus we perceive that the interest in the subject is not local, but universal, and success was only waiting for one who had the courage to undertake it.

One correspondent writes that snakes represent enemies. I had heard the same from others many years ago, but I have thus far traced all dreams of them which have come to my notice to troubles and difficulties, and not to persons.

In the preceding number we stated that elephants represented a very unsatisfactory condition of business. On further examination we have concluded that elephants have reference to magnitude in whatever they may represent.



One correspondent appears to doubt the truth of our claim in reference to a natural and common language in dreams, and in support of his opinion, he states that a friend of his (a stock dealer), had told him that when he dreamed of watermelons he was sure to have good luck in trading; but his own experience was the reverse of that. When he had a dream of watermelons he was sure to have trouble, and that he had noticed the same for about fifteen years.

We will investigate these seeming contradictions, and it is possible that we may find the cause of the exception. The condition of the article, or who had possession of it, should be observed and duly considered before a correct opinion could be formed in relation to the matter.

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Please forward subscription by postal-notes, for stamps are not readily convertible into cash, and neither they nor bank bills are safe in a letter.

Persons sending their names as subscribers to the DREAM INVESTIGATOR will please state whether they do or do not wish their subscription to date from the first number. We would advise all to commence with the first number, because it contains important matter that will not be repeated in any future number.

Do not forget to subscribe your name, or some name, to your letters, especially when they contain money. Write names plainly, for we are a poor guesser on names.

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*Notice to dealers in old books in Europe or America:* The undersigned will pay a very liberal price for an English copy of "The Oneirocritica," a work in five volumes, written by Artemidorus in the second century.

JAMES MONROE,  
Editor *Dream Investigator*.

Lock Box 647, Peoria, Ill.