

By Geo H. Sweet.

LORD BYRON'S DREAM BOOK



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CLAGAN'S MAGNOLIA BALM

INSURES A PERFECT
COMPLEXION.

MAGNOLIA BALM
KEEPS THE SKIN
SMOOTH, SOFT
& PLIABLE.

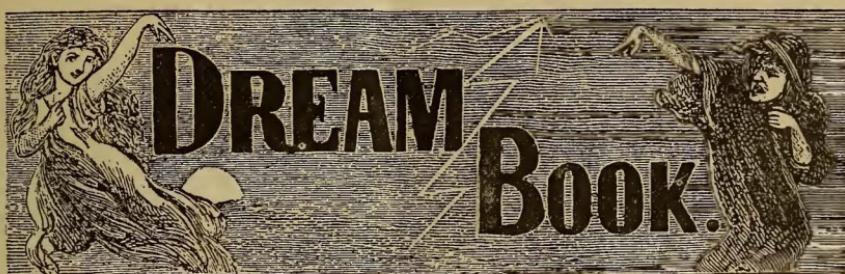
BEAUTIFIES NECK
ARMS & HANDS.

MAGNOLIA BALM
REMOVES
SALLOWNESS, TAN,
BLOTCHES, REDNESS,
ROUGHNESS, PIMPLES
AND SUNBURN.



A LIQUID PREPARATION
FOR THE COMPLEXION

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INTRODUCTION.

DREAMS are among the most curious phenomena of the human mind, and the interest which they have excited in all ages both among the ignorant and among great philosophers, has been great and general.

It has been the opinion of all ranks and denominations of men, in all ages and nations, among Jews, Christians, Mahomedans, Heathens,—among all who believe in the existence of a Supreme Deity, no matter how they worship Him,—that the Divinity does at times make known His will or reveal His intentions by the medium of dreams.

Authenticated instances of the fulfillment of dreams are not uncommon, and one of the most remarkable is that which at the present time brings the poor of the town of Newark, in Nottinghamshire, England, an annual gift of bread. The circumstances are as follows:—

In the early part of 1644, Newark was held by a small force of Royalists, the place being besieged by a Scot's army for the Parliament. One of the best known and wealthiest of the inhabitants was Hercules Clay, alderman, and afterwards mayor, of the borough, who occupied a house in the Market Place, where Messrs. Godfrey and Riddell's banking house now stands.

On the night of the 8th of March, 1644, Mr. Clay had a dream in which he thought that a shell thrown by the besieging artillery set his house on fire and entirely consumed it. Again on the nights of the 9th, and 10th, the same dream was presented most vividly to his imagination.

Struck by the strangeness of this, Mr. Clay arose betimes on the morning of the 11th, and moved his family and some part of his household goods to what he considered a safer locality; and this was no sooner done than a shell, fired from the besiegers' battery, fell upon the roof of the alderman's dwelling and passing through every floor set the building in flames, by which it was entirely destroyed.

In order that his fortunate escape through the miraculous dream might be remembered in all times, Mr. Clay inserted a clause in his will, giving to the corporation of the borough two sums of \$500 each, to be placed at interest ; the profits of \$500 to be given to the vicar for preaching a sermon on the 11th of March every year, and the profits of the other \$500 to be given to the poor of the town, in bread, every year on the same date.



From the money thus bequeathed, the Corporation now receives every year about \$90, being part of the rent of lands at Laughton, in Lincolnshire, and the money is applied as was directed by Hercules Clay, a monument to whose memory is in the parish church.

Thus we see one family preserved through a dream. May it not be very possible that many of the mishaps of this life might be avoided could we rightly understand those strange visions of the night that visit our sleep ?

Much is said of dreams in the Bible, and the holy men of old believed in them.

"Hear now my words : If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream." (Numbers xii. 6.)

Apart from Scriptural dreams, the earliest authentic records of history inform us that dreams were regarded as supernatural or



prophetic. The Greeks and Romans of old paid great attention to dreams.

One of the best-known ancient writers upon dreams was Macrobius, who in his book upon the subject divided dreams into five principal classes, viz. :—

1. SOMNIUM, or the dream proper. This, according to Macrobius, was a figurative and mysterious representation of some event to come, and required interpretation.

2. VISION, or a vision. In this species of dream, or it might be even a kind of waking ecstasy, one saw an event foreshadowed which was afterwards fulfilled exactly as foreseen.

3. ORACULUM, or the dream of the Oracle. This took place when in sleep one of the Deities or some venerable person appeared and proclaimed what should or should not happen, or commanded what should be done or avoided. In order to procure such dreams it was customary to sleep in a temple or at some spot sacred to the Deity whose advice or assistance was required.

4. INSOMNIA, or dreams arising from restlessness produced by oppression of mind, body, or fortune. Dreams of this kind were not looked upon as inspired.

5. PHANTASM. In this state the person who begins to doze, thinking himself awake, imagines that he sees forms differing in shape and magnitude from natural objects rushing upon him and wandering about, or perhaps seated upon his bed. Under this class the ancients placed the nightmare.

Such was the common division of dreams into classes according to the ancient philosophers.

It appears from one writer of old that the Greek soothsayers used certain mathematical tables for interpreting dreams, for Plutarch speaks of one Lysimachus, grandson of Aristides the Just, who sat near the Temple of Bacchus, and gained a living by interpreting dreams in that manner.

Another ancient writer on dreams and their interpretation was Artemidorus, who flourished about the year 100 A.D. A great portion of his work on the interpretation of dreams is still extant, as also are the writings of Junianus Magus, who lived at a later epoch.

Artemidorus not only bought up every book that he could hear of concerning the explication of dreams, but spent much time in traveling in order to make the acquaintance of soothsayers and others, and he carried on an extensive correspondence with persons of that kind in Egypt, Greece, and Italy, carefully collecting all reports of dreams, and of the events which are said to have followed them.

The subject of dreams and auguries received a vast deal of attention in the Roman Empire at the beginning of the Christian era. In the reign of the Emperor Augustus, a law was passed obliging all who had dreamt anything respecting the State to make it public at once, either by means of a placard or by the mouth of the public crier. The Emperor himself, in consequence of a vision, used on one day of the year in the streets.

Thus, great was the importance attached to dreams by the heathen philosophers of old. How firmly the prophets of the Jews and the Apostles of Christianity believed in them is known to every Christian who reads his Bible.

THE INTERPRETATION OF DREAMS.

THE mathematical tables said to have been used by the Greek diviners have been lost, but the following interpretations have been carefully collected from the writings of the ancient philosophers and soothsayers. The first part treats of Dreams of the Elements—Fire, Air, Earth, Water.



DREAMING OF FIRE.

If a person in good health dreams of seeing fire extinguished it is supposed to signify coming misfortune, indigence, necessity, want of money; but if a sick person dreams that the fire is put out, it presages that this vital spark will be extinguished.

When a sick person dreams that a lighted candle is burning clearly in the room, it is a good sign, denoting recovery of health.

To a person in good health and unmarried it denotes speedy marriage and also success in business. The same interpretation may be applied to a dream of a torch, lantern, or any artificial light used for illuminating purposes.

If a person dreams of seeing a candle, lamp, &c., extinguished, it presages that sadness, sickness, and poverty will befall the dreamer.

He who dreams that he is on board ship, and sees a clear light afar off, may expect a pleasant voyage and a safe arrival at port.

If a person dreams of a great fire in the sky it presages the assault of enemies. The quarter of the Heavens in which the fire appears denotes the quarter of the compass from which the danger threatens.

To dream of a well-made fire in the grate or on the hearth, burning clearly and calmly, bespeaks for the dreamer good health, sufficient riches, friends, and a pleasant life; but if the fire appears furious and sparkling, then strife with friends or relatives and angry debates may be expected.

If a woman dreams that she kindles a fire, or a torch, or lamp which burns brightly without trouble, she may expect to be the mother of children who will be a credit. But if the fire, lamp, candle, &c., gives trouble in the lighting, then the children will be a source of great trouble.

If one dreams a city, town, or village is consumed by fire, it presages some calamity to happen to that place.

If a man dreams his house or shop is on fire, and is consumed, it signifies loss of goods and possessions. (As in the case of Hercules Clay, of Newark-on-Trent, related on a previous page, who lost some part of his property by fire, and would have lost all had he not taken warning from his dream and removed the most valuable).

If one dreams that the windows of the front part of the house are on fire, it is supposed to presage the death of brethren; if in the dream the windows at the back of the house are destroyed by fire, it means the death of sisters.

To dream in the night that one holds a burning lamp, or torch, or candle is a good sign, especially to those who are young, as it signifies that they shall be fortunate in love and marriage, shall thwart their enemies, and shall gain the goodwill of all persons.

If a married man dreams that his bed is on fire, and that he perishes in the flames, it is held to signify injury, sickness, or death to the wife; but if the wife dreams it, then the same misfortunes may happen to the husband.

A man who dreams that his clothes are consumed by fire, may expect injury, reproach, defeat in law suits, and loss of friends.

DREAMS OF THE AIR OR OF ATMOSPHERIC DISTURBANCE.

THE physicians of olden time, Galen, Hippocrates, and other fathers of the science of medicine, paid much attention to the dreams of their patients, judging that they might thereby gain a clue to the mental and physical condition of those who consulted them.

They judged that person to be of a sanguine temperament and full of blood, who was accustomed to dream of the air. Some went so far as to affirm that if a man dreamt he saw the sky clear and free from clouds, it signified that he should recover what had been stolen from him and detect the thief; that he should overcome his enemies, gain his law suit, if engaged in one; if about to travel, should make a successful, prosperous voyage or journey. In fact, good things are denoted by a dream of a clear and serene air.

But, on the contrary, if one dreams that the air is cloudy, dark, and troubled, that signifies sadness, sickness, and melancholy, or losses and obstructions in business. In fact, such a dream signifies the contrary of what a dream of calm air portends.

If one dreams of ice or snow in the winter time that is held to have no special signification, for it is but the memory of the preceding day's cold working upon the brain in sleep, and the same when in summer one dreams of heat; but when one dreams in the summer of snow, or in the winter of heat, it signifies an abundant harvest and plenty to all employed in agricultural pursuits. But to merchants and sailors it signifies disasters; to soldiers it is typical of defeat.

To dream of hail signifies sorrow and trouble, and sometimes that every carefully-cherished secret shall be revealed.

If a man, especially one of the upper classes, dreams that a thunderbolt falls near him when there is no sign of any storm or tempest raging, it is supposed to signify that the dreamer will be compelled to quit home and country to avoid disgrace, imprisonment, or death.

To dream that you see white clouds floating in a calm sky denotes prosperity and joy. Black clouds are a sign of trouble. Clouds thickly set together and moving rapidly, as though blown by a hurricane, prognosticate trouble and grief to the dreamer; but if the clouds disappear and leave a clear blue sky, it indicates prosperity after trouble.

If you dream you see an eclipse of the moon it forshows sickness and perhaps disgrace to some female friend; but if the eclipse quickly passes away and leaves the moon shining brightly in a cloudless sky, so will the sickness or temporary disgrace pass away. To dream of an eclipse of the sun portends the same thing to one of the male sex.

To dream that the stars are brightly shining indicates that you will be married, and blessed with a family of honest, industrious, and pious children. But to dream that a star falls is an omen of misfortune to one's self, or one's family or dependants. On the night of the 16th of August, 1769, King Frederick II of Prussia is said to have dreamed that a star fell from heaven, and gave out such a dazzling brightness that he could hardly find his way along the street he imagined he was walking in. He mentioned this dream to some of his officers, and in after years it became known that on the exact date of the dream Napoleon Bonaparte was born, who towards the end of Frederick's reign began to grow famous as a general, and eventually conquered for a time the whole of Prussia.

To dream of the sun, either rising or setting, is generally to be considered a good omen, signifying great gain. To dream that you see the sun rising in the east is good for anyone who intends traveling towards the east; but to dream that you see it rise in the west, or in any part of the heaven except its proper place, is an ill omen.

Cyrus the Great had a dream about the sun which puzzled him much. He imagined that the sun was at his feet within his grasp, and he endeavored to catch hold of it, but three attempts to do

so failed, the sun eluding him each time he tried to grasp it. Then it disappeared. Cyrus called upon the magi or wise men of Persia to explain the dream, and they said that the three attempts to catch it meant that he should reign three times ten years, and then die; which actually came to pass, according to ancient historians, for he was forty years old when he ascended the throne and seventy when he died.

Concerning the disappearance of the sun, Artemidorus says that "the sun vanishing away, or absenting itself, is ill to all."

DREAMS ABOUT WATER.

THOSE who frequently dreamt they saw themselves or others dipping in the water or bathing, were, according to the ancient physicians, considered of a phlegmatic disposition, and subject to catarrhs, &c.



Any person who dreams of a river or stream of water clear and

calm, may consider it a presage of good. This is especially the case with judges, lawyers, and travelers. But to dream that one sees the river disturbed and muddy, signifies that the dreamer shall fall under the displeasure of some one in a superior position. To a lawyer it signifies that he is likely to lose cases and be censured by the bench.

To dream of being thrown into, or pushed into an impetuous torrent and unable to escape, signifies danger to the dreamer from influenza, catarrh, and other delusions, also dilatory law suits. To dream of swimming in a great river betokens future perils and dangers.

If you dream that you see a clear river *running past your bed-chamber*, it presages the arrival of some rich and liberal person who will assist you on in life; but if the river is troubled and seems to disturb or spoil the furniture in your chamber, then it signifies violence, quarrels, and disturbance occasioned by the plots of enemies.

The man who dreams that he sees a pit or pond full of water in a field where he knows (when awake) that there is nothing of the kind, has reason to congratulate himself upon his dream, for it is held to signify that he will be a thriving man, that if he is not already married he soon will be, and will have good and obedient children.

But if you dream that the water of the pit or pond overflows its banks, that predicts loss of goods, wife, and children. And if a wife dreams it, that denotes the death of the husband, and possibly the loss of property.

A rich man who dreams that he sees a rivulet of pure water running past his house, is likely to be appointed to some post or office of importance, which will be of profit to him and in which he will be able to assist others.

To dream that you are in a boat upon a river, lake, or pond of clear water in fair weather is a good sign, signifying joy, success in business affairs, and health.

It is a good sign for a sick person to dream of a river or spring of *clear* water, for that presages recovery; but if the water that sick person dreams of is muddy and disturbed, it signifies the contrary.

If a young unmarried man dreams that he draws water out of a

clear well, it signifies that he will soon be married to a nice young lady of fortune.

If any person dreams of seeing water flow from a place whence there is no possibility of its coming, it signifies trouble, pain, and affliction; and if the person dreams that he or she has taken some of that water, the mischief will be of a longer continuance, according to the quantity taken.

DREAMS OF THE EARTH.

If a man dreams that he has good lands and pastures, all well enclosed by good fences, bestowed upon him, it is held to signify that he will have a handsome wife. If he sees the land sown with wheat, it signifies that wealth will be gained by care and industry; but if he sees it sown with any kind of peas, vetches, or pulse of any description, it means trouble, affliction, and loss. If in his dream he sees the land sown with millet, that signifies vast riches to be gained with great ease. But if a clergyman dreams he sees millet sown, it signifies not worldly wealth, but riches of the mind and spiritual grace.

To dream of a garden wherein you are walking, gathering flowers, shows that you are proud and arrogant—that you have a high opinion of yourself.

If you dream that you have a great deal of land, more than you actually possess, it is taken to signify that you shall soon obtain a much richer estate than you hold at the time of your dream.

To dream that you see the earth looking black, signifies sorrow melancholy and weakness of the brain.

If you dream that you see the earth quake, it signifies that you are in danger of losing both life and property. If you dream that your house shakes through an earthquake, it is simply an edict against the building, which is likely to come to grief; it also signifies that you are likely to lose law suits. If in your dream the walls, doors, and roof of your house fall by reason of the earthquake, that presages destruction and death to the chief persons in the house.

If anyone dreams that a mountain has toppled over into a valley, it signifies that some great and powerful person will persecute, oppress, and, if possible, destroy good men.

To dream that you are at the top of a high mountain, signifies that you will gain great honor and renown, and perhaps, wealth,



but the latter is determined by other signs. If you imagine that in ascending the mountain you fall without injuring yourself, it may be taken that you will meet with some obstacle or hindrance on your road to fortune, but will ultimately succeed.

To dream that you see great ditches or crevices in the earth, and that you fall into them, shows that you are likely to suffer much injury, and that both body and goods will be in danger of fire.

If you dream that you fall upon the earth, or that you stoop down and kiss it, that signifies you are to have much sadness, and be reduced to a very humble position.

To dream of being in a fertile meadow is a good sign to husbandmen, shepherds, and all engaged in agricultural and pastoral pursuits; but to all others the dream signifies trouble and obstruction in business.

DREAMS OF TREES, SHRUBS, AND THEIR FRUIT.

TO dream that you see a stately *Oak* tree is a very favorable sign, denoting long life, wealth, and prosperity.

If you dream you see a *Laurel* tree it is a token you shall gain victory and have much pleasure. To a married man it denotes that his wife shall soon inherit rich possessions.

To dream of a *Vine* signifies abundance, riches, greatness, honor, and fertility. Thus Mandane, the daughter of Astyages, King of Media, dreamt that she gave birth to a vine, and she was afterwards the mother of Cyrus the Great. To dream at any time of eating ripe grapes, signifies cheerfulness of spirit and prosperity in business.

If you dream you see an *Olive* tree bearing olives, it is a good sign, denoting peace, liberty, concord, dignity, delight, and the fulfillment of your desires. But to dream of gathering olives from the ground denotes that you are likely to have much labor and trouble.

To see *Apple* trees in a dream, and to imagine you gather sweet apples from them and eat, signifies joy, pleasure, and recreation, especially to the fair sex. But if in the dream the apples are sour, it fortells contention and strife.

One who dreams of a *Mulberry* tree with fruit upon it may reasonably expect abundance of children and plenty of this world's goods.

If you dream you see a *Pomegranate* tree, and gather the ripe fruit of it, that signifies that you will be enriched by some wealthy person; but if the fruit be not ripe, that signifies sickness to come or that you will be persecuted and annoyed by some maliciously-disposed persons.

To dream of a *Medlar* tree or a *Pine* tree denotes idleness and inattention to the affairs of this life.

To dream you see a *Cypress* or a *Yew* denotes death, affliction, and obstruction in business matters.

If you dream you see any kind of *Nut* or *Almond* tree, and you gather the fruit and eat it, that signifies riches and contentment

gained by steady labor; but if you dream that you eat those fruits without seeing the tree on which they grew, it denotes difficulty and trouble. To dream you find nuts that were hidden, denotes you will discover a hidden treasure.

To dream of eating *Oranges* signifies grief and vexation, or serious wounds.

To dream of *Figs*, in the season when they are ripe, signifies joy and pleasure; but if you dream of them out of season, the interpretation is exactly opposite.

To dream that you see or eat ripe *Pears* also denotes joy and pleasure to come; but if you seem to eat those that are sour or unripe, then the contrary.

Peaches, *Apricots*, and *Plums* of all kinds. To dream of these fruits in season denotes, to the person who dreams of seeing or eating them, contentment, health, and pleasure. But if the dream happens at a time of the year when they are out of season, it denotes vain hopes,

The young man who dreams of eating *Strawberries* may expect to wed a most amiable wife. The girl who has a similar dream may expect ere long to be married to a man who will make her happy, and become rich.

To dream of *Raspberries* denotes that you will meet with success in most of your undertakings, that you may be assured of the fidelity of your sweetheart. It may also denote that you will, at a very early period, have good news of some dear friend or relative in foreign parts.

To dream of *Cherries* is a bad omen, for they prognosticate worry.

It is also bad to dream of *Lemons*. If you are unmarried you may expect disappointment in love, also you may hear of the death of some relative. To married people it foretells unhappiness on account of the misbehavior of children, family contentions, &c.

Quinces, when dreamt of, denote that the dreamer shall very shortly meet with a change in his worldly affairs—very much for the better.

To dream of a *Myrtle* tree is a good omen, for it is a sign that you will soon be in love with a most agreeable young lady, also that you will, in a most unexpected manner, come into possession of a large sum of money, which will be of great use to you.

To dream of *Thorn* trees is bad, for they signify the near approach of some great grief, some cause of care and sorrow. This particularly applies to persons who are in love.

Briars and *Brambles*, on the contrary, are good omens when they appear in dreams, for they foretell that you will shortly be in love, and that both in business pursuits and in the pursuit of pleasure you will be successful. If you dream of passing along a narrow path covered with brambles and briars, it portends, if you are in love, that many obstacles will be thrown in the way of your marriage, all of which obstacles you will overcome. A married man will find many obstacles in carrying on his business, but eventually he will prosper.

To dream that you are gathering *Palm* denotes that you will have success in business undertakings, and will become wealthy.

If any one dreams of gathering fruit which proves *rotten*, it denotes adversity. To married persons it signifies loss of children.

To dream that you gather fruit from a very *old* tree is generally supposed to prognosticate that you will succeed to the wealth of some ancient person.

To dream you see all kinds of trees or shrubs in full leaf or blossoming is a happy sign; but if you dream the trees are withered, burnt, or blasted by lightning, that signifies annoyance, displeasure, and fear of injury.

If you dream that you climb a big, tall tree, it may be interpreted as meaning that you shall soon be promoted to some high office or dignity, or have the charge of some important business, or have command over other persons.

If any one dreams of falling from a tree, and being scratched by thorns or otherwise injured, it denotes loss of employment, and being out of favor with employers.

DREAMS OF HERBS, FLOWERS, GRAIN, GARDEN VEGETABLES, &c.

TO dream of eating salad-herbs, such as *Lettuce*, *Sorrel*, *Endive*, *Purslane*, and others, signifies trouble and difficulty in the management of affairs. But dreams of such roots as *Garlick*, *Onions*, *Leeks*, are good, for to dream of them denotes that you will either discover some hidden treasure, recover some lost or stolen article, or receive some money you did not expect. If you dream you are gathering onions, it foreshadows the unexpected arrival of some news of a joyous nature, or the restoration to health.

of some sick person, or a speedy change of affairs for the better.

Dreaming of eating *Coleworts* signifies vexation ; of *Cucumbers*, vain hope.

Dreams about *Beets*, *Mallows*, *Borage*, signify freedom from trouble, and the expedition of business.

To dream that you smell *Marjoram*, *Hysop*, *Sage*, *Rosemary*, and other herbs of the same nature, signifies labor, trouble, sadness, and weakness. Except in the case of physicians, to whom such dreams are propitious.

To dream of holding or smelling odoriferous flowers, in their proper season, signifies joy, pleasure, consolation. But to dream of seeing and smelling flowers out of season denotes, if they are white, obstruction and opposition in business, and want of success. If the flowers dreamt of are yellow the difficulty will not be so great ; but if they are red, that is worse than if they were white, and in some cases signify death to the dreamer.

To dream of seeing and smelling *Roses* in the proper season of the year is a good sign, except to those who conceal any disease from which they suffer. They are in danger of death.

Any one who dreams that he (or she) sees, holds or smells *Lilies* out of the season when they blossom, it signifies that their hopes and desires will be frustrated.

To dream that you see *Nettles*, and are stung by them, shows that you will make a daring attempt to obtain what you desire. If young people dream this it shows they are in love.

If you dream that you see a field of *Corn* in ear, and that you gather it, that signifies riches, either in money or goods. The same may be said of seeing corn-stacks. To dream that you see a barn full of corn signifies that you will either marry a rich wife, or inherit land, or grow rich by trading, or overthrow your adversary in a law suit. It also signifies banquets and merry-making.

To dream of eating fine wheaten bread signifies increase of riches to the rich, and greater poverty to the poor. On the contrary, to dream of eating coarse bread, signifies loss to the rich and gain to the poor. To dream of eating barley bread denotes health and contentment.

To dream of eating well-boiled *Peas* denotes good success in business ; but to dream of eating *Beans* signifies trouble and desertion ; *Lentils* denote corruption ; *Rice* much obstruction in life ; *Millet*, poverty and indigence.

To dream that you see or eat *Mustard Seed* is a very bad sign, except to physicians, to whom such dreams are advantageous.

To dream of *Carrots* is a good sign to any one engaged in a law suit, foreshadowing that the suit shall be gained.

DREAMS OF TRAVELING.

TO dream you are walking along a good, straight, level, pleasant road, presages joy, prosperity, and ease; but if you dream of traveling on a rough, uneven, crooked, and miry way, it is exactly the opposite.

If you dream of a bridge by which you cross a stream, it prognosticates that you are about to leave your home or employment in order to better your condition. But if you dream that you attempt to return and find the bridge broken down, then you may expect that some other person will take your place and you will be sorry that you left.

To dream of a coach is supposed to prognosticate that within a short time something will happen to give great joy and satisfaction to the dreamer—perhaps marriage, if single.

To dream that you travel on very dirty roads, up steep hills, or by the edge of dangerous precipices, presages misfortune, disappointment, and perhaps sickness.

DREAMS OF BEASTS.

TO dream of the *Lion*, the king of beasts, signifies that you of the male sex will accumulate wealth, marry a woman of beauty and dignity, and become a great man in the estimation of those who know you.

To dream of *Dogs* may denote either good or evil fortune. If in your dream the dog fawns upon you it shows that you will be popular with those who know you, and your society much sought after; if the animal seems in your dream to be playing and skipping about you, then expect prosperity, both in business and in love affairs; if you dream that a dog bites you, beware, for some person whom you now deem your dearest friend will turn upon you and become your bitterest foe. If you dream that a dog howls, then be prepared to receive news of the death of some dear friend.

The *Elephant* is generally reckoned one of the most sagacious of four-footed beasts, and to dream of him is a favorable sign, as it denotes that you will, as a rule, exercise great prudence in the conduct of your affairs of love. If you dream that the animal twines its trunk round you, and lifts you from one place to another, it is a most auspicious omen, being considered the infallible sign of a speedy and happy marriage.

Foxes are crafty, cunning creatures, and to dream of them generally prognosticates that you will have much trouble and difficulty. To dream that you hunt a fox, and succeed in killing him, denotes that you will encounter much tribulation and anxiety through the action of false friends, but you will discover all their double-dealing, and eventually defeat all their plots and machinations. If you are in love when you dream of foxes, you are to be pitied, for your sweetheart, when married, will turn out the reverse of amiable, and will develop a disagreeable, sour, ill-natured disposition.

If you dream of *Rats* it is a sign that you have many enemies—false friends are endeavoring to do you an injury.

If you dream you see a flock of *Sheep* feeding in a fine pasture, it is a good omen, for it denotes prosperity and success in life.

To dream of a *Monkey* is an omen of evil. To lovers it betokens that the loved one will prove deceitful; to married persons it is an omen and presage of the infidelity of their partners, and also that the children of the dreamer will prove undutiful, and be a source of much trouble. It also denotes that the dreamer will suffer much from the malice of enemies. It also denotes an attack by thieves, either on the highway or in the house.

Cows and *Cattle*. To dream that you see a great number of horned cattle, sheep, &c., denotes a prosperous time for all. If you dream that you own a number of cows, so many cows as you have, so many years have you to live.

To dream of seeing *White Cows* or *Oxen* is generally understood to show that your mind will be filled with virtuous inclinations.



If a woman dreams that she is caressing a *Cat*, and it scratches her, she may be prepared to hear that her husband is unfaithful, or that she has a rival in the affection of the man she loves. If a man dreams of a cat acting in that manner to him, he may be assured that his wife or sweetheart will prove a spiteful termagant.

If you dream of a *Wild Boar* it is an assured sign that you have a pitiless, relentless enemy; but if in your dream you hunt and kill the boar, you will defeat all the malice of your foe.

Dreaming of *Fat Hogs* denotes idle, lazy persons; also those who are covetous.

To dream of the *Horse* is a good omen. A man who dreams that he is mounted on a fine horse with a long tail may expect to gain honor, wealth, and many friends. If a man dreams he has a handsome young mare in his stable, it is supposed to be a sign that he will suddenly be married to a beautiful and rich young lady.

DREAMS OF BIRDS.

AS the lion is reckoned king of beasts, so is the eagle monarch over the birds of the air. Dreams about the royal bird are of great significance.

If you dream you see an *Eagle* in some high place, or soaring in the air, it is a good sign. Soldiers should expect victory, and those

who undertake any weighty and important business may expect to succeed in it. But to dream that an eagle alights on your head portends death to you ; the same if you fancy you are carried away by an eagle.

If a married woman dreams of an eagle it foreshadows that her next child will attain a high position. If any one dreams of seeing a dead eagle, it signifies death to some great person.

To dream of a *Raven* presages mischief, particularly if the dreamer is a married man ; he is likely to be rendered very unhappy by the unfaithfulness of his wife. A married woman dreaming of that bird may expect to be forsaken by her husband.

If you dream you see *Pigeons* it is a good sign. You will be happy and contented in your home.

To see a *Swan* in a dream signifies joy and health to the dreamer ; also the revelation of secrets. To dream of a swan also signifies that the dreamer shall soon meet with one who has a most musical voice, or a very persuasive tongue. Thus it is said that the Greek philosopher, Socrates, once dreamed that a cygnet or young swan sat upon his knees ; but suddenly the bird became fully feathered and soared up aloft, uttering a most melodious note. A very short time after Plato came to Socrates, who, after listening to his marvelous eloquence, exclaimed "This is the swan I dreamt of!"

If you dream you see two *Storks*, it signifies that you will have many children.

A man dreaming of a *Swallow*, it signifies that he shall have a good and discreet wife. The same may be said of the *Nightingale*.

To dream of *Quails* signifies disasters at sea, such as mutiny, piracy, treachery, &c.

If a man dreams he sees a *Peacock*, it is supposed to be a sign that he will marry a handsome wife, grow rich, and be in great favor with those in public authority.

To dream you see a *Cock*, and hear it crow, is an omen of prosperity.

If you dream of the *Cuckoo*, that you either see or hear it, it is a sign that your sweetheart will prove fickle and inconstant.

To see a large flock of birds is an omen of suits at law or some such trouble.

DREAMS OF REPTILES, FISHES, &c.

TO dream of large *Serpents* signifies sickness and enemies. To dream of *Adders* and *Asps* is not a bad sign, but on the contrary an omen of money, and a rich partner for life.

“I have known by experience,” says Artemidorus, that these two beasts, the adder and the asp, coming towards us, wreathed and wound together, have been arguments of good, especially when they seemed to bite us.”

To dream of seeing any *great fish* in the sea is good for no man—the dolphin only excepted. But to see great fish out of the sea is a happy sign, for it signifies that our enemies are unable to injure us, and that evildoers shall be punished. But to see a dolphin on dry land is an evil omen, for it signifies death.

To see *Frogs* in a dream is good for those who live in places where such animals are plentiful.

“I knew a man,” says Artemidorus, “who dreamt that he beat with his knuckles upon some frogs, and it happened that soon after his master gave him authority over all his household. So, then, one must think that the pond where the frogs dwell represents the house in the dream, the frogs are the inhabitants, and the striking with the fingers signifies authority over them.”

MISCELLANEOUS DREAMS.

TO dream you are *dirty* in your person presages a severe illness to yourself, or perhaps loss of character.

To dream others are *eating* is a bad omen, and misfortune of some kind is likely to follow; but if they seem to ask you to partake with them, the ill omen may be averted.

To dream of broken eggs denotes matrimonial quarrels to married people; but if the eggs seem to be unbroken, it is a good dream, and prognosticates that you will have success in whatever business you undertake about that time. To dream that you are eating eggs denotes that you will have many children.



If you dream of riches suddenly acquired by you, it is a bad omen. To a man engaged in business it means severe losses, importunate creditors, perhaps bankruptcy or loss of liberty. To mariners, and all who travel by sea, it portends hurricanes and shipwrecks. To lovers it presages inconstancy.

If you dream you see a friend die, or that you behold the spirit of a deceased friend, you may expect in a very short time to hear good news. If in love, prepare for a speedy marriage with the object of your affection.

If you dream you see an open grave, it means sickness and disappointment; to lovers it signifies separation for ever. If you dream you are in the grave, it means that you will experience the loss of all or nearly all your property, and that injurious reports concerning you will be spread abroad by false friends.

To dream of the gallows, or that you see people hanged, or that you are about to be hanged yourself, is a good omen, denoting that you will become rich.



To dream of keys is a favorable omen to any person, but most especially to a sailor, to whom it betokens the receipt of some gift by means of which the dreamer will become rich.

If you dream you are writing on paper, it is ominous of a false accusation of a grave character being made against you.

Unmarried persons who dream of playing at cards may expect soon to be married. If the dreamer dreams of holding many court cards, it is indicative of a happy married life.

To dream of bagpipes is supposed to indicate that the dreamer will have a hard life, with much trouble ; that he will work hard, but gain little reward. This dream is also supposed to prognosticate tempestuous weather, disaster at sea, shipwreck, &c.

To dream of dancing at a ball indicates to a young lady that she will soon receive a proposal from a lover ; but let her be cautious, for although the dream may give a momentary prospect of pleasure, it is very likely that he will prove faithless.

To dream that you are in church, that the clergyman wears a white surplice and preaches a sermon, indicates that if you are unmarried you will soon change your condition. But if it seems that the minister wears his black gown, and a hymn is sung by the congregation, it denotes that something will happen to cause great grief.

If you dream of a clock it presages sickness to yourself or some near relative. If the clock strikes and then stops, it means that the sickness will terminate in death ; but if you dream that the hands keep moving, the sick person will recover.

If you dream of cakes it is a good omen, denoting joy. You will be prosperous and succeed in what you undertake.

To dream of coal, and possessing a quantity, shows that you will have plenty of household furniture, servants, and, in fact, every requisite for housekeeping in good style.

Such is the matter in which ancient philosophers interpreted dreams about the most common objects of life ; but it must be understood that these interpretations apply to a dream that is dreamt once only. If a dream is repeated several times, those learned in such matters imagine that it will be fulfilled in very much the manner foretold by the dream. And now for a few very

REMARKABLE DREAMS.

DOCTOR HARVEY, the discoverer of the circulation of the blood when he was a young man intended to travel on the continent.

In those days it was necessary to have passports, and the officer in command at Dover had to see that no one embarked on the packet-boats without one.

Harvey had a pass, which he showed to the officer, who, to his great surprise, said—

" You cannot go. You are a prisoner."

" What have I done—how have I transgressed ? " said the young doctor.

" It is my will that you remain here a prisoner ; that must suffice for the present."

The other passengers went on board the boat, which hoisted sail on a clear, calm evening, and sailed away from Dover, leaving the doctor disconsolate.

But within an hour there came a terrible storm, the packet-boat was lost, and both crew and passengers perished, as the doctor would certainly have done had he embarked.

Then the mystery was explained. Doctor Harvey and the commanding officer had never met ; but the previous night the officer had a vision of the doctor, and fancied he heard a voice commanding him to stop that individual when he came to Dover on his way to Calais. This he did, and so saved the life of the man who afterwards made the great discovery that the blood is continually circulating through the body.

* * * * *

Sometimes dreams are deceitful. Thus Hamilcar, the Carthaginian general, when besieging Syracuse, dreamt that the next night he would sup in the town, which he looked upon as an omen of victory.

Next morning the garrison made a sortie, and Hamilcar was taken prisoner. He supped in the town, but not in the way he anticipated.

* * * * *

More than once during the present century justice has been assisted, and murder detected, through the instrumentality of dreams. The most noted case occurred in Scotland in 1830.

A pedlar named Murdoch Grant visited the little village of Assynt, in Sutherlandshire, on the 19th of March, in the year mentioned. He did a good stroke of business, as there was some kind of merrymaking going on. Then he left Assynt to pass to another village some miles distant.

About a month later a shepherd passing by a lonely mountain lake observed a dead body floating on the surface, which proved to be the body of Murdoch Grant, the pedlar. There were marks of violence upon the body, and the pockets of the deceased were empty, which led to the conclusion that he had been robbed and murdered. But for a long time the murderer remained undiscovered.

One day the postmaster of the district chanced to mention that he had changed a ten-pound note for a young man who was not generally supposed to have so much money, as he had been for a long time out of employment, and lived at the expense of his parents. This led to the arrest of Hugh Macleod, as the young man was named, but as there was no other evidence he was about to be discharged, when a most remarkable thing occurred. One Kenneth Frazer came forward and avowed that he had had a dream in which he saw the cottage of the Macleods and heard a voice which said to him in Gaelic—

“The merchant's pack is lying in a cairn of stones in a hole near their house.”

Upon this Hugh Macleod was retained in custody, and Frazer went with the officers to the spot he had seen as he alleged in his dream, and sure enough under a pile of stones near the cottage they found several articles which were recognized as having formed part of the pedlar's stock. It was also found that Macleod was wearing a pair of stockings that had belonged to the pedlar, so it was considered that there was at all events enough evidence to go to trial.

Accordingly he was tried before Lord Moncrieff, at Inverness, on the 27th of September, 1830.

Frazer stuck to his story of the dream, and although there was little other evidence except the finding of the goods, Macleod was found guilty and condemned to death.

“Guilty!” exclaimed the prisoner. “The Lord knows I am innocent! I did not think anyone in this country could be condemned on mere opinion.”

But a day or two after he made a full confession of how he had waited for the old pedlar by the side of the loch, knocked him down with a hammer, robbed him, and then sunk the body in the water. He alone was concerned in the murder, and had no accomplices.

* * * * *

A couple of years before that, a murder in Suffolk was discovered through a dream.

At Polstead, in Suffolk, a man named Corder had decoyed away a girl named Maria Martin. It was known she had left her home in his company, and he asserted that he had found her a comfortable situation.

But the girl's mother repeatedly dreamt that poor Maria was murdered and buried in what was locally known as the Red Barn, upon a farm which Corder had occupied, though he gave up possession soon after Maria's disappearance.

Search was made and the poor girl's remains were discovered, Corder being brought to justice.

* * * * *

The dream of John Chapman, a pedlar or tinker of Swaffham, in Norfolk, has been quoted by some of the most learned men in England as a proof that dreams are sometimes fulfilled if the dreamer will only take a little trouble to investigate the matter. The story in substance is as follows:—

John Chapman lived at Swaffham in the reign of Henry VII, and followed the humble trade of a tinker, making and mending pots, kettles, and pans, and occasionally journeying into the surrounding country to sell his wares. A very contented man was he, till one night he had a dream to the effect that on London Bridge he should meet a man who would tell him some very good news.

This dream so perplexed John Chapman's mind that he could not rest or work at his trade, so he set off for London, and in course of time found himself walking up and down the bridge, waiting for the mysterious stranger who was to impart the joyful intelligence.

For three days he paced up and down like a sentinel, but though many persons stared at him no one spoke.

"If the stranger comes not before curfew tolls to-night, I will wend me back to Swaffham on the morrow," the tinker thought, "for I verily believe I have been an ass to come here."

He resolved to quit the bridge the moment that the curfew bell began to toll. But before that event took place a well-to-do citizen who in passing had noticed the tinker, went up to him and asked the reason of his haunting the place.

"You may well ask," exclaimed Chapman, "for truly I have come hither on a fool's errand."

The citizen asked more particulars, and Chapman told him all about his dream, though he did not reveal his name or place of residence.

"You may well say you came hither on a fool's errand," exclaimed the citizen, "though if I felt inclined to take notice of dreams I might have made as big a fool of myself as you have done."

"How is that, worthy sir?" asked Chapman.

"Why, 'tis not long since I dreamt that at a place called Swaffham, in Norfolk, dwells one John Chapman, a tinker, who has in his back yard underneath which is buried a pot of money."

"A strange dream truly," said Chapman.

"Now do you not think that if I had made a journey into Norfolk to dig for such a hidden treasure, I should have been worthy to be counted as big a fool as yourself, most honest countryman?"

"You are right, my worshipful master; therefore I will hasten home and follow my business with industry, not heeding such foolish dreams in future."

With this reply, the tinker made off, and with all speed returned to Swaffham, quite satisfied in his mind that his dream was fulfilled.

On reaching home, John Chapman was all impatience to begin his search; but he durst not commence digging until it was dark, lest prying neighbors should watch. But as soon as it was quite safe he began to dig, quite hap-hazard, and presently unearthed a brazen vessel full of coins, some copper, some silver, and some gold.

John Chapman was delighted.

Our tinker, however, was careful not to let his fellow townsmen know anything about this sudden accession of wealth; he put the money in a safe place, only using a little of it occasionally in his business. The brass vessel he threw up in a corner of his shop with a quantity of other old lumber.

Now Chapman's smithy was a favorite resort of the schoolboys of Swaffham, who used to delight in watching him at his work. John Chapman one day noticed that there was something carved on the old brass pot; some reading, he imagined, though being no scholar he was not certain. He thought of a plan, and rubbing the dust off the old vessel, put it where the schoolboys would be sure to see it when they came in.

The trick answered.

"Why, there is something written on this," cried the first boy who entered.

"Is there?" said the artful old tinker. "What does it say, then, my young friend?"

The schoolboy rubbed at the inscription with his hand for a little time, and then read out the following lines—

"Where this vessel stood
Is another twice as good."

"Very true, indeed!" cried John Chapman, "for when I bought this it was standing upon another twice its size and containing twice as much metal. I had not money enough to buy both of them."

And he made up his mind he would have another search in the back yard. He bundled the schoolboys out of the place as soon as he could, and when it was quite dark went to work with his spade.

About a foot below the place where he found the first vessel, John Chapman came upon a second vessel much larger than the first, and like it, filled to the brim with coins. But it had no inscription of any kind on it, and though the tinker dug still lower he found nothing more.

John Chapman worked away steadily, and though his fellow-townsmen saw that he was growing rich, they attributed it to his great industry and also his excessive shrewdness.

So things went on for a few years, till the people of Swaffham decided that their church needed extensive repairs almost amounting to rebuilding. The expenses were to be met by a general tax or levy upon the inhabitants, John Chapman being rated at a very low figure.

"Now is the time to do some good with the money," said he to himself.

So he went down to the church and inquired of the master builder.

"How much think you will be the charge for rebuilding the north aisle of the church?"

The builder mentioned a sum.

"Then the north aisle shall be built at my charge—and not only that but a tall and fine steeple tower as well," said John.

Of course the builder laughed at Chapman for a drunkard or lunatic; but John went home and soon returned with a pouch full of gold, the sight of which caused the builder to change his tone and accept the order to build at the expense of the tinker.

So the north aisle of the church was built at John Chapman's expense, and in each window there was a representation in stained glass of the tinker, his wife, and his three children. In the aisle also was his pew, with a statue on each side representing the tinker himself with a pack upon his back, such as he carried when travelling about the country.

Some slight memorials of this wonderful dream are still to be seen in Swaffham church, where the legend of John Chapman is firmly believed.

* * * * *

A writer in "Blackwood's Magazine" for 1845, relates the following as true within his own knowledge:—

Some years ago when all the world went mad upon lotteries, the cook of a middle-aged bachelor gentleman demanded her wages, which had been allowed to accumulate for a long time. The master wished to know the reason why, and was informed that cook had dreamt that a lottery ticket bearing a certain number, would win a great prize, and she was determined to buy it.

Cook took her money and bought the ticket, her master continually calling her a foolish woman for doing so. But one morning

he took a different view of the subject, for on looking at his newspaper he saw an advertisement that the particular ticket had won a prize of \$100,000 !

The gentleman thought over the matter for a time, then he proposed to and actually married the cook. As the carriage was conveying them home from church the following conversation took place—

“Well, Molly, you have, I trust, a good husband ; you have something else, however. Let me ask where have you hidden your lottery ticket ?”

“Don’t say any thing more about it,” exclaimed Molly, “I thought I should never hear the last of it, so I sold the ticket to the baker for a couple of guineas!”

History does not record whether the marriage proved a happy one after that revelation.

* * * * *

In the “Gentleman’s Magazine” for 1774, it is recorded that Daniel Healey, of Donoughmore, near Cork, dreamed three several times that there was a large sum of money concealed under a large stone in a field near his house.

Healey procured the assistance of some friends to unearth the hidden treasure ; they dug a good way under the stone, when it fell suddenly, and Healey was killed on the spot. The others forsook the place, and the treasure has never been recovered.

* * * * *

John Aubrey, author and antiquary, who lived in the reigns of Charles I. and Charles II., relates the following dream :—

“William Penn, proprietor of Pennsylvania, told me that he went with his mother on a visit to Admiral Dean’s wife. The admiral was then at sea. She told me that the night before she had a perfect dream of her husband, whom she saw walking on the deck and giving directions, and that a cannon ball struck his arm into his side.

“This dream did much discompose her, and within forty-eight hours she received news of the fight at sea, and that her husband was killed in the very manner aforesaid.”

Having thus given the interpretations most relied upon by Artemidorus, Magus, Macrobius, as well as some more modern writers upon dreams, the editor bids his readers not to be alarmed at any ugly dream they may chance to have. It may be sent as a warning, and therefore should be regarded not as an evil but as a great blessing, enabling you to be prepared for any fate.

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