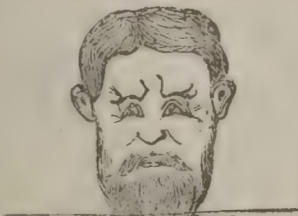









— THE —
DREAM INVESTIGATOR
AND
ONEIROCRITICA.

VOL. I. APRIL, 1884. No. 4.

DANIEL'S VISION OF THE FOUR BEASTS.

	Nebuchadnezzar's Dream of the Image, <i>Daniel II.</i>	Daniel's Dream of the Four Beasts. <i>Daniel VII.</i>
B. C. 603	BABYLONIAN EMP.	BABYLONIAN EMP.
538		
	PERSIAN EMP.	PERSIAN EMP.
330		
	GRECIAN EMP.	GRECIAN EMP.
168		
A. D.	ROMAN EMP.	ROMAN EMP.
467		

A pictorial illustration of the following vision is herewith given, together with the one given of the great image, which was described in the preceding number, and like the great image, it is a symbolical forecast of the history of the monarchical system of government, extending to its final end, and the inauguration of another, which will be the republican system.

DANIEL, Chap. vii.

INTERPRETATION.

Verse 1. In the first year of Belshazzar, King of Babylon, Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matter.

The first year of Belshazzar's reign was about 555 years before Christ.

Verse 2. Daniel spake and said, I saw in my vision by night, and behold, the four winds of heaven strove upon the great sea.

Verse 3. And four great beasts came up from the sea, diverse one from another.

In accordance with our definitions, the wind has reference to the action of the human mind; and the *four* winds represent the four predominant principles which have ruled the world, through the public mind, namely: Priestcraft, Kingcraft, Ignorance, and Intolerance.

Sea represents people who have not a well-organized government; therefore the four elements named, acting upon the class of people above described, have produced governments fit only to be represented by ferocious beasts, as they appear in this vision.

These four great beasts typically foreshadowed the four great empires which appear so prominent in the history of events occurring subsequent to the time the vision was written. (Including the empire then existing.)

Verse 4. The first was like a lion, and had eagle's wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

The first beast represented the Babylonian empire then existing, and corresponded to the head of gold in the great image. Its wings represented its widely extended dominions.

The plucking of the wings signified loss of territory; but things here, as in some other visions, are spoken of without strict regard to the order of time of their occurrence; for after he has typically represented the loss of its territories, he goes back and represents the government as a very good one, because represented by the beast standing up like a man, and having the heart of a man. This representation of the good qualities of the Babylonian empire also agrees with that which was signified by the head of gold in the great image.

Vcse 5. And behold, another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it: and they said thus unto it, "Arise, devour much flesh."

The second beast represented the Persian empire, and corresponded to the breast and arms of silver in the great image.

The policy of this government toward the surrounding nations was probably peculiar, and typically resembling the habits of the bear, and the likeness of a bear was also placed upon their ensign; therefore it was foreshown in the vision in the form of a bear.

We may reasonably suppose that the three ribs seen in the mouth of the bear represented three nations, countries, or territories which were subjugated and held by military force.

Ideas, principles, periods of time, etc., are personified in dreams or visions, and are made to speak and express their characteristics, and in this case, gave permission for this nation to destroy or devour other nations.

Verse 6. After this, I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

The third beast represented the Grecian empire, and corresponded to the belly and thighs of brass in the great image. We must presume that the Grecian empire contained many immoral spots, because represented by the leopard. The four wings represented the four divisions of the empire, and the four wings became four heads by the division of the empire by four of Alexander's generals after his death.

Verse 7. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns.

The fourth beast represented the Roman empire, and corresponded to the legs of iron in the great image; it stands unparalleled in history for its duration and strength and terrible character; therefore it is fitly represented by the dreadful and terrible beast. Its great iron teeth represented its great military strength, by which it devoured and brake in pieces the surrounding nations. It was truly diverse from all the kingdoms and empires that were before it.

The ten horns will be explained in a future number.

Verse 8. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

which arose after the establishment of christianity in the empire.

We cannot be mistaken in the identity of the little horn which came up afterwards and plucked up three of the first horns by the roots; because the eyes signify a claim to perceive spiritual things, and the mouth speaking great things was the theological mouth of Papal Rome,

Verse 9. I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire.

Daniel beheld in the vision till the monarchial system of government was destroyed and the millennial age was established.

The Ancient of Days, being a symbol of the millennial age, the description of his person and garments has reference to the character of the period, in regard to government and religion and other human arrangements. His white garments signified purity in all secular affairs; his hair, like pure wool, signified purity in religion; and his throne and his wheels, the movements of society which then, like a fiery flame, will become an active principle of purification.

Verse 10. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened.

that period. The judgment signifies the end of the old order of things, and the opening of the books was the opening of a new order.

The fiery stream, like the fiery flame and the burning fire, signify active principles of purification in all the movements of society, and the expression of numbers signify the unnumbered millions which will enjoy the blessings of

Verse 11. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

became an active speaking thing, speaking great words. This

In the foregoing there is presented a very brief outline, running from the date of the vision into the millennial age; then the vision goes back and takes up the subject more in detail. The little horn

horn was Papal Rome. The little horn, which spake the great words, became a beast itself, representing the whole Roman Catholic system of religion. But this ancient vision foreshadows its final destruction.

Verse 12. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and a time. The dominion of these several beasts was taken away by the downfall of the empires which they severally represented, but their lives were prolonged by the continuation of the same evil system by their successors.

Verse 13. I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. Christ called himself the "Son of Man." This vision, five and a half centuries before Christ, refers to him also as the "Son of Man." But in order to understand this part of the vision, we must take notice of what precedes and what follows. In the first place a brief outline is given of the whole period of the vision; then the subject is taken up in detail, foretelling the continuation of the lives of the several beasts after their dominion was taken away, and finally foretelling the utter destruction of the beast which represents the Roman Catholic system of religion; thus bringing the matter to things evidently still in the future. Then Daniel commences the 13th verse, not by saying that he saw the Son of Man, but he saw one *like* the Son of Man. It was a symbol likeness of him, which was presented to signify the revival of those spiritual principles which he taught while on the earth. This will be the fulfillment of certain passages of scripture which many persons have erroneously understood to foretell of a literal second coming of Christ in person. The clouds of heaven signify spiritual things, and the likeness of the Son of Man represents the doctrines which the Son of Man taught. The Ancient of Days represent the millennial days; therefore the Son of Man, coming with the clouds of heaven to the Ancient of Days, signifies that the principles taught by the Son of Man, including the spiritual gifts, will be revived in the millennial days.

Verse 14. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Christ, while on the earth, taught that the kingdom of heaven was at hand, and that his kingdom was not of this world, leaving us to infer that his kingdom was identical with that which he called the kingdom of heaven; therefore we must consider his works and surroundings to find what the kingdom of heaven consists of. My views of the case may be expressed in this wise: Jesus might truly have said "the kingdom of heaven is my kingdom; it is not a secular kingdom but a spiritual one; it consists of a free intercourse between the human and angel worlds; I have come to teach these glorious things; the kingdom of heaven is now at hand; will you accept of it?" They did not accept it, but crucified him in the flesh, and afterwards destroyed the seed of the spirit which had taken root in the world. But Daniel in his vision was permitted to see far beyond all these things to a time which is still in the future; to a time when the kingdom, with the power of the spirit, is seen in the symbol likeness of him who has once preached it to the world. It came to the millennial days, and it came to stay with the children of men. It was then truly a kingdom for all people, nations and languages shall serve under it, and it shall be an everlasting dominion which shall not pass away. Therefore it must be the true philosophy of the relations between the two worlds; for erroneous theories are liable to be changed by new discoveries, but the truth is everlasting, and therefore unchangeable.

The foregoing is the vision and interpretation, with names and dates taken from history, according to my understanding of its application to events which have already come to pass; and also an interpretation by the same rules of that portion which refers to events of the future. But in the following verses there is a partial interpretation of the same, given by an angel to Daniel immediately after he saw the vision. After telling of his vision, Daniel says:

Verse 15. I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

Verse 16. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

Verse 17. These great beasts, which are four, are four kings, which shall arise out of the earth.

Verse 18. But the saints of the Most High shall take the kingdom and possess the kingdom forever, even for ever and ever.

Verse 19. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass: which devoured, brake in pieces, and stamped the residue with his feet:

Verse 20. And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

Verse 21. I beheld, and the same horn made war with the saints, and prevailed against them.

Verse 22. Until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

Verse 23. Thus, he said, the fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and shall break it in pieces.

Verse 24. And the ten horns out of this kingdom are ten kings that shall arise; and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings.

Verse 25. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

Verse 26. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

Verse 27. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Verse 28. Hitherto is the end of the matter. As for me, Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

The foregoing vision was received and written about 555 years before the birth of Christ, and the interpretation, as given to Daniel by an angel, although not so full as may be given from our standpoint, with the light of history showing the fulfillment of a great part of it, yet the angel's interpretation gives us much light in regard to the true meaning of dream and vision language, which is applicable not only to this dream but to other symbol dreams and visions. In answer to Daniel's inquiries concerning the meaning of this vision, the angel told him that these great beasts which are four, are four kings which shall arise out of the earth; but Daniel says that he saw the beasts come up out of the sea, but we know that kings do not literally come either out of the sea or the earth, but according to our definitions the sea signifies a horde of people who have *not* a well-organized govern-

ment, and the earth represents people who *have* a well-organized government; therefore the symbol of the earth or sea indicates the previous condition of the people, in regard to government, where these empires arose. The symbol of either the earth or the sea might be properly used, because those empires arose from imperfectly organized governments. The angel told Daniel that these four beasts were four kings, but he should have said kingdoms. It would then have agreed with history and the first part of Nebuchadnezzar's dream of the great image which represented the four great empires. The language, however, is corrected in the 23d verse, where the angel says the fourth beast shall be the fourth kingdom, etc. These slight discrepancies are often found in the language of revelation, and may be presumed to be owing to the imperfect conditions at that time existing in relation to the laws which govern the intercourse between the angel and human worlds. The human mind, with its prejudices, false ideas, erroneous beliefs and ideas of familiar objects, whether correct or incorrect, *always* controls the symbol; therefore the truth is often set forth in a manner which is liable to mislead those who have not searched deeply into the language of these things. There are also other reasons for slight errors, in the fact of its having been translated from the ancient languages, and that in the nature of the case the dreamer or seer cannot write the dreams or visions until some considerable time after they have occurred, and because, not understanding them, he might omit important parts which would appear unimportant to him, or he might from the same cause use language which would materially change their meaning. In fact I have discovered evidence of this by comparing the records of the visions with the records of the interpretations found in scripture.

DEFENCE OF THE SCIENCE OF CORRESPONDENCE

BY DR. D. L. THOMPSON.

EDITOR DREAM INVESTIGATOR: *Dear Sir*—I have to thank you for the two first numbers of your DREAM INVESTIGATOR you so kindly sent me. I have read them with profit, and therefore have no doubt but the magazine will be useful in leading the minds of some to think more rational on dreams and their significance, for they have more to do with man's *inner* or *soul life* than is imagined.

My reasons for addressing you is more especially to call your attention to your remarks on "Dr. Emery's Rational Dream Book." You have quite misunderstood him, though not having a knowledge of the *Science of Correspondences* from which the work has been written. The "book" is replete with rational thought on the subject, and has "nothing in common with the '*Dream Book*' of the age."

I have read it and think highly of the work, as it contains many true *aphorisms*, which the thoughtful and intuitive mind must accept as true when the *Science of Correspondence* is fully understood, through, and by which, all nature is replete with wisdom, and from which all life in its various manifestations have become ultimated.

Whatever of life we see, whether it be *mineral, vegetable, animal* or *human*, has been developed through this same law of Divine Life, and when it is rationally perceived in its various uses, it will throw a flood of light on many things which now appear vague and obscure to the scientific mind. All life that lives in and from mere sensuous affections and thoughts, can have no true or rational conception of Deity and thence of what life *consists*, and may truly be said to be in a dream, or in other words, all who are in obscure states regarding "truths in their ends," are said in the word to be asleep, as "awake thou that sleepest and rise from the dead and Christ will give thee life."

• Your selections from "Dr. Emery's Work" fully illustrates its spirit, and if they were but seen in their correspondent relations as they appear to an enlightened rational mind, their beauty and use would be perceived, as is the sunlight in her meridian splendor.

Dr. Emery says in his introduction, "This is not a 'dream book' although it treats of dreams; it is rather an inquiry into the origin, cause, import and possible interpretation of dreams. It hints at principles rather than theories, 'blazing' a foot-path through the wilderness of conjecture by which an after-survey may be somewhat facilitated, and a plain highway established to the open planes of truth beyond." Again, "are you curious, fond of new ideas and new scenes, desirous of new sensations and emulous of new truths?" read this book. Would you build up your character pure and innocent; would you have night luminous and sleep sacred to instruction; would you feel safe in darkness and fearless under the guardianship of unseen friends? read this book. Here you will find germ-thoughts, seeds for the planting in good and honest ground; star gleams twinkling in the night; flashes of daylight glancing from the ripples of the broad morning sea of life. To the innocent, dreams are no terror, and to the pure they are communings with the better land. The plane on which dreams are generally read and interpreted is the *natural*, and this has nothing in common with the spiritual plane of thought, when, if truly seen and understood from the latter, they would be perceived to have relation solely to "man's inner or spirit life" of what he is passing through, or revelations of what may overtake him in the future. Hence the plane of thought which is embodied in Dr. Emery's little work, relates to the spiritual wherein all things are to be understood in their correspondent relations to the soul, and if the book was seen in this light it would be a useful one in leading the youthful and innocent minds to study the sciences of correspondences, which are there given in their initiament, for life is full of *correspondences*, and will be the revealer of every human heart in the future world.

This work is what it represents to be — a treatise on life in its different manifestations, under the science of correspondence, and unless read by this law of the divine life, it will not be understood. Hence no wonder you say, "Now we are unable to perceive the truth of the definitions quoted. He says much about '*good*' and '*truths*,' but makes no application of it to illustrate any idea." Why the whole work appears to me to be illustrative of the truths or principles presented. What is life

at the best, but made up of "*good and truth*," or their opposites "*evil and falsity*?" The WORD reveals that all life has relation to these two essentials of man's being, and are what constitutes *man human*. The science of correspondence illustrates that it is "*good and truth*" that alone lives and has relation to life, and what is not of this is evil and false, and is dead. The science of correspondence of which all nature is replete with wisdom, are now illustrated in their fullness in the revelations for the New Jerusalem, for they reveal this truth: "That the *Lord* has *at this day* opened the *Word* as to its internal sense, and therefore revealed the true science of the soul," and this doctrine is for all who are desirous to receive the Lord in this fullness in their lives. A great psychologist says, in treating of dreams, that "they are either significative or fantastic and also *instructive, representative and correspondent*. Significative dreams come either from the Lord through heaven and are prophetic, or they come from angelic spirits who are near man when he sleeps, and are simply significative. With respect to dreams in particular, I desire to state here that they are induced on man by spirits. Dreams by which the *future* is revealed to man are truths, and are caused by good spirits or angels sent to man by the *Lord*. Dreams, however, by which men are deceived are induced by evil spirits, and thus by the Devil's Crew." Again, "Dreams are prophetic, especially those that are named in the WORD and relate to man's spiritual life," and therefore have nothing in common with merely human affairs.

For the sake of your many readers I will here illustrate what correspondence is, "what the light of the sun is to the body," the "truth of the WORD is to the soul or intellectual eye," for through intellectual truth man sees spiritual things as objects, just as the eye of the body sees natural things objectively." Hence the correspondent is one thing and the thing corresponding to it is quite another." *This is correspondence*. Hence, when this Science or Law of Divine Life is fully perceived in its *several* uses, all nature will be seen in its *own life* as a correspondent of heavenly essentials in the soul, and thence nature and the WORD will become a mirror reflecting the *infinite* in the *finite states* of the human soul.

D. L. THOMPSON.

TORONTO, ONT., (Canada), March, 1884.

We understand from the foregoing communication that the writer is connected with the Swedenborgian (New Jerusalem) Church, because he defends the Science of Correspondence, and that is one of the chief points in the Swedenborgian Creed.

There are a considerable number of very good and intelligent people connected with that church, and they undoubtedly believe most sincerely in the truth of the science of correspondence. But we must confess that our mind is not adapted to that idea. Our ideas were briefly expressed upon this point in No. 2, page 40 of our magazine; and we see no reason for receding from the position then taken, except in regard to Dr. Emery's attempt at the application of his dream-language-definitions. He *has* made an attempt at its application, but we think it is not satisfactory. We think his book teaches many good and true ideas, but believe the dream-definitions are chiefly erroneous.

Dr. Thompson says (substantially), that if dreams were truly seen in the spiritual plane of thought, they would be perceived to have relation solely to man's inner or spiritual life, and nothing in common with merely human affairs of what he is passing through, or revelations of what may overtake him in the future. I endorse the latter clause only, and ask how he would apply the first portion to any dreams or visions found in Scripture, and would they agree with interpretations given by Joseph, Daniel, and some given by angels to Daniel and St. John?

We do most positively insist that prophetic dreams have reference chiefly to events of the world, and that all dreams found in the Christian Bible which are interpreted in whole or in part by men or angels corroborate our position, and the history of events subsequent to the reception of those dreams and visions give an exact parallel to them, and thereby furnish a full and complete demonstration of our position, and that Swedenborg wholly mistook the revelations of Scripture and applied them to the ideal world. Even those wonderful symbols found in the Book of Daniel and St. John's Revelations, although in part outlined by angelic interpretation, and some points in them so plain that the casual observer has not failed to locate them in the world's subsequent history, and yet Swedenborg, although without doubt an honest and sincere man, was misled in regard to them by this science of correspondence.

We believe it will not be in accordance with the wishes of our readers to discuss the science of correspondence as understood by the Swedenborgian Church ; for there is in market many books upon that subject, and all who desire to can purchase and peruse them.

Our work will be on the plane of common experience where the truth of our conclusions will frequently be unequivocally demonstrated.

THE HABIT OF SELF-CONTROL.

If there is one habit which, above all others, is deserving of cultivation, it is that of self-control. In fact, it includes so much that is of value and importance in life that it may almost be said that in proportion to its power does the man obtain his manhood and the woman her womanhood. The ability to identify self with the highest parts of our nature, and to bring the lower parts into subjection, or rather to draw them all upwards into harmony with the best that we know, is the one central power which supplies vitality to all the rest. How to develop this in the child may well absorb the energy of every parent ; how to cultivate it in himself may well employ the wisdom and enthusiasm of every youth. Yet it is no mysterious or complicated path that leads to this goal. The habit of self-control is but the accumulation of continued acts of self-denial for a worthy object ; it is but the repeated authority of the reason over the impulses, of the judgment over the inclinations, of the sense of duty over the desires. He who has acquired this habit, who can govern himself intelligently, without painful effort and without fear of revolt from his appetites and passions, has within the source of all real power and of all true happiness. The force and energy which he has put forth day by day, and hour by hour, is not exhausted nor even diminished ; on the contrary, it has increased by use and has become stronger and keener by exercise, and, although it has already completed its work in the past, it is still his well-tried, true and powerful weapon for future conflicts in higher regions.

—*Public Ledger.*

QUESTIONS OF A CRANK.

Why is deformity of a person, idiocy and insanity found only among communities and nations who claim to occupy the highest grade of human development?

Why do physicians admit the fact of cures by the imagination and also oppose the cultivation of the imagination and the practice of such cures?

What do statistics signify when they declare that physicians die younger than persons of other professions and occupations?

Why is man the only animal that will voluntarily kill of his own kind or species?

Is it not a slander on the brute creation to call that brutal which they are never guilty of?

Which is the contrary one, the hop-vine or the bean-vine, in that they will not both twist the same way around a pole?

Why is there a certain proportion between the number of days in trying a man charged with crime, and the number of dollars which he possesses?

Laws are claimed to be enacted for the purpose of meteing out justice between man and man. Then at what stage of civilization does it change so as to defeat the ends of justice, and become a gambling board conducted solely for the benefit of the go-betweens, and at the expense of the litigants?

Why do not the living of animated nature continue to increase in dimensions during their natural lives as well as all specimens of the vegetable kingdom?

Why do some individuals end their growth at a smaller size than other individuals of the same species?

How did it so happen that animated nature is nearly equally divided into male and female?

Why has matter and force an eternal existence?

What will perpetual change bring forth without periodically returning at some former condition?

How do systems of suns and worlds commence their existence in a state of incandescent fire-mist, in space which has a temperature estimated at several hundred degrees below zero?

In the absence of a living God for the universe, why can the cunning atoms not get up a little improvement on their previous combinations and give us one?

Why were Moses and Elias permitted to appear and talk with Jesus upon the mount before the day of judgment, which should determine whether or not they were entitled to that honor?

DARWIN'S DISCIPLES.

There is quite a numerous class of persons in society at the present day whose souls appear to be made up of the essence of unbelief in regard to a Deity, spirituality, the immortality of the soul, foretelling the future, etc. All evidence on these points however unanswerable, make no impression upon them more than water on a duck's back. In regard to revelations of future events, in some cases they cannot deny the facts, but endeavor to dismiss the subject as soon as possible. They charge others with having hobbies but never suspect that unbelief is a hobby with themselves. They can believe almost anything which proves their hobby of unbelief without regard to reliable authority or authenticity, but nothing which favors the other side of the case, though it may come from the most undoubted authority. Mesmerism, clairvoyance, mind-reading, psychology, etc., facts which were denounced by these same skeptics twenty years ago, are now seized upon by them as weapons to fight the more advanced discoveries in the occult studies. They are fogies and dead-beats hanging to the rear end of the car of progress, or tail of the kite. They should have been born several centuries sooner than they were. New truth has the same effect upon them that the presence of a locomotive, for the first time, has upon a cowardly horse, he wished to escape from it; but after he has become familiar with it he becomes quiet. In like manner these skeptics are quiet on the subject of light, electricity, gravi-

tation, etc., because they have become familiar with these, though they are no less strange than the facts of religion, foreknowledge and spirituality, which they now denounce.

We hear that they have recently attacked the facts of animal instinct, denying its existence, consequently every male chicken must have a teacher and be taught to crow, every dog must be taught to bark and wag his tail, and every baby learned to squall, where squalling is desirable. Yea, they have reasoned the soul out of man and God out of the universe, and endowed matter with infinite potentiality and an eternal reconstructive energy sufficient to form all systems of worlds, and to operate them with order and harmony, and to people them with intelligent creatures.

We cannot reasonably infer the eternity of matter and force, endowed with a blind self-moving, but unintelligent principle capable of developing all worlds and all forms of existence found in both animate and inanimate nature, even to the highest intelligence of man. To believe in the truth of such an assumption requires much more credulity than to believe in a living intelligent Deity. And yet, strange as it seems, there is quite a numerous class who are intelligent in the ways of worldly things, but who have adopted the materialistic theory above referred to. They present the universe as a stupendous farce, constructing and destroying like a child amusing itself, and yet unlike the case of the child they deny the existence of any creature of sufficient intelligence to look on and enjoy or appreciate the sport of these active and cunning elements. They claim substantially that unintelligent atoms cunningly congregate together and mysteriously, through a process of development, assume all the forms found in the material universe, including man. They claim man as a temporary thinking machine, and their machines once began to form theories in regard to their own existence, and to name their successors, etc.

They gave the name of Charles Darwin to one of their reasoning machines. Charley proved to be smart. He was thought to be the first creature upon this planet who was sufficiently intelligent to glance down the innumerable past ages and view his whole line of ancestry down to the first atoms, which came together to form the first cell. He saw them struggling up

through the various grades of infusoria, polypus, fishes, tadpoles, lizzards, sauriens, serpents, etc., in fact through all swimming, creeping, crawling, walking, running and flying creatures of the earth; some with long legs, long horns, long tails and long ears. All these Charley most condescendingly claimed for his ancestors, and he must have felt flattered in contemplating the fact that the race had not degenerated in his own person, that he was at the top of the heap—the smartest of them all.

But though humble his ancestors, Charley could look back with pride to the ingenuity which they manifested in contriving the adaptation of all things to all things, even down to the myriad ages to the first atoms which came together. The fishes were adapted to the waters, the birds to the air, the beasts to the field the sexes to each other, and for every want there was means provided for its gratification. For every want did I say? Hold on, there is one mistake. The cunning elements, according to this theory of materialistic evolution, has made one blunder—one mistake, and one only. It is a pity that one mistake should have been made to blot Nature's perfect work. This great mistake consists of a religious sentiment implanted in man's nature. This religious sentiment can be traced back through the whole history of the human race, and the science of phrenology steps in to clinch the thing down upon them so that materialism has no escape from the painful inconsistency that nature has made one great mistake, by giving man a religious sentiment, without providing a God and immortality for its indulgence and gratification.

We do not deny the general principles of evolution, but we do deny that this grand universe is conducted without that design, purpose or intelligence which necessarily

“Lives through all life; extends through all extent,
Spreads undivided, and operates unspent.”

In the foregoing we have used the name of Charles Darwin for the purpose of illustration, but we have understood that he was not a materialist. There are many talented men outside of orthodoxy, but few of them are of the Sadduceean or Ingersollian stripe. Many of the disciples of Darwin are far in his rear as to ability, and equally far in advance in materialistic belief.

Mr. Darwin published many good and live thoughts, and undoubtedly did much toward arousing the latent convictions of other thoughtful men. But to suppose that Charles Darwin was the first to perceive a scale of natural development is a reflection upon the good common sense of all who lived before him ; for we may go into a forest and observe the germs of trees sprouting from the seed, and others in various stages of growth, up to the most gigantic trunk, and spreading branches bearing fruit and seeds. By that means during a very brief observation we may correctly infer Nature's processes in the matter, and also form an approximate idea of the duration of time required to produce certain results. In like manner we examine the stratas of the earth, and discover a regular succession of the various combinations of the elements, interspersed with fossils representing various organized forms of life, and thus demonstrating the fact of long and successive periods of time, and vast changes in earth's crust ; or we may direct the telescope to the starry firmament and observe worlds and systems of suns, and worlds in every stage of development, so that we may as correctly infer the process of formation as we did that of the growth of the forest, or the changes in the crust of the earth. And from the same observations we may also infer the destruction of each system, sun or world in its turn. Such facts furnish us with a full demonstration that mankind has not always existed upon the earth, neither can he continue forever as a race upon the earth. And from the apparent law of perpetual change which appears to govern all things, we may infer that no material thing can remain unchanged forever ; that all material forms come into existence, pass through their routine of changes and disappear again like the seasons, the crops and the generations of men.

And it is scarcely conceivable that unceasing change can continue eternally without returning to a former condition ; and it is scarcely rational that a process, on a scale so stupendous and magnificent, should periodically bring matter to its previous condition, and thereby prove itself purposeless, not even leaving a result to signify that it had ever existed in that condition before. But there are many men, some of whom claim to be learned, who talk and write glibly of the invincible laws of nature and the exact methods of scientific investigation. This is

all very proper so far, and we would be pleased to find them adhering to the rigid rules which they point out for the guidance of others; but instead of that we find them prating about the eternity of matter and force, thus adopting unproved and unprovable assumptions, and upon these two assumptions they rear the whole superstructure of atheistic materialism. They maintain substantially that there is no higher intelligence than man, and that his intelligence is the product of the action of the brain, and like the music from a wind instrument it ceases to exist when the instrument ceases to act, and consequently that man's intelligence must cease to have an existence about the time of his last breath. They deny the existence of a Deity, but Deify matter, and endow it with power and wisdom sufficient to form and operate systems of worlds, and cunningly associate in manner and form to produce intelligent creatures; and consequently if the seven-year renewing process could be made perfect, there would then be no death while earth remained inhabitable, and perhaps man could be developed into material living Gods.

DREAM EXPERIENCES OF CORRESPONDENTS.

"I do not believe in dreams," said a minister to me a couple of years ago, "but to-day I got thrown from my horse into the water and mud, by my horse getting stuck in the mud at the crossing of the creek, which put me in mind of a dream I had last night, in which I saw my horse mired down in the mud, and me thrown from the saddle into the mud, just as it occurred to-day when I crossed the creek."

How often it is you find people who have such evidences of the truth of dreams, but who are too timid to acknowledge their faith in dreams of their own, who can base their whole religious faith in the dreams of others who lived from twenty to thirty centuries ago. My own experience is worth more to me than that of any one else. The first dream that I remember, the actual fulfillment of which took place, occurred when I was a youth. I dreamed I saw my uncle coming down the road to the gate of my father's dooryard, and when he rode up to the gate he called "halloo," which call awoke me to find the very uncle

standing at the gate. Now, here I saw in my dream the very acts as they were occurring. I have had other dreams in which I saw the actual facts as they were or did occur. Now, how will the materialist explain these dreams, especially those that happen to be a vision of what is actually taking place at the time?

A few years ago there was a man owing me \$8.00. One night I dreamt I was cutting wood, and I looked down the road and saw that man coming. He rode up, spoke, and said "I have got \$5.00 for you, I will hand you the other *three* in a few days." The next morning, when I was cutting wood to last my wife through the day, I looked down the lane and saw that man coming; he rode up, spoke, and handed me \$5.00, with the remark that he would hand me the other \$3.00 in a few days,—all happening just as the vision was.

Now, how did it happen that I saw in the night just what occurred the next morning? Do not such dreams as much prove the existence of a God, angel, or spirit, who can see and know the future and reveals it to man, to-day, as do the dreams that are recorded in the Bible prove it? And is not one such worth more to the person dreaming than all those Bible dreams? In fact, if we did not have our own dream experiences would we have much faith in those?

I have often dreamt I saw and received money, after which, in a short time, I would always receive money or have success in some business.

To dream of *bees* I take to mean success in business.

To dream of *friendly negroes* — I always get money in two or three days.

I had a sister who was very low with consumption. I dreamed I saw her dressed in white to become a bride. That I took to mean her death. As soon as the news could come by mail I learned of her death.

I have been able to know, almost with absolute certainty, the result of any business I had in contemplation for years past. If I contemplate my business I nearly always see the result in my night visions. I think if God, spirits, or angels do not reveal it to us, then *our* spirits go out and see the facts as they are to be. To dream of seeing the dead is a sign of rain, as I have noticed. Shedding tears is a sign of trouble, or that you will

cry. Snakes I have found to denote enemies, i. e., somebody who was trying to do you a secret injury. I have often, time and again, dreamed of flying, i. e., by volition, or act of will, I have raised my body above houses, trees, and people, and go just where I please, and raise and lower myself at will. I have never been able to give fully an interpretation to that act as dreamed. I have thought that it signified success to the dreamer in some business that he was connected with that required his *will* to execute. I also think that the disembodied spirit will use his *will* power as a motor in spirit life, by which he would pass from place to place. I am certain that if it was not for the infidelity of people the dreams and visions of to-day would reveal as much truth as any that we find upon record of "auld lang syne." The religious teachers for the last eighteen hundred years have discarded the possibility of man being able to learn through the recognized channels of the ancient ages.

W. J. ATKINSON.

JAMES MONROE: Sir—Whereas you solicited statements of remarkable dream experiences, I send you one that saved my life about eight years ago. I retired to bed with a severe pain in my head, which prevented me from getting any sleep until near midnight, and even then I was still conscious of my aching head. Suddenly at the side of my bed appeared a person that I had not seen or thought of for six years. He was a physician who had attended me in a hospital, and I had never had any particular interest in him, or he in me more than any stranger. I was wondering how he got into the house at that time of night, when he told me that he was dead,—had died that day—that this was his spirit form that I saw, and if I would go with him he would take me to the place where his body lay awaiting burial. I told him I could go nowhere while my head pained me so. He said he would remove it, and bending over me he made passes over my head until all the pain was removed. I had never seen this done before. I then felt, or seemed to feel, a severe shock, and my spirit form left the body and stood beside his. Both of us for a few moments stood looking at my body, which I now realized as I never had before that it was only a shell or outer covering for the spiritual body. The next thing I was conscious of

is that we were floating through the air with the greatest velocity, until we reached a place that I had never been in before, but would know the place now after all these years, so well do I remember how it looked, as well as the appearance of the watchers by the body of him whose spirit had accompanied mine to where his body lay and then vanished. The next thing I remember I was back in the room where my body lay, and with another shock re-entered it. This shock awoke me, and I was so vividly conscious of it, though it is now eight years ago, that I have never forgotten a single item of it. A few weeks after this I was several miles from any physician, and I had to have a number of teeth extracted. My jaw commenced bleeding and could not be atopped; no physician and I bleeding to death. After fainting twice I remembered how quickly the spirit had removed the pain from my head a few weeks before by passes, I told one standing by to make them, and how to do so, as I had seen the spirit in my vision, and by this means the bleeding was stopped and my life saved.

Respectfully yours,

H. S. PHILLIPS.

BOSTON, Feb. 20, 1884.—In November of 1860 I dreamed of being in Portland, Maine, though I then resided thirty miles away. I thought that I stood on Middle street, near Franklin street, and as I looked up Middle street I saw the city seemingly all on fire. Exchange street was all on fire, and it was coming towards where I stood, some sixty rods from it, taking everything in its course. In the winter of 1864 I was collector for the *Evening Courier*, published in Portland by I. N. Fitch, Esq. Being in his office one day I related the dream, when after musing a minute he said, I feel that it may take place yet. The 4th of July, 1866, I drove into Portland to celebrate, and though I had not dared for years after the dream to put my team up in the city, I had nearly outgrown the precaution and put it up there. As I was about getting ready to start for home, at five o'clock, p.m., I heard a fire alarm strike, and as I stopped at the door of the Commercial House saw a smoke arise a fourth of a mile away. I got to it when the fire was only in two small buildings. Soon it was in Brown's sugar house, a large five story building, and from that spread fast. At about eleven o'clock,

p. m., in going around the fire I stood on Middle street facing the fire, just as I stood in my dream over five years before. Then, for the first time that day, the dream flashed upon my mind, and its realization exactly as I saw it was before me. Previous to this hour I had to remove my team to a place of safety, as the fire swept all in that section. At ten a.m. of the 5th the fire was under control and I left for home. The fire extended over one hundred and twenty-seven acres of territory, and at the time was the largest conflagration since the settlement of the country, though not exceeding the loss of the New York fire of December 16, 1835. P.

Mr. A. P. M. writes, expressing doubt as to any rule of interpretation which can be made applicable to the dreams of all persons; but adds that in his own dreams snakes always mean enemies; climbing trees, chopping wood, husking corn, gathering grain, seeing the moon shining, always have meant some elevation in the affairs of his fellowmen; but being in cellars or privies, or clad in torn or soiled garments, has always meant some loss of good name through slander or other cause.

He further adds that he could tell of hundreds of cases in which his dreams symbolically foreshadowed events or things which were understood by himself before their occurrence. And he mentions one case which recently occurred, as follows: "I dreamed a front tooth came out. I said in the morning I will hear of the death of a friend. That night, at midnight, I was called up with the announcement of a friend's death."

Thus we see from the foregoing, although the gentleman starts out by expressing a doubt as to the fact of a common language in dreams, yet in the dream just narrated, and also in the definitions given by him, the reader will perceive a strong point in support of the truth of it; for by reference to our first number it will be perceived that we gave the same interpretation for teeth as he has given; and he has given the same for snakes that has been given by three or four other correspondents during the past month.

Mr. J. B. Smead, of Massachusetts, sends the following as the experience of his mother many years ago, as related by herself:

“I dreamed that my husband came in and said: ‘I am going on a journey and have bought a new trunk for myself.’ My back being toward the door as he entered the room I turned round, and to my surprise saw that what he called his new trunk was in the form of a coffin, and I said, husband, why did you get such a shaped trunk? His answer was, ‘I got it for myself.’ I will here add that my husband was mostly on the road with his team of six horses, hauling merchandise from Boston to Burlington before our railroads were constructed. I tried to persuade him not to leave home that morning. saying, I can’t bear to have you go, Ebon. He pressed me for the reason, and I told him my dream, and that I feared he would not return alive. He replied ‘Only a dream; don’t let that trouble you. I shall return home all right.’ Then he left for Boston. We resided in Putney, Vt. I, having a single team for myself, drove out and overtook him at K., and he tried to cheer me up as we parted at that place. I returned home with the firm conviction that he would not return alive. After several days, perhaps two weeks, a stranger came to my door and inquired if that was the house of Mr. W. I replied. and instantly asked, is my husband alive? The stranger replied that he had left him very sick yesterday. Twenty minutes later I took seat in a carriage and drove to the house where he had stopped. He was still alive and conscious, but soon after breathed his last and left me a widow with four children, and another born a few months later.”

Mr. Smead asks how I would interpret this dream after reading it and before reading its fulfillment. In answering him I would first say that people are liable to expect too much when asking for the interpretation of dreams, and if they do not get what they expect, are apt to denounce the whole subject as a humbug. If all matters were revealed through the spiritual action of the mind there would be but little left to stimulate the action of the natural mind.

But in considering the surrounding circumstances of the parties concerned in the foregoing dream, my predictions of the result would not vary substantially from what did occur; but I could not state, from what was written of the dream, that the man would die the first time he should go from home, or immediately, for such things are sometimes foreseen in dreams many

months and even years before they occur. But the occurrence may be expected soon after, unless the revelation has been called up by the contemplation, while awake, of designs reaching out into future time.

But it may be observed in this case we have departed somewhat from our definition in the present number in regard to "going *from* or returning *to* one's home;" but the surroundings of this case are such that we could not have been misled by the exception.

There are also cases in which defeat in our purposes constitutes moral death, and it is foreshown in dreams by emblems of mourning and funeral equipages, similar to that which is shown to represent physical death.

THE LAND OF DREAMS.

BY WILLIAM C. BRYANT.

A mighty realm is the land of dreams,
With steepes that hang in the twilight sky,
And weltering oceans and trailing streams,
That gleam where the dusky valleys lie.

But over its shadowy border flow
Sweet rays from the world of endless morn,
And the nearer mountains catch the glow,
And flowers in the nearer fields are born.

The souls of the happy dead repair,
From their bowers of light to that bordering land,
And walk in the fainter glory there,
With the souls of the living hand to hand.

One calm sweet smile in that shadowy sphere,
From eyes that open on earth no more—
One warning word from a voice once dear—
How they rise in the memory o'er.

Far off from those hills that shine with day,
And fields that bloom in the heavenly gales,
The land of dreams goes stretching away
To dimmer mountains and darker vales.

There lie the chambers of guilty delight,
 There walk the spectres of guilty fear,
 And soft, low voices, that float through the night,
 Are whispering sin in the helpless ear.

Dear maid, in thy girlhood's opening flower,
 Scarce weaned from the love of childish play!
 The tears on whose cheeks are but the shower
 That freshens the early blooms of May!

Thine eyes are closed, and over thy brow
 Pass thoughtful shadows and joyous gleams,
 And I know, by the moving lips, that now
 Thy spirit strays in the land of dreams.

Light hearted maiden, Oh, heed thy feet!
 Oh, keep where that beam of Paradise falls!
 And only wander where thou may'st meet
 The blessed ones from its shining walls.

So shalt thou come from the land of dreams,
 With love and peace to this world of strife,
 And the light that over that border streams,
 Shall lie on the path of thy daily life.

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:

CIRCUS.—A circus represents the busy world of humanity. To dream of entering a circus tent where people are gathered together, foreshadows one's appearance in public.

CLIMBING.—To dream of climbing sometimes signifies effort to rise intellectually or pecuniarily in the world; but to dream of being up on a ladder, or climbing about steep cliffs, or old buildings, represent difficulties and danger in business.

CONVICT.—To dream of being a convict in a penitentiary, or other penal institution, foreshadows public disapproval of some act done.

DANCING.—To dream of dancing foreshadows disappointment, illness, and in connection with other unfavorable symbols, signifies death. The other unfavorable symbols may consist of the unnatural appearance of the dancer, the presence of his or her mother, music, or dancing at a wedding, etc.

BOOTS AND SHOES have reference to dealings in real estate.

EARS have reference to gossip and matters much talked of, and hearing and understanding or comprehending a matter. "He that hath ears, let him hear." (More properly, he that hath understanding, let him understand).

EAR-RINGS, or ear ornaments, represent musical accomplishments.

DEVIL.—In the symbolic revelations of Scripture in which public matters belonging to the world's history are foreshown, the Devil is the great deceiver, and represents ignorance, for we can only be deceived in matters of which we are ignorant. But when he is seen in dreams which have reference to affairs of private life, he foreshadows accidents, illness, or other great troubles.

King Richard the Third, the night preceding the battle of Bosworth Field, which terminated his reign and his life, is said to have dreamed that devils pulled and hauled him about, not suffering him to take any rest.

A sailor dreamed that a Devil appeared to him and told him that he had but three more days to live; the next night the dream was repeated, giving him but two days. The dream was again repeated on the third night, giving but one day. At the time appointed for his death he fell from the rigging to the deck and was killed.

A gentleman who was teaching a school and was boarding with the writer, dreamed that he saw the Devil and had a conversation with him. Some comical and ludicrous things were said and done in a friendly mood while they were together, and shortly after he (the teacher) was attacked by severe illness, which continued for several weeks.

The most severe illness ever suffered by myself was preceded by a dream in which I had a quarrel with the Devil. I became so violent in my language toward him that he bid me "good day," and left me. My apparent action in the dream and its results, foreshadowed my successful efforts for recovery.

HOME.—Going from or returning to one's home signifies, respectively, commencing or completing an undertaking, or abandoning one. Absence from home also foreshadows an unhappy or unsatisfactory situation or condition of mind. In some cases it has been said that to dream of returning to one's *old* home foreshadows death.

Of the truth of the first proposition I have had many proofs in my own business experience.

Petrarch dreamed of seeing the Bishop of Lombardy, and that that they conversed together, and the bishop said, "I have bid adieu to this barbarous country, and am returning to Rome." Petrarch afterward learned that the bishop died about the time the dream occurred.

"Aristotle relates that Eudemius, a Cyprian and his friend, on arriving at Phæcias, a noble city of Thessaly, on his way to Macedonia, oppressed under the tyranny of Alexander, was taken so ill that all the physicians despaired of his recovery, when he saw in his sleep a beautiful youth who assured him that he would soon recover, and that Alexander would die in a few days, and Eudemius return home five years after; that it immediately happened that Eudemius recovered and the tyrant was slain by his wife's brother; and that toward the conclusion of the fifth year, when Eudemius began to hope, on the encouragement of his dream, to return from Sicily to Cyprus, he fell in battle at Syracuse; when, for the verification of the whole of the dream, it was interpreted that the soul, on parting from the body, must be understood to return to its native place."—*Theory of Dreams*.

The foregoing dream was one part literal and another part symbolical, and the dreamer was misled by construing it all literally; and interpreters after his death, were also mistaken in supposing that the soul must return to its native place.

Their error consisted in not knowing that in dream language life's journey, like other journeys, ended by typically returning home.

ICE.—To dream of being on ice foreshadows business difficulties, or a dangerous standing financially, or otherwise.

INSECTS.—Flying insects represent gossip or scandal. Spiders and many other creeping insects represent family jars.

LAUGHING.—To dream of laughing portends joy, satisfaction, gladness or pleasant news. There is, however, in dreams, as well as in the waking state, a laugh which represents the ludicrous and absurd, or an expression of contempt.

A person seen in a dream who is a symbol of evil, when seen to laugh, represents the triumph of evil. The case is reversed when the symbol represents good.

LEGS represent the moral support or standing in the matter referred to in the dream. If one's legs appear nude our standing in the matter will be known to the public; and if dirty, unfavorably known.

A lame or broken leg, represents defeat to the person in the matter which is the subject of the dream.

RATS represent mean, tricky men, thieves, depredators, etc. A society or association of people is sometimes represented by a drove of rats.

SNOW.—To dream of wading in snow signifies business difficulties, trouble, grief or disappointment.

SIZE represents the degree of importance of a matter. Persons, animals, snakes, or objects appearing in dreams, when of unusual size, either large or small, the relative importance of the matter is thereby indicated.

SHOOTING.—To dream of shooting at a person, or of being shot at, foreshadows persecution, criticism, a lawsuit, or the like.

SICKNESS OR ILLNESS of a person seen in a dream, signifies moral weakness or inability of said person, or whatever or whomsoever he or she may represent in regard to the matter which is the subject of the dream.

DOOR.—A closed door represents a barrier between different conditions of a person in relation to a certain matter. Knocking at a door represents solicitation to enter another condition, such as passing from single to married life, or any similar change of situation. Disease or death is often foreshown by the appearance of a woman, thief or robber, or negro entering the front door.

Scenes at the front door of a dwelling has reference to matters of the family which will not be concealed from the public, including illness or death, or good or ill-fortune, or fame, etc.

RAIN.—To dream of a furious storm of wind and rain has reference to public excitement and much talk upon some subject. And to dream of being exposed to the falling rain foreshadows contention, suffering from persecution, slander or being scalded, one's associations with the world not going smoothly.

SHOW CASES represent much advertising of any matter, such as the showy bills of lottery schemes and the like. To dream of measuring a show case signifies to invest in the scheme which it represents.

CONVERSATION OR SPEAKING in a dream, signifies action in the matter which is the subject of the dream. But the words heard spoken are generally words connected with a subject which is more familiar to the mind than the subject of the dream, and they are therefore irrelevant to the true subject. But when words are heard which we have reason to believe have not been suggested by more familiar subjects, we should take heed to them, for they will come to pass.

In the latter case the words or expressions often furnish a clue to the true interpretation of the dream.

EATING.—Signifies disappointment, loss and misfortune, but there are exceptions which depend upon the kind or quality of that which is eaten. The exceptions have not been sufficiently tested to enable us to point them out with certainty; but we believe fruit in its *natural state* when eaten, does not signify evil. Others have said, "Fruit out of season is luck without reason," but they say nothing about the eating of it.

RELATIVES.—In accordance with Rule No. 6, found in No. 1, objects most familiar to the mind are most frequently taken for symbolic illustrations; therefore one's relatives are often seen in dreams; and their diversified relationship consisting of the various degrees of consanguinity and social and pecuniary connections, render them peculiarly adapted to occupy, and they do occupy, a wide range of signification.

FATHER represents our good fortune in the matter which may be the subject of the dream. If he appears well and strong we shall certainly be successful in the matter which the dream relates to; but if he appears ill or weak, we shall as certainly fail in that matter.

MOTHER signifies the reverse of father, and represents our ill-fortune, and consequently the stronger she may appear the worse it will be for us.

So far as I have been able to note, persons in their last illness seldom see their father in their dream visions, but very often at such times they have visions of their mother. This fact is in harmony with the foregoing proposition.

In dreams having reference to illness, when father and mother are both seen, the relative state of vigor or health of the two parents will indicate the result of the illness which it has reference to; or when the father is last seen, and in a good condition, it foreshadows the recovery of the patient. But when the mother is last seen the case is reversed. There are some exceptions to the foregoing to be found in No. 2, page 61.

BROTHERS AND SISTERS often appear in dreams relating to friendship and love. A wife or intended wife, or one who aspires to be such, will appear in the character of a sister; and when the dreamer does not reciprocate the proffered love, the other party (whether male or female,) will appear in the character of a sick brother.

Brother and sister, as seen in dreams, are often interchangeable,—one appearing instead of the other at different times relating to the same case, according to the changing state of feeling between the parties who are represented.

Brothers also represent our peers and helpers in any certain matters, or one of the same fraternity.

SONS AND DAUGHTERS.—As sons and daughters are born of the body, so in like manner are ideas born of the mind. The former, while in their dependent state, are typical of the latter. In such case the male represents that which is destined to be successful, while the female represents the unsuccessful. Size also represents the degree of importance.

Any person whose mind is much engrossed with an object or pursuit, if they are destined to be successful in that object or pursuit, will often dream of the presence of their little son (if they have one; if not, it will be another's son); or if destined to be unsuccessful a small daughter will appear to be present.

Among exceptions we may note the fact that a mother will sometimes see herself and son representing only herself alone. For illustration of this fact we might refer to many cases which have come to our attention. One case was that of a mother who dreamed of her little son coming into the house dreadfully wounded in the face, and she (the mother) wept inconsolably because of it. She died of consumption soon afterwards.

Another case was that of a mother who dreamed her son was ill: the mother fell ill soon after, but nothing happened to her son.

Still another case was that of a mother who dreamed that her son's face was dirty, and that he had lice upon his head (both representing illness); the result was the mother soon fell ill, but nothing unusual happened to the son.

I am aware that people who have given no attention to the subject will claim the foregoing cases are mere coincidences, but to those who have observed very many cases, as we have done, with unvarying results, it amounts to a full demonstration of the fact.

There are other exceptions in regard to sons and daughters of more advanced years than those previously referred to. These exceptions are governed by the various relations which grown up sons and daughters occupy toward their parents; therefore those conditions as well as the relationship must be considered in each case.

Relatives who are more distant than those previously named, have reference to degrees of moral relationship which certain persons may occupy in relation to the matter which may be the subject of the dream.

All relatives, as well as other persons and things, sometimes represent literally themselves, and the interpreter must always guard against the confounding of the literal with the symbolical.