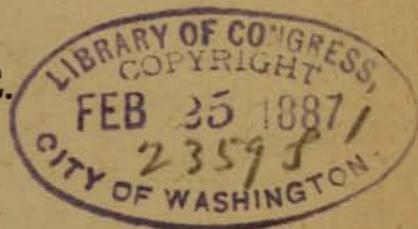


THE
DREAMER'S TEACHER

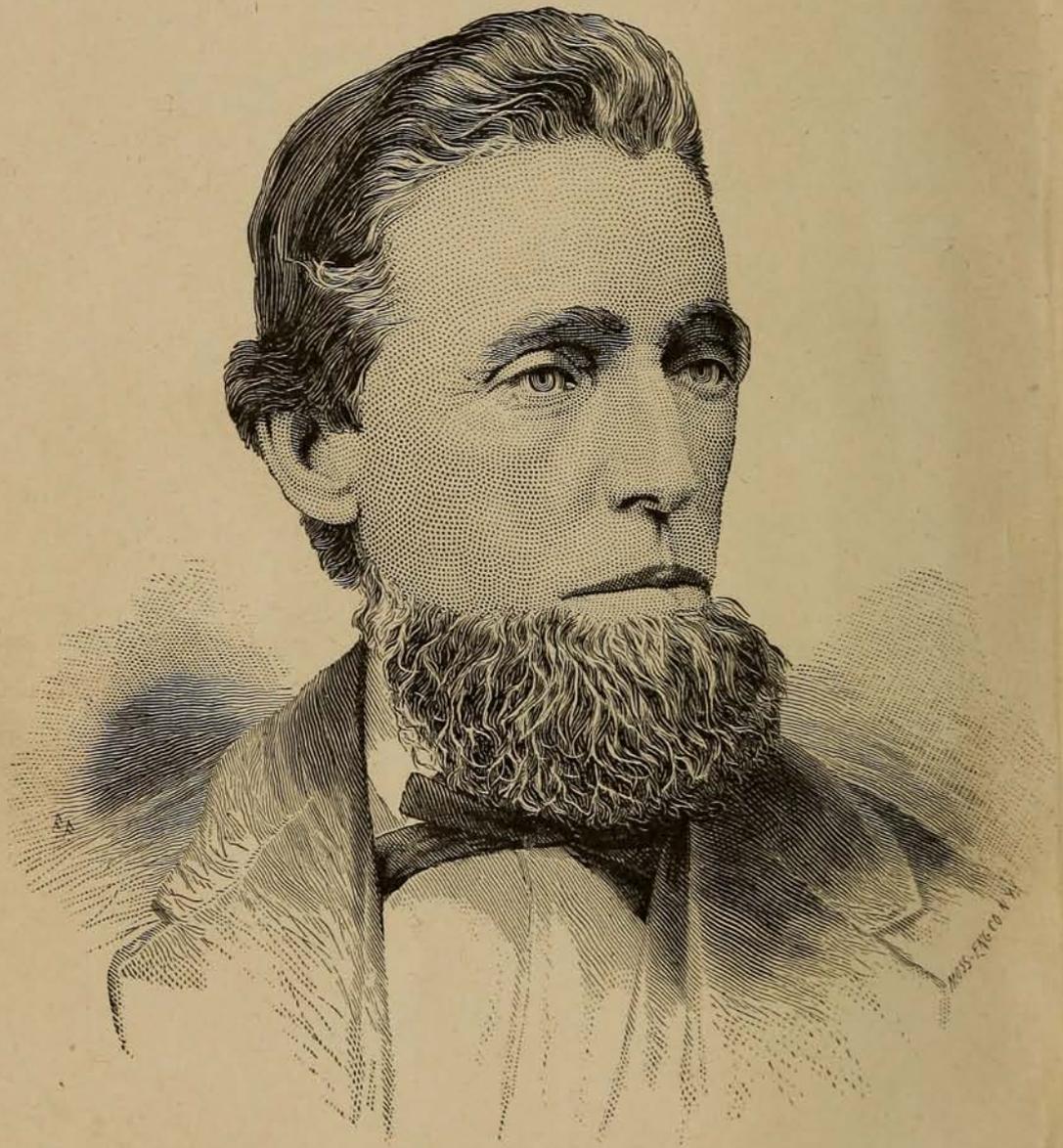
AND
ONEIROCRITICA.

*Consisting Chiefly of
Definitions of Dream and
Vision Symbols, and the Demon-
stration of their Truthfulness by their
Application to Narratives of Dream and
Vision Experiences in all Ages of the World,
as well as of Modern Times.—The Only
Work in Existence that can be Prac-
tically Applied to the Interpreta-
tion of Dreams and Visions,
either Ancient or Modern.*

BY
JAMES MONROE.
1887.



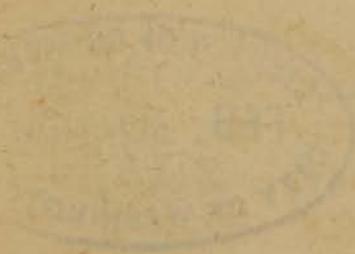
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PREFACE.

Education consists of the acquisition of a knowledge of that which others had previously known, and the tendency of the human mind is to become biased in favor of its early and long continued training; therefore originality of thought is most frequently found among those whose minds have not been trained in the routine of previous knowledge during a long period of time. And, furthermore, the absence of a thorough education does not unfit one for observing, comparing and reflecting upon the various manifestations of nature; therefore, with a firm conviction that I have discovered some important truths which the world should be informed of, I venture to offer them to the public, although not more than one of my sixty-four years has been spent in a school-room, and but a small portion of my time has been spent in literary work; the balance of my time having been spent in hard labor, business, and the common cares of rearing and providing for a family.

My literary work has been wholly limited to my past and present efforts in developing and propagating the truths connected with the subject of Dreams and Visions.

I have lost some money in my previous efforts to publish these truths, but I do not regret these efforts, and shall be pleased, although I suffer still further loss, provided these truths shall be advanced thereby.

THE AUTHOR.

TABLE OF CONTENTS.

Dreaming (Poetry).....	1
Miscellaneous Remarks and Opinions relating to the subject of Dreams, Dreaming and Dream Interpretation	2
God's Perpetual Inspiration.....	28
Dreams Classified.....	30
Rules Governing the Interpretation of Dreams...	32
Dream and Vision Symbols Defined.....	37
Definitions by Correspondents.....	198
Difficulty in Dream Interpretation	200
The Importance of Foreknowledge.....	202
The Mind in Sleep	206
A Revelation that was not a Dream.....	210
Miscellaneous Dream Experiences—The Editor's Dream.....	216
Dream Experience of Mr. D., of R. I.....	216
President Lincoln's Dream.....	217
The Dream of Mr. G., of Oregon	220
Dr. J. Ch. Moore and his Dream.....	223
Dream of Mr. E., of Mo.....	225
Dream Warning of Death by Mrs. Riley.....	228
Illness Foreshadowed.....	233
Home Experience.....	233
Mrs. Griffith's Dreams.....	235
Grandma's Rhymes about Six Little Graves.....	236
A Dream of Wealth.....	238
Duncan Campbell at Ticonderoga.....	240
Dream Experience of Mr. M., of Illinois.....	243
Dr. Mary Steward's Dream Warning.....	246

Dream of Mr. P., of Illinois.....	248
Coming Events Cast their Shadows Before.....	250
Dream Experience of Mrs. J. G.....	251
Dream Experience of Mr. P., of Mass.....	253
The Grinnell Tornado Foreshadowed.....	259
Death Appears in Material Form	261
Dream Experience of an Actress.....	265
Protestantism Foreshadowed to the Elector.....	269
Remarks of Maj. E. S.....	275
Dream Experience of Mr. J. B. S.....	276
A Child's Death Foretold	278
A Dream and its Interpretation.....	279
The Dream of Mr. W., of Illinois.....	280
The War of the Rebellion Foreshadowed.....	281
Symbols of the Siege of Vicksburg	286
The End of our Civil War Foreshadowed	293
President Lincoln's Last Dream.....	296
Remarks of Mr. P., of Maine	297
The Assassination of Garfield Foreshadowed	299
Dream of R. D. Goodwin, M. D.....	300
The Presidential Election—Cleveland Ahead.....	307
Still Pointing Toward Grover Cleveland.....	309
The Political Dreams of C. A. Dilg.....	311
The Political Dreams of Various Persons	315
Dream of Mr. G., of Tennessee.....	318
Dream Experience of Mr. T. N. B., of New York.	323
Dream of Mr. M., of Minnesota	326
Cleveland and Blaine, by Maj. E. S.....	330
Gen. Grant's Dream.....	335
Eternal Justice, by Charles Mackay. (Poetry)....	338

THE
DREAMER'S TEACHER
AND
ONEIROCRITICA.

DREAMING.

When slumber seals our weary eyes,
The busy fancy wakeful keeps;
The scenes which then before us rise
Proves something in us never sleeps.

As in another world we seem,
A new creation of our own;
All appears real, though a dream,
And all familiar, though unknown.

Sometimes the mind beholds again,
The past day's business in review;
Resumes the pleasure or the pain,
And sometimes all we meet is new.

What schemes we form! what pains we take!
We fight, we run, we fly, we fall;
But all is ended when we wake,
We scarcely then a trace recall.

But though our dreams are often wild,
Like clouds before the drifting storm;
Yet some, important may be styled,
Sent to admonish or inform.

What mighty agents have access,
What friends from heaven, or foes from hell,
Our minds to comfort or distress,
When we are sleeping, who can tell?

One thing at least, and 'tis enough,
We learn from this surprising fact:
Our dreams afford sufficient proof,
The soul without the flesh can act.

This life, which mortals so esteem,
That many choose it for their all,
They will confess 't was but a dream,
When wakened by death's awful call.

—*Olney Hymns.*

MISCELLANEOUS REMARKS AND OPINIONS
RELATING TO THE SUBJECT OF DREAMS,
DREAMING AND DREAM INTERPRE-
TATION.

THERE are comparatively few persons who do not occasionally awaken from sleep with mental impressions, or recollections, of sights, sounds, words, thoughts, or experiences, which were impressed upon their minds during their said sleep. Such sights, sounds, words, thoughts or experiences are called Dreams. Men dream, women dream; even very young infants exhibit evidence of dreaming by the dimpling smiles upon their

cheeks while sleeping; and at other times the evidence is equally conclusive, when they awaken in great fright.

Dogs yelp and move their limbs while sleeping, thus giving evidence that *they*, too, dream.

In accordance with the foregoing facts, we must conclude that dreaming is governed by a general law of mind, which is common to the human race, and extending to many of the lower species of animals.

Dreams have attracted attention among mankind during all the historical ages, but much more in ancient than in modern times. During the ancient ages, all classes of people believed that dreams were prophetic. The evidence of such belief is incidentally interspersed through the history of the Egyptians, Chaldeans, Assyrians, Babylonians, Israelites, Jews, Romans, and others. And although the subject is receiving less attention at the present day among the people of some nations, yet we learn that Parsees, Mussulmen, and large numbers interspersed among all the nations of the earth now entertain a belief in the prophetic nature of a certain class of dreams. And most assuredly, a matter so simple as the observation of the fulfillment of dreams could not have maintained its claim to prophetic truthfulness through all those ages,

and until the present day, and among distinguished men, as well as the masses, without a substantial basis of truth to sustain it.

Lactantius, Josephus, Bishop Cowper, Dr. Fred. Hoffman, and others, believed dreams to be prophetic and God-inspired. Jews, and such Christians as Cyprian, Augustine, St. Bernard, Peter Martyr, Martin Luther, John Calvin, and a host of others, believed dreams to be prophetic, and both God-inspired and Devil-inspired, and most inconsistently claimed the God-inspired ones to be limited to the age of biblical writers.

Bishop Bull, Bishop Ken, and others, believed dreams to be prophetic, and inspired by guardian angels.

Greeks, Romans, and the ancients generally, were much influenced in their conduct by dreams, and believed them to be prophetic, and inspired by good and evil demons.

Tertullian and others believed dreams to be prophetic, and inspired by God, Devil, and exaltation of the human mind.

Philo Judeus and others believed dreams to be prophetic, and God-inspired and self-inspired (ignoring the devil).

Professor Joseph Haven, believed dreams to be prophetic, and sometimes supernaturally inspired, but not necessarily so; but that the im-

pressions of matters and things future may belong to some law governing the brain and nervous system. Others express substantially the same idea, by claiming a certain state of exaltation of the mind, in which it manifests powers superior to those known in its ordinary state, and that it is then enabled to see something of the future. The same opinion was also substantially held by Xenophon, Richard Baxter, Bishop Butler, Bishop Newton, Rev. Thomas Broughton, John Newton, Sir Thomas Browne, Leonard Euler, Dr. Priestley, and others.

Richard Baxter never awoke but from out a dream. He believed the soul was ever active, but that a remembrance of its action was not always carried into the walking state. Dr. Watts entertained a similar belief.

Poseidonius, the stoic, believed that the mind, from its likeness to the Deity, looked into futurity while the body reposed in sleep. He also believed the mind to be affected by countless immortal spirits which abound in the air, and which are stamped with certain signs of truth; and also that the gods themselves commune with mortals.

Strabo supposed the human understanding to be more sensitive in dreams than at other times.

Cyrus, the elder, claimed that sleep resembled death: that the soul could foresee and foreknow whilst the body slept.

Plutarch, Galen, Hippocrates, Dion, Cassius, Josephus, and others, attached much importance to dreams, and were guided by them in their conduct.

Aristotle believed that dreams might be supernaturally commissioned. He also believed that the mind possessed superior powers during sleep.

Plato believed dreams to be emanations of the Divinity.

Chaucer believed dreams to be divinely inspired.

Catherine de Medicis and her daughter received revelations through dreams.

Many artists, mathematicians, and others, have performed their greatest intellectual feats during sleep.

The foregoing names, selected from a numerous class who entertained similar opinions, are names of persons of various ages of the world from ancient times down to the present time. They were among the shining lights of the centuries in which they lived, and many of them had devoted much attention to the investigation of the subject of dreams, previous to the expression

of those opinions. It is not a sufficient offset to those opinions to state that others have expressed contrary opinions, unless such other persons are shown to be equally intelligent, and had devoted equally as much time to the investigation of the subject. But such cannot be shown, for it is notorious that the opponents of the prophetic claim for dreams generally ignore all investigation of the subject. Yet some very distinguished writers, whose themes have reference to mental philosophy, have found it indispensable to advance theories for the explanation of the phenomena of dreaming; but in so doing, they, as well as the most thoughtless writers, have ignored the facts of individual experiences, which should be accepted as the supreme rule in all cases, and which must overthrow all theories which cannot be reconciled to them.

The foregoing remarks in reference to theories are called out by the following opinions:

THE PHRENOLOGICAL THEORY.

DR. J. C. SPURZHEIM.

“Watching is called the state wherein the will can put in action the organs of the intellectual faculties, of the five senses, and voluntary motion; but it is impossible to define watching as the state wherein all these organs are active,

for it cannot happen that all the faculties are active at the same time; all organs, being fatigued, take rest, and this state of rest is sleep; but any particular organ, or even several organs, may be active while the other organs rest, and the peculiar sensations or ideas which result from this particular activity constitutes that which is called *dreams*, which are more or less complicated according to the number of the active organs.”—*Outlines of the Physiognomical System of Drs. Gall and Spurzheim.*

ANDREW CARMICHAEL, M. R. I. A.

“In the gradual progress from intense sleep, when there can be no dream, to the moment of perfect vigilance, see what occurs. The first cerebral organ that awakes enters on the train of thinking connected with its faculty, some kind of DREAM is the result; as organ after organ awakes the dream becomes more vivid, and as the number of active organs increase, so do the complications of the dream; and if all the internal organs are awake, the man is still asleep until his waking senses bring him into direct communication with the world.—*A memoir of the Life and Philosophy of Spurzheim.*

EDWARD BINNS, M.D.

“Reminiscent dreams are explicable on the principles of phrenology as taught by the disci-

ples of Gall; and did *all* dreams admit even of this qualified explanation, there would be no difficulty in adopting the phrenological theory in whole, as I have done partially in the text. But phrenology only explains those which can be traced to some past action or motion of the brain, or, in a word, reduces the causes of dreams to recollection of events or memory, and leaves all others unexplained." — *Anatomy of Sleep: Appendix.*

ROBERT MACNISH, M.D.

“Following the bent of their waking idiosyncracies persons who have strong passions for music often dream of singing and composing melodies; and the ideas of some of our finest pieces are said to have been communicated to the musician in his sleep. A mathematician, in like manner, is often engaged in the solution of problems, and has his brain full of Newton, Euler, Euclid and Laplace; while a poet is occupied in writing verses, and deliberating upon the strains of such bards as are most familiar to his spirit. To speak phrenologically, if the faculty of *Size* is large, then material images, more than sounds or abstractions, possess the soul, and everything is magnified to unnatural dimensions; if *Color* be fully developed, whatever is presented to the mental eye is brilliant and gaudy, and the person

has probably the idea of rich paintings, shining flowers, or varied landscapes; should *Locality* predominate, he is carried away to distant lands, and beholds more extraordinary sights than Cook, Parry, or Franklin ever described. An excess of *Cautiousness* will inspire him with terror; an excess of *Self-esteem* causes him to be placed in dignified situations; while *Imitation* may render him a mimic or player; *Language*, a wrangler or philologist; *Secretiveness*, a deceiver; *Acquisitiveness*, a thief. In a word, whatever propensity, faculties, or passions are strongest in the mind, will, in most cases, manifest themselves more vigorously than others in dreams; and where a faculty is very weak it will scarcely manifest itself at all. Thus, one person who has large *Tune* and small *Causality*, will indulge in music, but never in ascertaining the nature of cause and effect; while another, with a contrary disposition of organs, may attempt to reason upon abstract truths in dreams, while music will never once intrude in the temple of his thoughts. It is but fair to state, however, that the compositions, the reasonings, and the poems which we concoct at this time are generally of a very absurd description; and how admirable so ever they may have appeared, their futility is abundantly evident when we awake."—*Philosophy of Sleep.*

It is true, as the Doctor has stated, that "whatever propensities, faculties, or passions are strongest in the mind will, in most cases, manifest themselves more vigorously than the others in dreams." But in quite a different manner from that which the Doctor has pointed out. Locality does not cause one to dream of distant lands, nor does Self-esteem cause one to dream of being in dignified situations, unless there is an exciting cause for it. The exciting cause may consist of some future event, which may be best symbolically illustrated through the most vigorous faculties, or those which have been most exercised. Hence our Rule 5th. And in pursuance of that rule, King Nebuchadnezzar's dreams foreshadowed the future of governments, and St. John's that of churches, and Joseph's (son of Jacob) that of his own personal affairs, etc. We may also repeat, for illustration, that any revelation to a school-teacher is generally illustrated by the scenes and associations of the school-room, and to a sailor by scenes upon the sea or about the ship, etc.; the most familiar associations as well as the predominating faculties giving form to the revelation.

But the Doctor contradicts himself when he states that some of the finest pieces of music have been composed in sleep, and again that the

futility of composition, reason, and poems is apparent when we awake. It appears that many of his statements are theories which have never been tested by experience.

The composition of music and the solution of mathematical problems, and many other things done in sleep, proves the sleeping mind to be superior to the waking mind; therefore the phrenological theory of a part of the faculties sleeping while the others are awake and active, as accounting for dreams, cannot be true, because a part cannot be greater than the whole.

Dr. Macnish appears to have been of that class who deny with their tongues and pens, and at the same time confess the truth with their fears, as is apparent from the following bit of his own personal experience, as related by himself:

“I was then (August, 1821) in Caithness, when I dreamed that a near relative of my own, residing three hundred miles off, had suddenly died, and immediately thereafter awoke in a state of inconceivable terror, similar to that produced by a paroxysm of nightmare. The same day, happening to be writing home, I mentioned the circumstance in a half-jesting, half-earnest way. To tell the truth, I was afraid to be serious, lest I should be laughed at for putting any faith in dreams. However, in the interval between writ-

ing and receiving an answer I remained in a state of most unpleasant suspense. I felt a presentiment that something dreadful had happened or would happen; and though I could not help blaming myself for a childish weakness in so feeling, I was unable to get rid of the painful idea which had taken such rooted possession of my mind. Three days after sending away my letter, what was my astonishment when I received one written the day subsequent to mine, stating that the relative of whom I had dreamed had been struck with a fatal shock of palsy the day before, that is, the very day on the morning of which I had beheld the appearance in my dream. I may state that my relative was in perfect health before the fatal event took place. It came upon him like a thunderbolt, at a period when no one could have the slightest anticipation of danger."

The foregoing experience of Dr. Macnish occurred when he was a young man, and yet he afterwards wrote and published works substantially denying the facts plainly demonstrated by that experience.

After speaking of the hypothesis that dreams may at times give us an insight into futurity, he says: "This opinion is so singularly unphilosophical that I would not have noticed it were it not advocated by persons of good sense and education."

Here is a man who has assumed the office of teacher upon a certain subject. He starts out by limiting Nature's possibilities by his own very limited comprehension. He ignores the infallible voice of Nature, which has spoken plainly to himself and others, and strikes out upon theories which are adapted to his understanding, although they are flatly contradicted by the manifested facts. He would not even have noticed the opinions which are supported by the facts of his own experience and that of a large portion of the world, were it not for the fact that men of sense and education had previously noticed it. Such authors and pseudo scientists often retard the true progress of science, and attain to more popularity than they deserve.

But the prejudice of many people of the present age is such, that reasonable rules of evidence are being constantly reversed on certain subjects. Even the human senses, on these subjects are declared to be unreliable, while reliable on all others. If the senses are not reliable, we had better cease to investigate any subject — we have no basis to build upon. We might as well attempt to build a material structure in the midst of space. Furthermore, age and experience, which have entitled their possessors to superior judgment and preference in weight of evidence,

are now sneered at by persons younger in years, and consequently of more limited experience and observation. Subjects which have maintained their hold upon the human mind during thousands of years, and have attracted the attention of the wisest in all ages, and of kings and emperors who were competent to administer the affairs of great nations and vast empires, are now denounced as foolish and silly superstitions, by individuals whose mental capacity is scarcely sufficient to enable them to provide themselves with the necessaries of life in a plentiful country. Truly, we have fallen upon times of strange inconsistencies.

In addition to the materialistic tendency of our age, and the pseudo-scientific assumptions of non-observing writers, there has long existed a class of crafty men who have usurped control of the subject of religion and all matters relating to it. Consequently revelations, whether by dreams or otherwise, have been suppressed, together with all manifestations of spiritual power, except such as came through the regular channels of the clergy or priesthood, and contributed to the strength and support of the same. And at the present day, all revelations, whether made by dreams or otherwise, are being ground between the upper and nether millstones of ortho-

doxy and materialism, until the mass of mankind have long since ceased to publicly state their real convictions—convictions which their personal experiences have forced upon them;—they publicly acquiesce in the popular ridicule and sneer of those who, for various reasons, control public sentiment upon this subject.

But yet a large proportion of the people, when privately questioned upon this subject, relate most remarkable experiences which have occurred to themselves or to their most intimate friends, thus furnishing the most positive evidence of the truth of revelation through dreams.

Then who are they who flippantly dispose of this most momentous subject? One class of them consists of Jews and Christians who inconsistently teach that ancient dreams and visions possessed a prophetic truthfulness, but that none of modern times do. Another class consists of thoughtless persons whose only desire is to drift on the tide of popularity. And still there is another class, which consists of a few pseudo-scientists, who, without investigation, publish conflicting theories in regard to the producing cause of dreams—the chief one being the gorged stomach theory. But their theories are all based on a soulless, materialistic belief, and have reference only to a certain class of dreams, which no

one should deny as being the result of a deranged state of the physical system: but a careful observer would never confound such dreams with the class that are prophetic.

Theories propounded for the solution of the phenomena of dreams, as well as for all other subjects, should be tested by one rule, which is infallible in cases in which the phenomena occur very frequently, and in various forms, as is the case with dreaming; and that rule requires harmony and consistency between the theory and manifested facts — not a part of the facts, but of ever one of them. One well-authenticated fact is sufficient to overthrow all the theories which cannot be reconciled to it. But we have in this case, not merely the one fact in support of the prophetic claim for dreams, and against its opposing theories, but we have them by thousands, and of daily occurrence throughout the world at the present day, and narratives of similar ones incidentally interspersed through the history of forty centuries. The evidence appears in the form of well-authenticated prophetic dreams, and none of the materialistic theories referred to can be reconciled to one fact of that kind.

Before comprehending the process of dreaming we must form a correct idea of what the mind consists of; and the best means of obtaining that

result is through the phenomena developed on the border land where the material and spiritual worlds meet and blend the elements of the two together—in the world where dreams and visions are made, and where gleams from the immortal shore demonstrate the “surprising fact” that “the soul without the flesh can act.”

The phenomena demonstrate that the mind is *dual* in its manifestations, but *one* in its individuality. For distinction, we will designate one phase of its manifestation as the natural mind, and the other as the spiritual mind. The natural mind cannot comprehend the things of the spirit, for it is only adapted to material things, and therefore knows nothing of its copartner, the spiritual mind, except through inferences founded upon the before-mentioned phenomena. Or, it may be true, that the human mind consists of an individualized portion of the Divinity, and it deals with material things through a material instrument styled “the brain.” Consequently the natural mind is not the real mind. It may be likened to music, while its spiritual counterpart is the musician and the brain the instrument. When the instrument is destroyed the music must cease, but the musician continues to live on. Therefore, death only ends our dealings with material things, while our intelligent individuality continues to live on.

The phenomena also demonstrate the fact that the spiritual counterpart possesses powers vastly superior to the natural mind, and when the latter is passive, as in sleep, the spiritual intelligence being conscious of future events, pictures them upon the materials of the passive brain, and then arouses the sleeper with a sudden shock, thus leaving a vivid representation of the event upon the memory of the natural mind. This is what constitutes a prophetic dream, and it is generally given in the symbolic language peculiar to spiritual intelligences when communicating through the material senses.

The human family possess various degrees of impressibility or susceptibility to spiritual influences; some are conscious of intelligent spiritual communications while in their waking state, while others are never conscious of such influences either while awake or asleep. The latter are of that class who never remember of having dreamed, while some others never awake from sleep without the remembrance of a fresh dream.

But the *condition* of the same person at various times has much to do with the remembrance of dreams, for Aristotle, and after him, Pliny, observed that more dreams were remembered in cool or cold weather than in hot weather. And

by reference to a record of my own personal experiences recorded during many years, I find an average of more than twice as many dreams recorded during the cool or cold seasons of the year than during the warm or hot seasons.

The mention of more dreams in the history of one age of the world than another, or by one nation of people more than another, does not prove a difference in the number received, but only proves that dreams received more attention among some nations than among others in various ages of the world, for enough is found incidentally interspersed through all history to prove that the laws governing dreaming is common to all peoples in all ages of the world.

From information gathered from general intercourse with the world, I am led to believe that my own experience in dreaming represents the average in the number of dreams among the masses of people generally. I have kept a record of my dreams during many years past, and find by reference to that record that the average of my experiences amount to about two hundred dreams per year. This number is all that were remembered, including long and short ones. They were received quite irregularly; sometimes two or three in one night, with a waking interval after each one of them, and at other times I have

passed many nights without any dreams. Fatigue, anxiety, or, as before stated, hot weather, appears to be among the chief causes which prevent a remembrance of dreams.

The length of my dreams, as recorded, varies from one line to two pages of foolscap—the average being about a dozen lines to one dream. Some were as vivid as reality, while others were only partially recalled by considerable mental effort. I have no doubt but a large portion of them were symbolic foreshadowings of events relating to my various business enterprises, but the signification of the greatest number of them was never discovered, and the meaning of some others was discovered too late to profit by the foreknowledge which they brought. The signification of some others seemed plain enough, but they were disregarded, and loss suffered in consequence of so doing, and yet I can recall a very small number which were understood and heeded and their benefits realized.

I am well aware that in the eyes of those who judge of all benefits according to their pecuniary aspects, the work of my spare hours during many years will appear trifling; but I am very certain that I have found evidence in the inspiration of some dreams that the soul without the flesh can act, and that it does so act, both

while it is yet bound to the flesh and also after it has shuffled off the mortal coil. And the demonstration of such facts is no trifle, but well worth the patient effort of years, for it has established knowledge where even faith was dying out.

I know that all dreams do not originate in the natural mind, because some are prophetic, and the natural mind has no prophetic faculty. And in case of an incidental event, such as the accidental discharge of firearms by which a life is lost, the event is often foreshadowed in a dream before it has an existence elsewhere, so far as the natural mind can know, for there appears to be no natural causes in operation to bring about such an event, for in such case all depends either upon the impulse of the mind, or thoughtless motion of the hand, at the moment of its occurrence. And furthermore, I know that my unexpressed thoughts upon certain subjects have been answered through the dreams of other persons, who knew nothing either of my thoughts or the subject of those thoughts, they not having even heard of the subject. Consequently we must infer that such knowledge comes from a supermundane source.

The greatest obstacle in the establishment of a universal conviction of the fact of prophetic dreams, is the symbolic language in which the

greater number of them are received. This language has been such as to leave its truthfulness barely perceptible; but enough appears to have been observed and understood during all historic ages to convince, either whole nations of people or large numbers of them, that in those mysterious symbols there existed a universal language, which only required an interpretation to become intelligible to all, and by which all persons might learn something of the events of the future. Consequently dream interpreters have arisen and flourished in various ages of the world. Their work appears incidentally interspersed through the oldest history of our race. We have illustrations of it extending through all the ages of biblical writers. We may also trace it in the history of the Assyrians, Chaldeans, Medes, Persians, Greeks and Romans, down to the Dark Ages. In fact, the practice of dream interpretation has maintained its standing, at least in all the historic ages, because dreams have been received during all that time, and because the common sense of man enabled him to perceive the evidence of their truth by only a casual observation, and by that means excited his curiosity to learn more of it.

Among the most distinguished interpreters of which history informs us, we may name Joseph,

of Egypt; Daniel, of the Hebrew captives in Babylon; Achmet, author of *Oneirocritica*; Astrampsychus, author of *Oneirocriticon*; and Artemidorus, author of another *Oneirocritica*. Among the works here named or unnamed, that of Artemidorus appears to have gained the greatest celebrity. He flourished in the second century of our era, and established a system of correspondence to collect facts relating to the subject. He wrote the result of his investigations and conclusions in a work of five volumes. It has been translated into several languages; but the age in which he wrote, and for many centuries later, the masses were unlearned, the printing press unknown, and consequently his work could not be fully appreciated; and in the middle ages, and also in more modern times, the disposition and power of the church has been such as to silence, by persecution and disapproval, all matters relating to spiritual phenomena which did not come through the regular channels of the priesthood, and contribute to the support of the same. Consequently all valuable ancient literature and discoveries relating to dreams and their interpretation has disappeared from the world, and nothing but the worthless and flashy stuff remains; therefore these pages are almost wholly original — the definitions of dream language here

given having been chiefly evolved from the limited experiences and observations of the author, and the experiences of others which have come casually to his notice, therefore, like most new discoveries, they are imperfect, and must continue to be so until further practical application shall furnish the means to eliminate their errors. No modern writers, either upon the philosophy of dreams or the interpretation of them, have heretofore given practical illustrations of their theories or conclusions, by applying them to the narratives of personal experiences, and the reason they have not done so, is because no theory heretofore advanced would stand the test of such application.

We perceive that this is an age of critical investigation; an age in which mankind require palpable proof for the basis of their opinions. Religion, therefore, is in danger of being banished from the world as an unfounded superstition, unless the phenomenal manifestations of the mind shall be formulated, and mental philosophy so far developed, that we may demonstrate intelligence as existing independent of brain matter, and that consequently the continuation of life after the death of the body is possible. Not, "If a man die shall he live again," but does mankind *continue* to live after the death of the

body? In order to accomplish this object we must explore the boundary where the material and spiritual worlds are supposed to approach each other.

In the manifestations of intelligence in some forms of disease, trance, apparent death, instinct, and dreaming, we will find the rugged boundaries of the two worlds overlapping each other, and occasional evidence of the spiritual world visible to our material eyes and perceptible to our material senses. Dreaming, on account of its frequency, is the most prolific source of evidence concerning the spiritual world, and life and intelligence independent of the material organs.

Our personal experience has, perhaps, not been unlike that of many others; probably, however, our peculiar cranial developments have impelled us to give unusual attention to the subject. It was after a long experience in observing our dreams, and comparing them with subsequent events, that we discovered evidence of a symbolic foreshadowing of those events; and it was while testing the truth of such observations, and comparing those symbols with the dream narratives of other persons, both ancient and modern, as found incidentally interspersed through the literature of the world, that we dis-

covered evidence of a symbolic language. This language, so far as our facilities for investigation have extended, appears to be common to the dreams and visions of mankind throughout the ages. We arrived at this conclusion nearly forty years ago, and all subsequent investigations have but strengthened us in it.

In the year 1877 we applied our discoveries in this language to the dreams and visions of Nebuchadnezzar, Daniel, and St. John, as found in Scripture, and we published the result in a book entitled "The Interpretator and Translator, etc." We claim that that book, in connection with the world's history, presents a complete demonstration of the truth of Revelation, and of the several biblical dreams and visions therein described.

GOD'S PERPETUAL INSPIRATION.

BY JAMES RICHARDSON, JR.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

DREAMS CLASSIFIED.

Dreams should be divided into three classes, viz: First, Those consisting of the action of the mind, as manifested through the deranged or imperfect action of the brain. Such derangement or imperfect action occurs frequently either while the person is awake or asleep, and from various causes, such as fever, indigestion, the excess ve use of intoxicating drinks, and other causes. When the patient is thus afflicted only during sleep it is called dreaming; but when awake, *insanity*. Dreams of the lower animals are probably of this class. All materialistic writers base their explanation of the cause of dreams solely upon the causes of these mental irregularities, while they ignore the other more important classes of dreams.

Class second consists of literal, prophetic dreams. Sights, sounds, scenes and events are literally foreshadowed to the mind as they are destined to occur in the future. Those of this class are of the most infrequent occurrence, yet often enough that few persons have not either experienced them, or heard narratives of cases amongst their most intimate friends. Those of the second class require no special explanation, because the revelations are given in a manner or

language readily understood by all who experience or hear of them. Yet we should not overlook the important evidence of super-mundane intelligence manifested in them. Whether that super-mundane intelligence is a manifestation of the powers of our own souls when freed from the action of the brain, in a profound sleep, or as in death, or whether it is inspired by God, devil, demon, or an individual who has already been liberated from the flesh and become an inhabitant of the spiritual world, is a very proper question for consideration. In any case, it furnishes proof of intelligence superior to that which is manifested through the normal functions of the brain, and consequently demonstrates the fact of a spiritual life.

Class third consists of symbolic prophetic dreams. They are of frequent occurrence to all classes of people, and are therefore the most important. Nearly all the dreams found recorded in the Jewish and Christian Scriptures are of this class. This is chiefly the class which has attracted the attention of the world at all times, and are those which have baffled the understanding of the world, and to which our pages will be chiefly devoted.

RULES GOVERNING THE INTERPRETATION
OF DREAMS.

Error cannot be reduced to rules, because when so done, and practically applied, contradictions would appear. But whereas the true answer to all mathematical problems are the same, by whatever process the problem is solved, so no truth can contradict another truth; therefore, although the knowledge of our subject is very imperfect, yet we may venture to lay down a few rules which we believe will assist the student in the practical comprehension of prophetic dreams.

RULE 1.—All persons whose sleeping impressions are sufficiently vivid to carry a remembrance of them into the waking state, have a foreshadowing of accidents, unusual events, the advent of new ideas, principles, etc., which they are liable to or may feel an interest in, or to which their attention may be attracted. And although many of the thoughts in sleep originate in the spiritual mind, and often reach out into the future of matters unthought of by the natural mind, as in foreseeing accidents, etc., yet the previous thoughts of the natural mind also frequently lead the sleeping mind to forecast the future of a matter which the waking or natural mind has recently dwelt upon. Many dreamers

and seers, and also readers of revelation, have been misled by this fact, because they have generally expected fulfillment to follow soon, whereas in some cases, the foreshadowing was of events many years, and even thousands of years, in the future time, and was called up by the dreamer's or seer's anxiety at that time upon that subject. Such was the case in the dreams of Nebuchadnezzar, Daniel, St. John, and others.

RULE 2.—Prophetic dreams may *generally* be distinguished from those which are caused by some irregularity of the physical system, by being received while the system is in a good state of health; by a sudden awakening at the termination of the dream; by vivid mental impressions, whether the dream be remembered or not. But in regard to the state of health there are many exceptions, depending upon the nature of the illness, for I have found cases in which there were prophetic dreams in the last stages of a fatal illness.

RULE 3.—*Generally* in prophetic dreams, organized human power, such as governments, churches, societies, also ideas, principles, traits of character, diseases, periods of time, systems of things, etc., assume the material forms of man, beast, bird, reptile, or any other object known to the mind, or which can be conceived of by

the imagination. This constitutes the language of dreams.

RULE 4.—Vivid and agreeable impressions after awakening from a dream (whether the dream be remembered or not), signify a good dream, foreshadowing that which is good; but to awaken in grief or tears, or in great fright, or with ill feeling or ill impressions, signifies impending evil in the subject of the dream. This fact will often afford a clue to the true interpretation of the dream.

RULE 5.—The subject of dream revelations is generally on a plane with the daily thoughts of the dreamer. If his mind be engrossed with the simple matters of every-day life, his revelations will probably run in that channel; but if he rises in contemplation to the future of governments, churches, and comprehensive ideas, principles, etc., his dreams will foreshadow the future of those things.

We may readily perceive the truth of the foregoing rule by contrasting the dreams of Joseph in Egypt, and of Pharoah's butler and baker, with those of Daniel, Nebuchadnezzar, and St. John.

RULE 6.—The most familiar ideas and material objects, whether animate or inanimate, are typically presented in dreams to represent that

which is intended to be revealed. This fact has given rise to the erroneous idea that dreams are only the incoherent repetitions of previous waking thoughts.

For the illustration of Rule 6 we will state that a revelation upon any subject, when received by a sailor, will be typically set forth by such scenes upon the sea or upon the ship as the sailor has been familiar with. And the same revelation to a farmer, teacher, physician, priest, soldier, etc., would be typically set forth by scenes severally connected with their professions or occupations.

This does not contradict the claim of a general language in symbolic dreams, but simply shows that illustrations in dream language assume various forms in accordance with one's most familiar thoughts. Therefore, when one attempts to interpret a dream, he should duly consider all the surrounding conditions of the dreamer.

RULE 7.—Each dream is generally limited to one subject. That subject may embrace a chain of events, including a forecast of the whole history of one's life, or the entire chain of events which may be connected with any given subject. Or it may present a comprehensive view of a government, or of all governments, or of all or-

ganized forms of religion, or even the whole history of our race. But the idea which we wish to convey in regard to the limit of a dream to one subject, is, that government, religion, business, accidents, domestic matters, etc., will each constitute a separate dream, except cases in which the events are inseparably connected. This fact is apparent in all biblical dreams, when they are correctly interpreted, and may also be readily perceived in our usual dreams.

DREAM AND VISION SYMBOLS DEFINED.

ABYSS.—This word, in its alphabetical order appears first upon our list of definitions. And whereas we give no definitions which are not founded upon known experience in dreaming, and in this case the record of experiences is quite limited, therefore but little can be stated in regard to it. But so far as investigated, to dream of falling or plunging into a dark abyss, foreshadows dangerous illness or accident, and if the dream ends abruptly without other scenes following, it signifies death. It is probable, however, that the symbol may sometimes appear in illustrating a reckless engagement in an enterprise in which results are doubtful and unforeseen.

One illustration of the truth of our first definition may be found under the head of "Miscellaneous Dream Experiences."

AIR, or ATMOSPHERE.—The air, or atmosphere, by its peculiar qualities, and its action in calms and storms, very aptly typifies the human mind, or public opinion, and is so recognized by the powers which construct the language of dreams and visions, consequently the *wind* being the *action* of the atmosphere, it represents the *action* of the human mind. The happy condition

of mind inspired by success in business is often preceded by dreams of flying through the air; and anticipations of honor, wealth, or fame are preceded by dreams of being up in a balloon, or otherwise floating about in the air.

First Illustration.—A whirlwind, with some fire about its outer edges, was found to foreshadow a protracted religious revival.

Second.—A gold mine excitement in a certain place was foreshadowed by a whirlwind.

Third.—The darkening of the human mind caused by the preaching of the doctrine of Mohammed, was foreshadowed to St. John by smoke issuing from the pit and darkening the *air*.

Fourth.—St. John also saw the seventh vial of wrath poured out upon the *air*; and that typical illustration is now (1886) being fulfilled in the extraordinary mental activity now prevailing throughout the world, and in which government, religion, labor, science, and many other subjects, are undergoing great changes. (*See WIND.*)

ALARM.—To dream of being alarmed foreshadows excitement, disappointment, or sudden discovery of loss, or cause for grief.

ALONE.—To dream of being alone signifies to be alone in sentiment, belief, pursuit, or whatever subject the dream may have reference to.

Illustration.—The reader will be correct in

presuming that the writer has had many dreams of being alone while writing upon the subject of dreams. A candidate destined to be successful at an election will dream of being alone, because, in the nature of the case, no other person will be sharing his situation. The absence of public approval or sympathy may also be preceded by dreams of being alone.

ANGER.—To dream of being angry or having a quarrel, literally foreshadows anger, or a great effort to overcome some difficulty, which may consist of illness or other trouble.

ANIMALS.—Animals, consisting of the various classes and species, have a very wide range of signification in symbolic dreams and visions. In dreams which have reference to public affairs the largest species of ferocious beasts represent organized human force or power, in the form of a government, church, or nation.

First Illustration.—The Babylonian, Persian, Grecian, and Roman empires were thus represented in Daniel's visions.

Second.—St. John also foresaw governments and churches represented by ferocious and terrible beasts. The character of the beast thus seen typifies the moral character of the organization.

Third.—But in dreams or visions which have reference to private affairs, I have known a

lion to represent power, or strength, or ferocity, and also persons having power over other persons by virtue of a business arrangement, and in some cases they represent persons of great moral power. Disease sometimes assumes the appearance of a lion.

BEARS and TIGERS represent unfriendly opponents, and persons of crabbed and petulant temper.

NAMELESS MONSTERS, and sometimes other animals, represent disagreement, disease, death, or a frightful condition of business; also an ill trait of character.

ELEPHANTS and OXEN represent a very unsatisfactory condition of business.

COWS represent persons of the female sex, and also a trader or purchaser; often a sale or a purchase of land.

CATS represent swindlers, quarrels, ill-feelings, etc. The family cat may, however, represent family matters.

RATS represent men who are thievish or tricky in their dealings; also an association of people, or a society.

RABBITS.—A running rabbit represents a vain pursuit, or a fruitless effort. Young rabbits, however, represent innocence.

BULLS represent persons of force and stub-

born will of either sex; also, in some cases, a beau or persistent suitor.

MINKS, OTTERS, SQUIRRELS, and probably many other species of small animals, represent contention, backbiting, scandal, and domestic infelicity. I have also known insanity and other diseases to be represented by strange animals.

SWINE or HOGS.—A fat hog represents a business or job which proves to be profitable; bleeding hogs represent loss in business, and hogs seen in a field destroying crops, represent men who are unjustly taking that which does not belong to them.

DOGS represent persons, and the ideas, intentions, and diseases of persons. The family dog, however, represents cautiousness in regard to some certain matter.

Spotted animals represent evil, or moral defects.

For more lengthy definitions, accompanied with practical illustrations of some of the principal animals, see them in their alphabetical order.

APPARITIONS represent good or ill according to the appearance or act of the apparition. In the ancient and middle ages the appearance of apparitions of saints and demons in dreams were very frequent, and they brought words of promise, or threats of evil, which were *generally*

fulfilled ; but since ideas have changed in regard to demons and saints, the symbols have also changed. Consequently dreams of demons are less frequent than formerly, but dreams of saints have not so nearly disappeared, because the belief in them is more generally retained. To dream of seeing a saint, or one connected with the ancient church, has been found to have reference to religious matters, and also to scenes of death ; but to dream of seeing deceased persons of modern times will have reference to that which the individual seen was distinguished for while living, or that for which the individual was most strongly impressed in the mind of the dreamer. If the individual whose apparition is seen was distinguished for either good or ill health, good or ill fortune in a special line of business, or for some special trait of character, etc., he or she will foreshadow something relating to such specialty ; but if the strongest impression which the dreamer has of the person so seen, is that caused by the death of that person, then the apparition is a foreshadowing of death to some one in whom the dreamer feels much interest.

An apparition sometimes represents a mysterious subject of study, or a vexatious business matter.

APPLES.—A pile of good apples has refer-

ence to pecuniary profits in that which is represented, but the profits are reduced in proportion as there appears damaged apples in the pile. To eat apples signifies to receive instruction, but does not appear to represent pecuniary success.

ARCHWAY.—To dream of being engaged in building an archway has reference to authorship of spiritual works. Archways seen may also have reference to literary honors.

ARISE.—To arise signifies preparation for action. (*See POSITION.*)

ARM.—The left and right arm, like the left and right hand, has reference respectively to past and future moral work, but the arm differs from the hand in representing ability to do, while the hand represents the doing. A large or strong arm signifies ability to accomplish that which it has reference to, but a weak or small right arm signifies inability or moral weakness in the matter.

ASHES.—Connected with ashes there is nothing profitable. They have been known to signify illness, death, disappointment, or the destruction of something.

Illustration.—Polycarp, bishop of Smyrna, dreamed a few days before his martyrdom, that he saw the pillow on which he reclined set on

fire and consumed to ashes — a dream which he truly considered as prophetic of his fate.

ASLEEP.—(*See* SLEEPING.)

ATTENTION.—To dream of receiving attention from an audience or any considerable number of people, literally foreshadows the reception of attention from the public. Many persons who have won fame before a public audience, were encouraged in their early efforts by dreams of applauding audiences.

BACK DOOR.—(*See* DOOR.)

BALANCES, or SCALES, represent investigation, deficiency, change, or the ending of some certain matter.

BALLOONS.—(*See* AIR or ATMOSPHERE.)

BANKS represent such business as is done in banks. To dream of entering a bank foreshadows business where money is expected, and if there appears to be conversation over the banking counter, and no irregularity appears in the matter, there will be money received from the business represented; but if there appears some irregularity in the proceedings, the signification will be governed by the form of that irregularity.

BAREFOOTED.—To dream of being barefooted signifies exposure, or full expression of the mind or character in regard to any subject which

the dream may have reference to, but when the feet appear clean it does not signify shame.

BARNs invariably have reference to property. If they appear well filled they signify success in the matter referred to, but when they appear empty, or in a dilapidated condition, they signify loss in the matter; when on fire, there will be strife about property. The various kinds of property stored in the barn, the condition of the same, and the character or peculiarity of persons present, should be duly considered in the interpretation, for it is in such things that we may obtain a clue to the subject.

BASEMENT.—(*See HOUSE.*)

BEADS, and other ornaments, have reference to musical or other educational acquirements or accomplishments.

BEARD.—The beard has reference to the state of the mind, such as distrust or suspicion. A gray beard has been known to represent ill-health.

BEARS.—(*See ANIMALS.*)

BEATING.—To dream of beating or whipping a person signifies to defeat or disappoint that person, or whomsoever that person may represent.

BEAUTIFUL.—Scenery of an indescribable beauty has often foreshadowed death or dangerous illness.

BEDS.—Lying in bed sometimes has reference to a state of inactivity in the matter represented. It sometimes represents a position imposed, or duty assigned. Beds also represent matrimonial matters.

To dream of carrying bed clothing or straw ticks signifies to be overburdened with unprofitable business.

BEEES.—We have known a colony of bees to represent people gathered at a convention. We have also known honey stored in a hive to represent accumulation of property. We have known worms seen in a hive to represent waste and squandering of property ; and we have known bees seen working to represent persevering industry. To dream of carrying a large lot of bees has reference to intentions in regard to the investment of capital.

BEFORE.—The things of the future, and also object, ideas or studies which one may be persuing, or giving attention to, are represented by symbol scenes before or in front of said person.

BEHIND.—The things or events of the past, intentions abandoned, solicitations which are not heeded, or that which is distasteful or repellant to the mind—all these will appear in symbol scenes behind the dreamer, or other person who may be the chief actor in the matter set forth.

BELLS.—To dream of hearing the ringing or tolling of bells signifies death, or news, or the introduction of a new subject of thought. The ringing of the door-bell often foreshadows disease or death. It also foreshadows the announcement of other changes, such as the marriage of a member of the family to which the dreamer is connected, or the introduction of any other subject which may arise, in which the family will take much interest in, such as a religious revival, political campaign, etc.

BLACKBERRIES represent worldly honors and rewards.

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

A snow-bird represents a cold ; a canary-bird represented a housekeeper or wife ; a crow, with a naked breast and full craw, represented a death by consumption ; a vain pursuit of a turkey represented a vain pursuit of profits in the matter which it referred to ; ducks have reference to matters in which we will have dealings with the public. The beheading of King Pharaoh's baker was foreshown by a dream of fowls, which were eating from the bread-basket which

was upon his head. A flock of pigeons represented the fleeting ideas of a certain man; a white dove represents spiritual endowment, and sometimes death; domesticated chickens represent diseases, hobbies, intentions, and details of homework; peacocks represent the tricks of lawyers, and Mother Grundy, or the popular ways of the world; a beautiful swan represented a talented man; geese flying upward and settling down again, represented hope and disappointment in an election campaign; geese flying down a river, and passing out of sight, also signified the defeat of the dreamer's political party at the election. A lady, when a maiden, dreamed that she had found a nest with nine finches in it. She afterwards married a man whose name was Finch, by whom she had nine children. In short, birds represent persons, hopes, intentions, ideas, diseases, etc., according to the form of the illustration.

BLEEDING, or LOSS OF BLOOD, or the appearance of spilled blood, invariably signifies loss of money, property, or life; and the part from which the blood appears to flow will have a signification which may sometimes furnish a clue to the source of the impending loss. Bleeding from the mouth signifies loss by something spoken or written.

BOAR.—A bloody tyrant.

Illustration.—The night before the arrest and execution of Lord Hastings, who was beheaded by the Protector, afterwards Richard the Third, Lord Stanlye sent a trustie messenger unto him at midnight in all the haste, requiring him to rise and ride away with him, for he was disposed utterly no longer to bide, he had so fearful a dreame, in which he thought a boare with his tushes so rased them by the heads that the blood ran about their shoulders. Lord Hastings refused to heed the warning, and paid the penalty with his life.

BLINDNESS represents inability to perceive or understand the matter referred to.

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

A small boat propelled by hand represents

an individual enterprise, and if the boat should appear to be capsized, or partially filled with water, it signifies difficulties or failure connected with the said enterprise.

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

The *size* of the boat which appears in the dream will indicate the magnitude of the enterprise which it refers to, or the extent of its relations to the public world.

BONNETS.—Women wearing old style bonnets, sometimes trimmed with black, and in funeral procession, have often been seen in connection with failure in business.

BOOKS.—An open book represents that which is known to the world, but a sealed book represents the unknown events of the future. The seven-sealed book seen by St. John represented the then unknown future of the world's history, divided into seven periods. St. John also foresaw the time when other books should be opened, and among them was the book of life. Those passages have reference to the opening of

various branches of knowledge, and among them will be the knowledge of a true and correct life.

To dream of account books has reference to business matters, and to dream of losing account books signifies loss in business.

The appearance of books and the reading of books, has reference to new subjects of thought and study.

Illustration.—March, 1885. *To the Editor of the Dream Investigator:* I had a dream in 1869 that I have thought about a great deal, and have not yet found any satisfactory solution for. I dreamed I was looking at books, or handling them, when I found a very large one with the very remarkable title, "Vice President of Knowledge." I was very much impressed with its name and also with its appearance. I also found one entitled "Nasby's Practice of Medicine." These books appeared to be given to me, and appeared to be presents for my use. I was very proud of them, but what could they mean, what was foreshadowed by those books? I have watched closely for their meaning, have failed to recognize it, or else it has never come to pass. What do you think of it?

W. J. ATKINSON.

Interpretation.—The gentleman's dream of looking at books, and handling them, had refer-

ence to the various subjects of thought and study which were then before the world, and which he, as a thinking man, was meditating upon. The two books with singular titles, and which made a vivid impression, both on account of their names and appearance, had reference to two peculiar subjects of study, and those subjects of study either have attracted his attention and made a deep impression upon his mind, or will yet, at some future time, so engage his attention. In accordance with the rule, the words of the titles of these books were irrelevant, and only signified action, either mentally or physically, in the matter which was the subject of the dream.

Since publishing the foregoing (in the *Dream Investigator*) I have further learned by correspondence with the gentleman, that the subjects of spiritualism, and the magnetic and vitapathic system of healing, engrossed his attention, and he was actively engaged in those subjects about the time of the dream, or soon after; and since learning this I have no doubt but the dream had reference to those two subjects, although their first introduction might have been either a little before or a little after the occurrence of the dream. Although, as stated words are generally irrelevant to the subject, yet in this case the words "Nasby's Practice of Medicine," does ap-

pear to have some relation to the subject, because the practice of medicine is supposed by many to have some relation to the healing of disease.

BOOTS AND SHOES, or MOCCASINS, have reference to dealings in real estate, and to one's standing in regard to property or reputation, and where they appear to be used for the purpose of concealing the feet, it has reference to the concealment of our standing in regard to the matter which is the subject of the dream, whatever that may be.

Boots or shoes in ill condition, or out of repair, signify loss in business, or ill standing, or slow progress in studies.

BOTTLED, and CORKED UP, have reference to something undeveloped or unavailable, or permanently invested.

BOUND.—To dream of being bound has reference to moral restraints from whatever source it may come. It may be legal binding by writing and contract, or it may signify the binding of one to his bed by illness.

BOWELS, or LOINS, have reference to lineage or posterity.

Illustration.—Arlotte, the mother of William the Conqueror, dreamed that her bowels were spread over all Normandy.

BOXES have reference to business.

BOYS appear very frequently in dream scenes, and, unlike girls, they generally represent ideas, intentions, and enterprises destined to be successful. They also often represent one in our service, or the means made use of to accomplish an object. Boys on horseback represent the commencement of a new enterprise. (*See SONS.*)

BRASS is one of the base metals, but when burnished is distinguished for its brilliancy; it therefore represents a dazzling sham.

Illustration.—A famous lottery scheme, which was extensively advertised, was seen in a dream represented by a bright brass windmill.

Second.—The Grecian empire, under the reign of Alexander, falsely called the Great, was foreshadowed by brass in Nebuchadnezzar's dream of the image.

We have never found brass (except fine brass) to represent anything of good quality.

BRIDE.—To dream of being dressed in white and about to become a bride, is often literally fulfilled; but when symbolic, foreshadows death.

BRIDGES represent ideas in reference to the relations existing between the physical and spiritual worlds. A person engaged in studying and writing upon theological or spiritual questions, will dream of many bridges, some of which may appear in a dilapidated condition.

Bridges may also have reference to any change of condition; and to dream of passing over a bridge, or footway, like crossing a stream, signifies death, marriage, or other change of condition. Sometimes falling from a bridge into the water, and sinking, signifies illness, and if the person does not appear to rise again, it is death.

BRIGHTNESS, or BRILLIANCY, represents prominence before the world, but the quality of the object seen will be found to correspond to the true value or importance of that which is symbolized; therefore bright gold must represent a better quality than bright brass.

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 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 matter, or one of the same fraternity. (*See RELATIVES.*)

BUCKETS.—Water buckets have reference to investment of capital.

BUGS.—To dream of bugs, or vermin upon the head or any part of the body, foreshadows disease or pain in that locality.

Bed-bugs have reference to domestic difficulties.

BUILDINGS.—(*See HOUSES.*)

BULLS represent persons of stubborn will; also a persistent suitor or beau. A roaring bull represents one who is engaged in a war of words. The extent of his power will be indicated by the size of his horns. We must not neglect to duly consider circumstances in all cases; a pet bull, like other cattle, may represent business matters.

BUTCHERS, with white aprons, represent death.

BUTTERFLIES have been known to represent disease and death.

CALLING ALOUD.—(*See SCREAMING.*)

CALVES.—Calves have been known to represent loss by some stupid error.

CANARY-BIRD.—(*See BIRDS.*)

CANDLES, CANDLESTICKS AND LAMPS.—Burning candles and lamps represent individuals who teach or attract the attention of the public, or those who win fame by either good or evil deeds. Candlesticks represent any organization

of people who send out teachers to instruct the world, or to impart moral, spiritual or political light.

Illustration.—In St. John's visions the seven churches which were in Asia were represented by seven golden candlesticks.

CARDINAL POINTS.—When the cardinal points of the compass appear as a distinct feature of a dream, it has an important signification, which, when clearly understood, will greatly assist in the true interpretation of the dreams in which such feature is found, but our observations thus far are too limited to enable us to realize the full benefit of what we hope for upon this point. We will, however, state what appears to be the facts, so far as the case has been investigated by us, as follows: To dream of going west appears most successful, and going north appears favorable, but going east or south appears to be unsuccessful. And the coming from, instead of going toward those points, reverses those definitions. The foregoing appears to apply to all events and things, as well as to persons.

Illustration.—*Editor Dream Investigator*—Sir: On the night of July 21st (1885) I dreamed that Gen. Grant was at my place, as a guest, and stayed two nights and a day. He wrote something in a plain, round hand, but I could not tell

what it was. His appearance was probably what it really was fifteen or twenty years ago. There appeared to be some one with him. When he went away he went *eastward*, and without bidding me "good-bye." From the time I dreamed this he lived just the length of time which I thought he stayed at my house. I never was an admirer of Grant except as a general.

WM. N. BENNETT.

Many other illustrations of the cardinal points will be found under the head of Miscellaneous Dream Experiences.

CARPENTER'S TOOLS AND SHOP represent intellectual effort in some field of thought or literary work.

CARPETS sometimes represent wealth; when spread out, in lands or mines.

CARRIAGES.—To dream of riding in a carriage sometimes has reference to the journey of life, but often has reference to performing the duties of a profession. A number of men together, riding in a carriage, has reference to literary work. Entering a carriage dressed in white signifies death.

CARRION, in the mouth, has reference to something said which we must regret.

CARS.—To dream of riding on cars may represent either a general or special pursuit. It

may be general by representing the common or every-day affairs in the progress of life, or it may be special by representing one engaged in a political campaign, or any special business enterprise. The running of a hand-car has reference to some single-handed special business.

CATS.—(See ANIMALS.)

CATTLE.—A number of cattle without any noticeable peculiarity has been known to represent people; they have also been known to represent land-estates. But for animals of the cattle kind individually, see them in their alphabetical order.

CELLAR.—The cellar or basement of a building which represents business, has reference to the moral or legal ties upon which the said business may be founded; but the cellar of a dwelling house has reference to the domestic relations of the family. And in dreams foreshadowing marriage, divorce, or disagreement in the family, the cellar frequently appears in the typical illustration of it.

CHAIR, or one seated in a chair, has reference to situation or position, and sometimes to a state of inactivity in regard to the matter which is the subject of the dream.

Illustration.—Nero dreamed that he saw the *chair* of Jove pass into the palace of Vespasian.

Although Vespasian was not the immediate successor of Nero, yet he was not long in obtaining that position after the death of Nero.

CHERRIES.—Gathering cherries has been known to represent the success of a pupil while engaged in some of the higher special branches of study.

CHICKENS, or domesticated fowls, represent ideas, intentions in regard to business, diseases, domestic matters, cares, and duties of the home, in accordance with the form of the illustration. A white hen represents illness.

CHILD or CHILDREN.—Children are born of the body, and ideas, principles, theories, traits of character, ruling passions, intentions, desires, etc., etc., are born of the mind or spirit, as manifested through the flesh. In dream language the former is typical of the latter, as material things are invariably typical of mental and spiritual things. And we may add that male children generally represent ideas or intentions destined to be successful, while females represent the unsuccessful. And such as appear unnaturally small represent that which will never win its way to public notice.

Illustration.—A woman was described in the Apocalypse as being clothed with the sun, etc. She represented the primitive Christian Church,

and she brought forth a *male* child, which represented the Christian creed, and its success in the world.

Children also appear frequently in modern dreams, and when I have had opportunity to trace their signification, I have found them in accordance with the above.

Children also represent weakness and helplessness, and especially moral and intellectual weakness. The world of mankind are often represented in dreams as untaught children in regard to much that they should know.

CHURCH EDIFICE.—(*See* HOUSE.)

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 before the public, as actor, lecturer, author, or other public capacity.

CITIES represent the organized forms of government, religion, and general customs and practices of society. And whereas the Israelites suffered in captivity in Egypt, and in Babylon, and they also had a traditional abhorrence of Sodom for its general corruption and wickedness, therefore those cities appear in the dreams and visions of their prophets as symbols representing the general wickedness, oppression, and misgovernment of the world, many centuries after

Sodom, Egypt, and Babylon had passed forever from the stage of existence. And on account of a similar national bias, their own idolized city of Jerusalem was a symbol of customs and practices of the perfected millennial day, called by them the New Jerusalem.

In St. John's visions Babylon had reference to the wrongs of the world generally, including the wrongs of church and state, and capital and labor. The downfall of these wrongs is graphically foreshadowed in the book of Revelation, Chapter xviii.

To dream of passing along the streets of a town or city signifies that you will appear before the world in some public capacity.

Authors may observe that city scenes appear frequently in their dreams.

CLIMBING.—To dream of climbing upwards 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.

Success in climbing upward to a better place signifies triumph over difficulties; but to dream of climbing downward on rugged mountain sides signifies financial failure.

CLOCK.—(See HOUR.)

CLOTHING.—The various articles of clothing seen in a dream upon a person, represent profession, habits, traits of character, state of health, moral standing, or standing in regard to property, social relations, etc. The person upon whom the clothing is seen may or may not be a symbol.

Primitive Christianity was symbolically foreshown to St. John in the form of a woman *clothed* with the sun (true spiritual light). Many of the characters seen in St. John's visions were distinguished for some peculiar kind of clothing, which had reference to the subject which they represented. The bride who represented the millennial church was arrayed in fine linen, clean and white; the saints and righteous were also dressed in white, while the woman who represented the abominable church was dressed in purple and scarlet, etc.

To be dressed in pure white clothes represents the truth and purity of religion, and sometimes death; but clothes of other colors represent ill traits and imperfections of character, or evil deeds. A hat may represent one's wife, estate, accomplishments, or official duties—that for which the person is most distinguished. I have known the loss of a wife, or a considerable portion of one's estate, to be represented by the

dream of the loss of a hat. I have also known an old straw hat to represent illness, and a bright new hat a new and attractive business. I have also known a white hat to represent death.

A shawl, comforter, scarf, handkerchief, or the like, has reference to authorship, or writing of newspaper articles. A vest has reference to ruling traits, which may be for the accumulation of property, or appetite for intoxicating drinks. Coats and overcoats have reference to concealment of intentions, precaution or protection in business or other matters. The emblems of mourning, either black or white, often literally appear in dreams; and the perversions of civilized life is also often represented by one dressed in a fine black suit. It sometimes represents one's popularity before the world.

An umbrella has reference to precautions or defense against slander or scandal.

Gloves or mittens have reference to matrimonial matters, or intentions, or thoughts relating to that matter; but they do not signify marriage or engagement unless they appear upon the hand. In connection with the foregoing we should bear in mind the fact that the right hand represents present and future acts, the left hand, past.

To dream of trying the fit of clothing signifies the selection of a profession or occupation.

To dream of undressing signifies exposure of the mind upon some certain subject, either by speaking, writing, or publishing.

Dirty clothes collected for washing foreshadows illness or death.

Ragged or dirty clothes have reference to public disapproval, unprofitable business, or business adversities.

Illustration.—Petinus, who received Pompey into his barque when flying from the battle of Pharsalia, is said to have beholden, when in port at Larissa, in his sleep on a preceding night, the vanquished hero, unattended and wretchedly clothed, approaching him, and to have told the dream to his companions before its accomplishment.

Good clothes, without special peculiarities of style, color, etc., may represent prosperity to the wearer, whether in pursuit of an honest or dishonest business.

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

Illustration.—On the morning of November 7th [1876], a distinguished medium related the

following vision, which she said had been that morning presented to her :

She said : " I seemed to be looking out upon the most dark and fearfully terrific clouds that I ever beheld. The clouds tumbled one upon another as if swayed by a most violent tornado. So fearful was the aspect that I trembled with fear. As I gazed upon this terrific commotion in the elements, high above and across the horizon I beheld shadowy outlines of letters, but too much obscured by the darkness and commotion of the clouds to be read.

" My attention," said this medium, " was fastened upon these letters, and by slow degrees a silver lining to the terrific clouds began to present itself, and the commotion in the elements slowly subsided, and the letters began to light up and become more visible. Still there was too much motion and darkness to determine the sentence written, as it were by the finger of the Almighty, in the open firmanent of the heavens.

" As I gazed upon the same," said the medium, " the storm subsided, the elements became calmer and calmer, and the letters rounded out in bold relief, and were the most beautiful in form and artistic display of anything I ever saw.

" Now my vision not only rested upon the most lovely clouds lighted up from the rays of

the sun, then illumining them up in the background, but the letters, which had assumed a brilliancy, but of a deep blood-red color, could be plainly read:

GOD BLESS OUR COUNTRY!

UNION NOW AND FOREVER!

The medium said: "This is but a meager outline of the vision presented. There was a display of beauty and rich accompaniment to the prominent and indelible features of the vision, which I only retain as a fact, but so dreamlike and indistinct that I cannot now bring them to my memory so as to describe the enchanting scenery. But," said she, "the main features of the vision I shall never forget."

"What does it mean?" said she. One of the listeners replied, "O, this is election day. It may be a vision symbolically representing something appertaining to political matters. Time will tell."

Those who have taken an interest in political matters will remember the excitement prevailing throughout the United States during the fall and winter of 1876-7, in regard to the electoral count between Tilden and Hayes. Our country was brought to the verge of civil war, and was only saved by the agreement upon a commission to settle the matter.

The foregoing vision was received on the morning of that election day, and was a graphic symbolic foreshadowing of the troubles, the results of that election, and was published in *The Religio-Philosophical Journal* immediately after the reception of the vision.

CLUB.—(See WEAPON.)

COFFINS represent either a moral or physical death, and we must judge from the connecting symbols which of the two it may be. Those engaged in business in which failure is impending, will often dream of seeing coffins and other funeral trappings. It simply signifies defeat of one's purpose in any matter. All changes of condition is death to the old condition and life to the new; therefore changes, whether for better or worse, are foreshadowed by dreams of coffins.

COIN has reference to business, and good or ill is signified by the kind of metal, or the condition or manner in which it is seen. The reception of gold coin represents the greatest success, and copper coin falling to the ground represents worthlessness and loss. Silver represents a value less than gold. (See MONEY.)

COLD.—To seem to suffer from cold in a dream signifies to suffer in mind from the absence of sympathy.

COLORS.—There is undoubtedly much important matter connected with the signification of colors, but the collection of experiences is too limited to obtain satisfactory results. However, we can state that dream language is governed, in part, by the customs of the living, therefore both white and black emblems are seen in dreams which have reference to funeral and death scenes. But black generally represents ignorance or want of knowledge — that which we are unable to understand in regard to the matter which is the subject of the dream; also loss of property. To see papers, or public places, draped in black, signifies death. Pure white represents the truth of religion, and sometimes death. An imperfect white has reference to the various religious creeds, law matters, illness, etc. Yellow has been seen in connection with the clothing of persons possessed of objectionable traits of character.

Red or scarlet color has been observed in connection with the shedding of blood and belligerency generally.

Gray seems to have reference to grief and unhappiness.

A mixture of flashy or gaudy colors is often seen in connection with scenes of death.

Green is not favorable.

COLUMNS represent individuals, institutions and ancient systems of faith.

COMBING.—(See HAIR.)

COMPANION.—One's ruling trait of character often appears in dreams to themselves materialized as an attendant or companion.

CONSUME.—Ideas, principles, or customs which are passing away, or being superseded by others, will appear as something being consumed or burned up. In ancient revelations the word "consume" is frequently found, and it has there invariably the signification as hereby given.

CONVERSATION OR SPEAKING invariably signifies action in the matter which is the subject of the dream. But the words heard spoken are often 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.

Conversation is often introduced by the inspiring source of dreams or visions, through the symbol actors, for the purpose of properly setting forth facts connected with the subject of the

dream. There are many such cases in St. John's visions, and we have found the same to occur frequently in modern dreams.

In a conversation which occurs in a dream there is often a mingling of facts with irrelevant matter, but the general drift of the words, if carefully noted, will reveal the subject of the dream.

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

COOKING appears to represent the instrumentalities of fate in providing for dealing out either good or ill to the parties concerned in the subject of the dream.

COPPER.—(See COIN.)

CORN and CORNMEAL have reference to business, and actual ownership may signify success, but thus far we have found them associated with extravagant hopes of profits which were not realized.

Ears of corn represent years.

Corn-fodder represents loss and disappointment in business.

CORPSE.—A corpse represents one dead in regard to the duties which nature has prescribed

for any one in this life, or morally dead in regard to a special matter.

COUNTENANCE.—Sadness, seriousness, or cheerfulness of countenance, when manifested in dreams, literally foreshadows cause for such condition. (*See* FACE.)

Cows represent persons of the female sex; also merchants or traders.

First Illustration.—A woman guilty of bastardy was represented by a black cow.

Second.—*To the Editor of The Dream Investigator:* I was once boarding with a merchant out in Kansas, when one morning, at breakfast, he related the following dream: He thought he went out to his stable to feed his cow. He had put the corn in the box for her, and started to go to the house, when the cow started after him to hook him. He managed to get to his back door when she hit him such a lick that it sent him clean inside and on top of the door, knocking him with such force that he knocked down the door,—the cow, with her horns in his clothes, on top.

Interpretation.—I told him (the merchant) that he would sell out suddenly and for a good price, which he did the same day and left for Ohio the next. The bargain was made by noon, and he got just \$1,000 more than he expected to

get. No invoice of stock was made — the buyer took it off-hand at a lumping guess as to the amount of stock, etc.

With me a cow means a trader, and steers or oxen, money. A rampant cow, like she was, evidently meant a quick or anxious buyer, etc.

ELIJAH S.

CREEK.—To dream of going up along the bank of a creek, signifies the pursuit of some business matter; but to dream of crossing a creek or stream signifies marriage, or other important changes. Maidens often foresee their future husbands in the person of him who assists them in crossing a creek or stream.

CRIPPLES represent inability and failure in business or studies.

CROWN.—A crown represents that which constitutes political, religious, or other organized human power. It is also a symbol of triumph over enemies, disease, or evil passions; also a burden imposed or inflicted.

CROWS.—A crow with a naked crow was death by consumption; one with drooping wings was illness, not fatal. A flock of crows represents a political party. (*See BIRDS.*)

CRYING, or SHOUTING, signifies to proclaim, or call attention to something. (*See WEEPING.*)

CUPID has been seen in dreams upon a white horse. He has also been seen performing on the trapeze.

CURRYCOMB has reference to putting business in proper working condition.

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.

DARKNESS.—To dream of being in darkness signifies inability to perceive or understand the matter which is the subject of the dream. A person vainly striving to understand a matter, or to foresee the future of anything which they may feel interested in, will often dream of the night-time and darkness, or partial darkness, which prevents them from seeing what they most desire to see.

DAUGHTERS, occupying their legitimate sphere at home, will generally appear in dreams literally representing themselves, and any other female who is in any manner subject to our control or care, will also appear in our dreams in the character of a daughter. Also ideas or de-

signs not destined to succeed, will be represented by a *small* daughter or other female child.

The signification will depend much upon the capacity occupied by the daughter, for if she has ministered to our necessities she may represent that which supplies our necessities; but if she has been dependent upon us for support, she will represent that which is dependent, etc.

DEATH represents an inactive and powerless condition — inability to act efficiently or effectually in the matter which is the subject of the dream. The common expressions concerning *moral* or *political* death, has the same signification as the material symbols in dreams and visions relating to that subject; therefore, to dream of a certain person as dead, or being killed, simply signifies that that person (or whomsoever he or she may represent) is thwarted or rendered inactive or powerless in regard to the matter which is the subject of the dream. It signifies defeat or disappointment in one's purpose, or the loss of one's property or reputation. It also applies to great changes in one's condition of life, such as marriage, or the adoption of the life of a nun or recluse. In such case it typifies the death of a certain condition, while at the same time the individual is resurrected or born into another condition.

The foregoing definitions in regard to death apply correctly to all of the many passages in St. John's visions where death is spoken of, but in those cases it frequently has reference to classes of persons and not to individuals. His vision of the slaying of the wicked by the sword of the mouth, evidently had reference to the destruction of a certain class by their conversion into another class.

The statement in those visions in regard to the first and second death, and the first and second resurrection, is reduced within the possibilities of nature and to common sense principles, under this definition.

I have personally known so many dreams in which death scenes appeared, that I have demonstrated the foregoing definitions beyond a doubt.

I have known maiden ladies, just previous to marriage, to dream of dying. Such cases are similar to the one described by St. John, for in the latter case people were converted from ignorance to knowledge in regard to a certain subject, while in the former case the life of the maiden was ended by being changed into the life of a married lady. It was simply the death of a certain condition.

Physical death is often foreshadowed in dreams by hideous-looking robbers, dwarfs, snow storms, singing-birds, singing-girls, singing-angels, flowers of brilliant colors, etc. Previous associations of the mind, by occupation or otherwise, govern the form of the illustration. A sailor is forewarned of death by dreaming of falling into the sea and sinking; a countryman will dream of falling from a bridge into water and sinking; a driver of mules in a mine dreamed that his car ran off the track at a certain place, and he was killed the next day at that place; and a teamster's last words were, in dream language, "whoa," etc.

DEER.—Deer, and other wild game, when seen running from a person, signifies an unsuccessful pursuit of an object in business; but if captured, or if they stand near, it signifies success in the matter, especially so if the game is a buck with long horns.

DEPRESSION OF MIND. (*See* **WEEPING.**)

DEPARTING.—A symbol object when representing a misfortune; its departure represents the end of said misfortune; but when representing an enterprise, departure signifies the commencement of the said enterprise. To which case it belongs must be determined by its connections.

DERRICK.—A derrick with guy ropes was seen representing the telegraphic arrangements for the arrest of a criminal.

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.

First Illustration.—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.

Second.—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.

Third.—A gentleman who was teaching a school, and 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.

Fourth.—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.

DIAMONDS.—A diamond has been known to represent the character of a reformed drunkard.

DISHES.—Dining-table dishes in some cases represent illness.

DISTANCE has reference to moral relations. That which appears far away will not much concern us, but we must suffer or enjoy the consequences of that which appears very near unto us in dreams.

DOGS.—Dogs generally represent *persons*, and the *ideas*, *intentions* and *diseases* of persons. The family dog represents our idea of cautiousness in business, or whatever subject the dream may have reference to, in which the dog is seen. We have known *red* or *brown dogs* to represent persons of belligerent dispositions; *lean white*

dogs to represent persons in their last illness; *black dogs* to represent *ignorance, distrust, or fear* in regard to a certain matter, and also *death*. A poodle dog represents a *trait of character, or idea, or intention*.

First Illustration.—Immediately previous to the assassination of Abraham Lincoln, Maggie Mitchell, the actress, dreamed that she saw John Wilkes Booth leap from the president's box at Ford's theatre. He appeared in a short Spanish cloak lined with crimson satin, and as he leaped upon the stage his cloak flew open and disclosed a white poodle-dog.

In this case it appears that the white poodle dog represented the murderous intent which was concealed in the heart of Booth until the deed was committed, but was then suddenly exposed to public view, as was typified by the sudden exposure of the dog by the opening of the cloak.

Second.—Before the birth of St. Bernard his mother dreamed that she brought forth a white barking dog, and she was told by an interpreter that she would become the mother of a famous preacher, which was fulfilled.

Third.—One dreamed of being bitten by a dog, and he was immediately afterwards cheated in a purchase.

Mad dogs have reference to belligerent persons.

DOOR.—A closed door represents a barrier between different conditions or situations 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 in a family 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.

Matters of the family, and such business matters as are but little known to the public, will appear in scenes near the back door. Also the change of residence, made necessary by marriage, is foreshadowed by one leaving from the back door.

An open doorway from one room to another represents an unobstructed passage from one situation to another.

The willing acceptance of truth is the open door of the heart.

DOOR-BELL.—The ringing of the door-bell foreshadows news, either good or ill; often dis-

ease or death. When many persons are seen in a dream, and only one, or few, recognized, the person or persons so recognized (or whomsoever they may represent) will be connected with the subject of the dream.

Illustration.—A lady dreamed that something had occurred which caused great excitement in her neighborhood, and although many persons were seen, Mrs. Engelke was the only one who was recognized. She came weeping to the door of the dreamer's house, and gave the bell *two distinct jerks*. Five days after the dream two boys were instantly killed by the falling of a bridge. The boys were the sons of Mrs. Engelke.

DRAGON.—A dragon is a monster frequently described in St. John's visions. It there represented the Roman empire. It also represents any oppressive and persecuting government.

Illustration.—Themistocles, the Athenian general and statesman, when political misfortunes were pressing him closely, and the chances of escape with his life was almost despaired of, dreamed that a dragon was coiled round his body, and on creeping up his neck and touching his face, was turned to an eagle which spread its wings over him, and flew away with him to a distant place, where he beheld a golden sceptre, upon which he rested in security and free from

fear. The circumstances of the dream were supposed to have been typically fulfilled in the escape of Themistocles from the house, by a stratagem of Nicogenes, in the covered carriage of a woman, and in his favorable reception by Artaxerxes.

DRAGON-FLY.—A dragon-fly represents a fatal disease.

DRESS.—(*See* CLOTHES.)

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

DRUM.—To dream of beating a drum, or other article used as a drum, signifies effort to attract attention.

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

EAGLES.—An eagle has been adopted as the emblem of our government. Eagles also often appear in *dreams* and *visions* representing governments.

Illustration.—In the visions of Esdras the then future of the monarchical system of government was typically outlined by a great eagle with many heads, wings, quills and feathers. The

various changes which the several parts of the eagle passed through furnishes a typical parallel to subsequent history, and an outline for the brief future still remaining for that system of government. Eagles are not, however, confined strictly to the representation of governments, but often appear in other illustrations. (*See DRAGON.*)

EARS have reference to gossip and matters much talked of, or written 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.

EARTHQUAKES represent war.

EAST.—(*See CARDINAL POINTS.*)

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

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

EATING.—The definition for *eating*, like that of *drinking*, depends upon the kind or qual-

ity of the substance partaken of. I am very certain that to eat prepared food, such as cakes, doughnuts, etc., foreshadows disappointment, loss or misfortune; but there may be exceptions in regard to fruit when in its natural state.

First Illustration.—St. John, in a vision, ate a book, and it signified the reception of spiritual knowledge. Also: “To him that overcometh will I give to eat of the hidden manna,” etc. This undoubtedly has reference to the reception of the truths of inspiration, or to be under the influence of the spirit.

Second.—A gentleman writes that he has dreamed of crunching glass in his mouth. Glass has reference to spiritual matters, and the dream undoubtedly had reference to his study of that subject.

Third.—Hamilcar, the Carthagenian general, while besieging Syracuse, dreamed that he should *sup* the next night in that town. Encouraged by the dream he made the assault, was defeated and captured. The dream was fulfilled—he *supped* in the town as a prisoner of war. Had he known what is a fact in dream language, viz: *Eating* signifies loss and disappointment, he would not have made the attack.

Fourth.—The learned and ingenious Dr. Sterne records of the late Mr. Usher, of Ireland

— a man, he said, of great integrity, dear by his merits and his kinsmen, who died on the 8th of July, 1657: “About four o’clock on the previous day, a matron, who died a little before, appeared to him in his sleep, and invited him to *sup* with her the next night. He at first denied her, but she more vehemently pressed her request. He at last consented, and on that very night he died.”

Rules which are applicable to the case:

A woman who is distinguished for having recently died, represents death. Asking one to *sup* also pointed to some misfortune; and a certain time being appointed to *sup*, seemed to point to the nature of that misfortune, which was death.

Those who are starving and thirsting dream of eating and drinking; and yet this is not inconsistent with the definitions of dream language, for to dream of eating or drinking (with certain exceptions) signifies to suffer.

EFFORT.—A successful effort is foreshadowed by apparent success in the dream; but a fruitless effort to accomplish our wishes in the matter set forth is often foreshadowed by our vainly trying to shout or run, or to fail in attempting to do any other thing. Defeat of our purposes is often represented in dreams by meet-

ing unexpected obstructions in our way. Either success or failure of efforts in dreams should be taken as literally true, but should be applied to wishes and desires, or work of the mind rather than of the hands.

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

Illustration. — Cicero relates that a man dreamed there was an egg laid under his bed. The soothsayer told him that where he imagined he saw an egg, there was a treasure; and in digging he discovered silver, and some gold in the midst of it; upon which, in testimony of his gratitude, he brought some silver to the soothsayer, who asked him why he did not give him some of the yolk (gold) also.

ELEPHANTS.—(See ANIMALS.)

ELK.—An elk with long horns was known to represent a smart thief.

EMBANKMENT. — An embankment represents a prescribed course in regard to some certain matter of business.

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

ENCIENTE.—Many very proper and important facts are typically illustrated in dreams by that which society regards as vulgar or obscene; but this work would be very incomplete were we to omit such things. The material productions of the body simply represent the productions of the mind in originating and expressing thoughts and ideas. Productions and discharges of every description, from the bodies of either male or female, are shown to illustrate the various forms of thoughts, ideas, and the merits which they possess. With this explanation the reader or dreamer will be enabled to vary the application according to the case in hand.

Illustration.—St. John, in a vision, saw the Primitive Christian Church and its prospective creed in the character of a woman in travail with a male child, etc.

ENGINES.—A locomotive engine, or a steam-boat, generally has reference to a suit at law, or some organized effort in any matter.

EVENING.—(*See* HOUR.)

EVERGREEN.—(*See* TREES.)

EXCITEMENT represents accidents and disappointments.

EYES.—In dreams which have reference to the physical system, the eyes have reference to the vital principle of life; but there are other

dreams in which the eyes represent a claim to perceive and understand spiritual things, and a ready perception generally.

Illustration.—The Four Beasts described in the Apocalypse, the symbols of the classification of religion into four stages, appeared full of eyes before and behind, because they represented a claim to perceive and to understand spiritual things.

Bright eyes represent a ready perception of the matter, while dull eyes represent stupidity in regard to the same.

FACE.—The face represents the outward appearance of that which is set forth in the dream. The direction of the face indicates the direction of the mind in regard to the matter which is the subject of the dream. Two persons facing in opposite directions signify opposite wishes and intentions in relation to the matter. A dirty face foreshadows illness. Lying with the face downward signifies death. Inability to see clearly the face of a person signifies inability to discover the facts in the matter which the person may represent. To be wounded in the face foreshadows illness, probably fatal. Flushed face and wry face signify anger, disagreement, and sometimes illness.

FAMILY.—A family may literally represent a family, or it may represent a number of persons who are acting in concert or fraternally in the matter which is the subject of the dream, such as a society, political party, judicial officers, police force, etc. The patrons of a business man may appear as his family.

FATHER.—A father represents one's purpose, will, wish or determination. And when he appears without physical defect or ailment, or without uttering words of reproof, it signifies success. This will generally be found correct, whether the father be deceased or not. The exceptions would appear in cases where the father had not filled the usual situation of a father. I am aware that one or both parents are sometimes distinguished for peculiar traits, practices, etc., and in such cases they represent that for which they are distinguished. I once knew a lady who confessed that she and her husband had scolding spells, and added that she generally foreknew when they were coming by dreaming of seeing her father and mother having such spells. The fact was, that it was a peculiar trait with her father and mother. Among other exceptions we may also state that where a father has exercised authority over a daughter, and afterward her husband exercises the like authority over

her, in that case her husband will appear in her dreams in the character of her father. So far as I have investigated into the experiences of many persons, one's father does not appear in good health and good condition, and with favorable surroundings, to a person in their last illness, or when misfortune is impending; therefore, to the sick, a father in good condition signifies recovery, and in ill condition, death or continued illness.

First Illustration.—In a work by Mrs. Blair on “Dreams and Dreaming,” we find, among many, the narrative of a lady's experience, as follows: “When I was about fifteen years old I had a fever, and was given up by the doctor, when I fell asleep and dreamed that my spirit left my body and flew out of the window; but soon after they were again united, and I went upwards, till I came to a beautiful golden gate, which opened, and a man came out of it to me, dressed in gold, and asked me if I knew him. I said, ‘No.’ He replied, ‘I am your father, and died when you were two years old,’ which was the case. I expressed a wish to go through the gate along with him. He said I was not to go then, but I should come afterwards. I awoke, asked for a drink, and recovered from that time.”

Second.—A young man of previous good health, and well known to the writer, was taken ill, and after a few weeks partially recovered, but remained in delicate health for a considerable time, until he experienced another attack of the disease, which was more severe than the first. The ablest physicians in the city were called to attend on him, and all that loving parents could do for an idolized son was done for him. But after more than half a year of his illness had passed, and several weeks of hopeless and weary watching day and night by his devoted parents, one afternoon he addressed his father and said: "Father, I dreamed that I killed you; I cut your throat. I did not want to do it, but it seemed that I was obliged to do it." Six hours later his body found rest in death.

The foregoing cases, selected from among many others, illustrate the truth of our definitions in relation to "Father."

FATHER-IN-LAW AND MOTHER-IN-LAW are often seen in dreams which have reference to one's reputation. The father-in-law, if seen strong and healthy, represents a good reputation; while the mother-in-law, in like condition, represents an ill-reputation. This may require the test of additional experience.

FECAL.—The fecal discharges of the body represent ideas expressed, published or in any manner promulgated.

FEET represent the standing of the matter, thing or person which is the object of the dream; therefore they may appear naked, clothed, dirty, clean, large, small, or in any other condition which will properly represent the case in hand.

Naked feet represent the exposure of one's standing in the matter set forth, and large feet represent power and strength in one's position; while clothed or small feet of course represent the reverse of what is represented by naked or large ones.

FEMALES.—Female children represent unprofitable intentions, erroneous ideas and passive evils; but as they advance in years into girlhood or womanhood, they become representative of active evils, which if only seen to be looking toward you, signify a threatening evil or misfortune; but should you come in contact with them or speak with them, you will not escape the impending misfortune.

Exception.—Females do not always bring or signify evil, as appears from the following:

Illustration.—Tacitus thinks it necessary to apologize for relating that Curtius Rufus, when attending on a questor who had obtained a de-

partment in Africa, was addressed in the retirement of a deserted portico at Adrimetum, in the midst of the day, by a female figure of supernatural appearance, who declared to him that he should come as consul into that province, which afterwards happened agreeable to the prediction. The foregoing is not stated as a dream, but such appearances are generally governed by the same rules. (*See WOMAN.*)

FENCES represent the statute laws which define the boundaries of human liberty and action; they also represent lines which mark the boundaries which separate religious creeds or systems of faith, and limit the action of their advocates; also the by-laws of societies, the lines which separate the various occupations, the boundaries of social and marital liberties, etc. Material objects always represent moral, mental or spiritual matters or things.

FIGHTING.—Physical force represents moral or mental force; therefore, fighting represents a moral or mental contest. It may relate to business, health, or other matters.

A mental or physical effort to overcome any difficulty may be represented by a contest with man, beast, devil, etc. My attention has been called to many cases in which illness has been foreshadowed by a dream of a contest with the

devil, or with robbers, negroes or animals. Victory, in such cases, over the robber or devil, etc., signifies ultimate recovery from the illness.

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

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

A hot fire coal may have reference to a subject not wholly exhausted.

FISH AND FISHING.—To dream of fishing signifies the pursuit of some object, which may consist of wealth, matrimony, or other matter. To dream of catching fish signifies success in the matter represented. The degree of success will be indicated by the size and number of the fish caught. To dream of seeing dead fish floating about, or fish of white color, or any bright color, signifies failure to realize our hopes. To dream of catching small fish signifies partial success; but minnows represent worthlessness or total loss.

We have known a dream of dead fish tied to the shore to represent unemployed capital in bank.

The various species of fish probably have each a different signification, but we are as yet unprepared to define them.

Fish of enormous size, seen but not captured, represent extravagant hopes not realized. Disabled fish and dressed fish have been known to represent an unprofitable business. Fish sometimes represent persons; especially so when the object sought is a wife or husband. A large-mouthed fish has reference to something sought through ideas expressed either verbally or otherwise.

First Illustration.—A woman dreamed that a fish had bitten off two of her little boy's fingers. Two days later one of his playmates cut off the identical fingers of her boy with a hatchet.

Second.—A clergyman said: "I went to hold a revival meeting, and dreamed that I went to a hole of water to fish, and I found a place by a sycamore root where the ice was thawed out and left a circle clear of ice next the bank, where I began to fish, and continued until I caught eleven sun perch, the whitest I ever saw. After that they quit biting, and bait my hook as I would I could not induce them to bite

any more, when I washed my hands and found them to look whiter than ever I saw them. We proceeded with the meeting and had eleven additions, and when the brethren found a place to baptize them we went to the water, and there we found the exact place where I had in my dream caught the fish. There I baptized the eleven candidates, and coming out of the water I flung the water from my hands and saw they were whiter than usual, owing to the fact I had been wearing yarn gloves that had sweated and bleached them."

FLAG.—A flag represents victory or triumph to the party represented by the bearer. I have known a patient's triumph over disease to be represented by a dream of a messenger bearing a flag to his (the patient's) father.

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

FLOUR has reference to business, but so far as observed it has not been found to represent success.

FLOWERS. — Beautiful flowers have often been observed to be connected with scenes representing death.

First Illustration.—Experience of Mrs. E. Griffith.—“Many years ago I was in Indiana, about six miles from Vernon. I dreamed of being in Vernon, seeing an old log house, used for a workshop at the time. In my dream this old large log house was grandly and very beautifully decorated with the most lovely flowers. The roses were hung in such grand profusion of wreaths and festoons—have them in my memory, but it is entirely impossible to describe anything so bright and lovely. There seemed something in the light and air too soft and delightful to the senses to be described by mortals. And in the midst of all the bewildering fragments and beauty, there was a little dear neighbor girl of Vernon—the child seemed very happy, and jumping up here and there, touching the flowers and playing with them as she wished. I suppose I would not have thought of the dream again, but when in Vernon about two weeks after, I heard some remarks about the death of this little girl.” The manner of her appearance in the dream had reference to the near approach of her death.”

Second.—Flowers represent death, trees signify persons, and beyond a river signifies matters beyond the grave; and in accordance with these definitions, just previous to a boiler explosion in my neighborhood, in which several persons lost their lives, I dreamed of seeing trees in bloom beyond a river.

FLYING.—We have known flying to foreshadow success in business. It also foreshadows success in the acquisition of fame or honor. We have known floating in the air to foreshadow anticipations of honor, fame or wealth. But an unfavorable position which one may assume while floating in the air, may signify disappointment in regard to their anticipations.

First Illustration.—*Notes and Experience of W. J. Atkinson.*—"I can call to mind the fact that when I was dreaming often of flying, I was engaged in lecturing and talking to the people; so I believe that flying denotes public speaking, and the height and ease by which you fly indicates the success you will have." (See AIR or ATMOSPHERE.)

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

FOREST.—To dream of being in a forest

foreshadows an unpleasant and disconsolate condition.

FOWLS.—(*See* BIRDS.)

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

FROGS.—Frogs, turtles and other creeping things of the water, I have often found connected with ideas, theories or creeds, as promulgated to the world. St. John foresaw the absurd dogma of the trinity in the symbol of three unclean spirits, like frogs, etc. (*See other illustrations in Miscellaneous Dream Experiences.*)

FRUIT.—Heaps of apples, seen in good condition, signify profits in business; and to eat apples, and perhaps some other kinds of fruit, while it is in its natural state, signifies the reception of instruction.

FUNERAL.—The symbols which represent moral death and physical death are so much

alike that it is not always easy to distinguish one from the other. A great disappointment or defeat in one's purpose is moral death, and is often foreshadowed with all the funeral trappings of a real funeral.

Illustration.—An affianced lady dreamed that a member of her father's family had died while absent from home, and was brought home in a coffin. The dream had reference to the dreamer. She suffered moral death in a severe disappointment soon after.

Weddings and funerals also appear much alike in dreams, or rather, they are interchangeable, either one representing the other.

FUR.—Hides with fur on have reference to spiritual things, and also to sexual love or affinity.

GALLERY.—The unknown future of one's life sometimes appears in dreams as a long, dark and empty gallery.

GARDEN.—Scenes in and about the garden represent scenes behind the domestic curtain: family secrets, loves, disappointments, etc.

GARGLING.—Ineffectual vocal effort.

GARMENT.—(See **CLOTHES.**)

GATHERED.—Many people appearing to be gathered together signifies many giving attention to a subject; also to be gathered in sentiment or

belief, to be of one opinion, but not locally gathered. There are many ancient prophecies which should be construed in accordance with this definition.

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

GEOLOGICAL SPECIMENS.—To dream of examining geological specimens has reference to the study of some deep and profound subject, such as the subject of dreams.

GHOST.—The study of a subject which is very difficult to understand, will often appear in a dream in the character of a ghost.

GIRLS, while in their dependent years, represent ideas which are not destined to be successful, but when above their dependent years, they represent evils in regard to health, business, or other matters. Singing girls represent dangerous or fatal diseases.

GLASS generally has reference to spiritual matters, and efforts of the mind in regard to inventions, new discoveries, etc. Clear glass represents spiritual truth.

St. John foresaw the time when the righteous should stand upon a sea of glass.

GLOVES, or MITTENS, generally have reference to matrimony; but when they do not appear upon the hand they only represent prospective chances in relation to that matter. Gloves and mittens have also, in some cases, been known to have reference to the preparation for business.

GOATS represent ignorance and stupidity.

GOING.—Starting out on a journey, or to see persons going from us, signifies the commencement of a matter corresponding in substance to the character of the person so seen; and returning will signify the completion of the undertaking.

Going up hill, or over rough places, or among mountains, signifies difficulties, and to go down hill, loss or disappointment; but to travel over a smooth level plain, signifies success. Going rapidly, is haste towards good or ill, as the case may be.

GOLD represents the highest quality of moral excellence in whatever it is intended to typify. Degrees of excellence are illustrated in Nebuchadnezzar's dream of the great image, by the quality of the metal. Gold also represents excellence in St. John's visions of crowns of gold, and streets paved with gold, etc. In regard to the paving of the streets with gold, it of course has reference to the condition of society after the

proper reforms have been fully established. (*See COIN.*)

GOODS.—Dry goods, and other goods, often represent matters of the mind; and to seem to be loaded heavily with such things, signifies mental efforts, cares, and responsibilities.

GRAIN represents matters relating to business or property, and the quality and kind of grain will indicate the degree of success in the matter. The question of ownership should be duly considered as it appeared in the dream.

GRASS.—Green grass represents the active and successful industrial pursuits of the people; but dry grass represents the suspension of those pursuits. Burned or burning grasses represent the destruction of those pursuits by strife or war.

In the symbolic forecast of history given in St. John's visions, where prosperity is followed by desolating wars, green grass and burned grass are spoken of.

GRAVES and **GRAVEYARDS** generally have reference to the defeat of one's purpose, or moral death.

Illustration.—Assisting to fill a grave foreshadowed defeat of one's political party.

GROUPS of people often signify classes.

GUN, PISTOL or **REVOLVER**,—emblems of physical warfare, have reference to moral attacks,

either by party, opposition at an election, lawsuit, scandal, or the like.

HAIL represents persecution.

HAIR.—Pure white hair represents spirituality or religious truth ; but hair, other than the purest white, represents certain professions and beliefs in certain systems of religion, politics, the state of health, etc.

An abundance of hair, like the hair of woman, and other than the purest white, represents false religion. Attorneys-at-law, when seen in dreams, appear with red hair, and priests and preachers with long hair of a dirty white, for the reason, I suppose, that their creeds are not wholly true. Gray hair represents ill-temper, quarrels, disagreements and ill-feeling.

Combing hair may sometimes have reference to the exercise and practice of one's profession, but more frequently it has reference to pecuniary loss, ill health, and disappointment ; especially the latter when the hair falls from the head.

Hair whitened apparently by age signifies the near approach of death.

HANDS.—The hands represent the active agents for the accomplishment of an object or a purpose. Two persons joining their right hands signifies that the purposes of the two are identical in the matter which it refers to ; and that

purpose may be a matrimonial alliance, a compromise of some difficulty which had previously existed between them, the adoption of the same belief, or a friendly discussion and agreement upon the same subject.

The left hand represents work, either physically, mentally, or morally, which has been done; and the right hand represents such classes of work which will be done in future time.

To dream that the right hand has been cut off signifies the deprivation of the power to proceed further with the matter which it has reference to.

To be washing the hands, or to have very white hands, signifies the riddance of a previous difficulty.

To dream of joining hands with the wife of a physician, or with a person deceased, foreshadows the necessity of attending a funeral.

The foregoing hints will enable the reader to make a proper application of the rule in many other cases.

Illustration.—Stilpo dreamed that he saw Neptune expostulating with him for not having immolated an ox to him, as was the custom of the priests; upon which he remonstrated with the deity for coming like a child, to complain to him that he had not filled the city with the

smoke of an expensive sacrifice, when he had done what his circumstances would admit, upon which the god extended his hand to him with a smile, in proof of approbation, and promised that, on his account, he would afford a splendid supply of water to the Megarensians.

HARNESS.—Whereas a horse represents a policy adopted to accomplish a purpose, therefore the harness represents the preparation and means adopted to carry out that purpose; and this has been corroborated by experiences in dreaming.

HAT.—(See **CLOTHING.**)

HAWKS.—Young hawks have been known to represent children.

HAY.—A load of hay has been known to represent property and the general affairs of a man in the management of a family.

HEAD.—When an organized body of people are represented by a living creature, the head of the creature represents the central source of power; but in the ordinary affairs of individuals the head represents the source of moral power. When the head appears broad, it signifies more than ordinary intelligence; and a decapitated human head, although apparently living, signifies death.

HEARING.—To hear signifies to be made aware, to understand. The sentence, "He that

hath ears to hear, let him hear," signifies the same as if we should say, "He that hath understanding, let him understand."

HEAVENS signify a position of authority; also the source from whence comes events, men, and things.

First Illustration.—King Cambyses, when in Egypt, fancied in his sleep that he saw a messenger arrive from Persia, who reported to him that Smerdis, who had excited his jealousy, being seated on the royal throne, had touched the heavens with his head; on which he sent one of his confidential servants to put him to death, which, being effected, gave occasion for the setting up of a more formidable rival in a fictitious Smerdis, and eventually caused the death of Cambyses.

Second.—Caligula, the day preceding his death, dreamed that he was standing in heaven, near the throne of Jupiter, who gave him a push with the great toe of his right foot, upon which he fell headlong upon the earth.

Third.—Attia, the mother of Augustus, on the day before her delivery, dreamed that her bowels were carried up as high as heaven, and thence spread out to cover the earth.

Fourth.—Cicero saw, in a dream, Octavianus let down from heaven in a golden chair.

HENS, and like domestic fowls, have reference to diseases, domestic matters, and the common cares of life.

HIGH PLACES.—To dream of climbing successfully is good, but to dream of being up-stairs or on a high ladder, or on anything high above the ground (except ballooning, flying and swinging on ropes), is evil, and signifies danger.

HOGS.—(See ANIMALS.)

HOME.—Going from or returning to one's home signifies, respectively, commencing or completing an undertaking, and returning sometimes signifies to abandon an enterprise which we have been engaged in. To dream of being absent from home also foreshadows an unhappy or unsatisfactory condition of mind. The end of life's journey, like ordinary enterprises, is foreshadowed by a dream of returning to one's home.

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

Second.—Aristotle relates that Eudemius, a Cyprian and his friend, on arriving at Phæcas, 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 Alexander died; 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.

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.

Third.—Some philosophers have rejected all divination as dubious and fallacious, yet have admitted of prophecy by inspired persons. In favor of the latter, we have the authorities of Socrates, Plato, Xenophon and Aristotle. When

Socrates was in prison, Crito went to pay him a visit, and told him he was informed, by persons come from sea, that the ship Delos would return to Athens that day; the consequence of which was, that Socrates would be put to death on the morrow. "Be it so," said Socrates, "if that pleases the gods; yet I think the ship will not be here to-day, but to-morrow." "Why so," dear friend?" asked Crito. "Because this night a woman of beauty and majestic form, clothed in a white robe, appeared to me in a dream, and, calling me by name, said, 'The third day shall land thee safe at fruitful Phthia.'" (They are the words of Achilles, in Homer, when he proposed to return home.) Socrates took it for a prediction of his death, because he judged that to die was to go home to his own country; and his dream was fulfilled.

HOPE.—In a dream we may be highly elated with hopes or prospects in business or other matters. That signifies that we will have such hopes in our waking state; and yet those hopes may never be realized. In that case the dream is merely a foreshadowing of a state of mind. The same rule may be applied to fear.

HORNS.—Whereas a beast represents an organized body of people, in the form of a government, church, institution or society, therefore the

horns of those symbol beasts represent the offensive and defensive instruments of those organizations.

The foregoing definition is applicable to Daniel's and St. John's visions where horns are spoken of, as well as to modern dreams.

There are also cases in which cattle and wild horned animals represent land speculations or other business matters, and in that case the horns have reference to ability in regard to the subject of the dream, and if large, signify success in the matter.

HORSES.—From time immemorial the horse has been a familiar object to man, and therefore he plays an important part in man's symbolic dreams.

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

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

To dream of driving one horse attached to a buggy represents a small or single-handed en-

terprise. It also represents life's journey while in the unmarried state.

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

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

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

A pale horse with rider represents pestilence,

famine, and all the horrors which follow in the train of the red and black horses with riders.

A stallion represents licentious practices.

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

Boys on horseback often represent intentions in regard to new enterprises.

Horses in herds, running, represent recklessness. White horses have been known to have reference to death, religion, love or law, according to the accompanying symbols. A horse standing in water signifies business difficulties.

Illustration. A lady dreamed that she saw a man riding a *gray* horse. He came rapidly past her and threw a *package* to her. The following day she received a telegram announcing the sudden death of her uncle.

HOTEL.—A hotel, inn or tavern has reference to matters in which there will be dealings with the public.

HOUR.—In dreams a certain hour, or time, is sometimes indicated by the sun, clock, watch, or other means. It has reference to the stage of the matter which is the subject of the dream. The night-time represents the uncertain stage of a matter, when we cannot foresee the result; but the morning light represents the end of the un-

certain stage, when the good or ill result is no longer concealed.

The approach of evening may also represent the approaching end of life's journey.

HOUSE.—A dwelling house represents a family; the main walls of it represent the chief members of the family; the several rooms represent their chief occupants; the cellar, or basement, represents the foundation of the family organization.

A large house with marble walls represents judicial matters. A house with glass walls represents spiritual matters.

The exceptions in regard to a dwelling house consists of certain organizations where a number of persons act in concert, like a family, to accomplish a definite purpose; such, for example, as the judicial system; consequently proceedings in law are sometimes represented by scenes in a dwelling house.

A court house or other public building represents matters relating to the business done in such buildings. A church edifice represents matters relating to the organized church; but there are cases in which, to see a church edifice, has reference to a funeral.

An old dilapidated mill, or other building

in like condition, represents a failing business in which there will be loss.

A house, other than a dwelling, frequently represents an organized system of business, or situation, or condition in regard to business or other matters; consequently to dream of passing through doors, or from one room to another, represents changing situations in regard to the matter which is the subject of the dream.

People who are passing through the ups and downs of life, and the shifting scenes of business, may recall to mind many dreams of passing through doors from one room to another.

A postoffice building represents correspondence. A millinery shop, occupied by women, represents a business in which there will be losses and disappointments. To enter a stable signifies entering upon a policy or determination in regard to a certain matter.

To dream of entering a railroad building represents entering into proceedings of law, or the like of it.

A dwelling house on fire represents strife in or relating to a family. Falling of plastering signifies ill-feeling between members of the family. The falling of a wall, or to plaster with black mortar, signifies the death of a member.

Business matters well done in any department of one's affairs, may be represented by orderly housekeeping; but if ill done, will be represented by disorderly housekeeping.

To dream of being in a house which is conspicuous for its size, either large or small, will indicate the relative extent of our fame, either good or ill, in regard to the matter which is the subject of the dream.

First Illustration.—Dream Experience of Mrs. Griffith. “About twenty years ago I resided at Indianapolis, Indiana. My mother's home was in Iowa. I dreamed that my mother had a *new house*. I seemed to stand outside of the house, looking in. There was no furniture, and the house was exceedingly clean. I remarked to some one of the family that stood near that it was the best house mother ever had. I very soon received a letter with the news of mother's death.”

Second.—While Lord Bacon was in London his father was dying in Paris. The former, just before the decease of his sire, dreamed that his house was plastered all over with black mortar.

Third.—A maid servant, who resided many years in a distinguished family in Edinburgh, was repeatedly warned of the approaching death of certain members of that family by dreaming

that one of the walls had fallen. Shortly before, the head of the family sickened and died. She said she had dreamed that the main wall had fallen. *Night Side of Nature.*

Fourth.—A gentleman who had been a short time visiting Edinburgh was troubled with a cough, which, though it occasioned him no alarm, he resolved to go home and nurse. On the first night of his arrival he dreamed that one-half of the house was blown away. His bailiff, who resided at a distance, dreamed the same dream on the same night. The gentleman died within a few weeks."—*Ibid.*

Fifth.—A gentleman, well known to the writer, very recently dreamed that his house had fallen down, and that parts of it lay strewn around in confusion. A few days later his wife had a severe attack of rheumatism, and his housekeeping affairs were thereby thrown in great disorder and confusion.

HUSBAND.—A husband often appears in the character of a father in a wife's dreams.

HYEROGLYPHICS have reference to a subject which is very difficult to comprehend.

ICE.—To dream of seeing ice or snow along our way has reference to difficulties more or less serious, and to stand upon ice signifies a dangerous standing financially.

IDEAS, OPINIONS, or CONCLUSIONS, either true or false, appear alike in forming a basis for the foreshadowing of events. This fact is very conspicuous in ancient revelations, especially so in St. John's illustrations of Death, Hell, Lake of Fire, and Brimstone and Resurrection; or, in other words, erroneous ideas are taken without correction as a basis for the illustration of truth.

IDIOTS represent incapacity or acts of folly.

IMPLEMENTS OF LABOR.—Material things represent mental and spiritual things; therefore implements of labor represent the methods and means for the accomplishment of the work of the mind, but implements of labor seen with a person in a dream sometimes literally represent the occupation of the person who is the subject of the dream, and thereby furnishes a clue to the interpretation.

INDIANS, NEGROES and FOREIGNERS represent enemies, opponents, critics, and uncongenial persons, and sometimes diseases; disease being most frequently represented by negroes. But the peculiar ideas of the waking mind of some persons in regard to indians and negroes, will cause some exceptions to the foregoing rules in their dreams.

INSANE.—A very enthusiastic effort in any

cause may be foreshadowed by the person who is the actor appearing to be insane.

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

ILL.—One appearing ill signifies moral defeat of the person so seen, or whomsoever he or she may represent in the subject of the dream.

IRON represents strength.

ISLAND has reference to an isolated or detached government.

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

JOURNEY.—A journey may have reference to the journey of life or any business enterprise. When it has reference to the journey of life, to return home means death; but when it has reference to a business enterprise, the return home signifies the accomplishment of the object or the ending of the enterprise, and if old places were seen on the way the enterprise will not be successful.

JOY or **GRIEF**, in dreams, foreshadow cause for its literal fulfillment; consequently the state of mind in the dream, or immediately on awak-

ening, will enable us to determine whether the dream foreshadows good or evil.

JUDGE.—A judge does not always represent law matters, but sometimes represents a literary critic, or judge of any other matter.

KEYS.—Keys have reference to hidden and undeveloped and unknown things.

First Illustration.—Columbus dreamed that a voice said to him, "God will give thee the keys of the gates of the ocean," and it was fulfilled in the discovery of America.

Second.—The teaching of Mohammed was the key which opened the bottomless pit and let out the typical smoke.

Third.—There was an angel who had another key to the bottomless pit, and he put Satan in there and locked him in. That key was the key of knowledge. Mohammed's key was only used for opening the pit, and the other key was only used for closing it.

KILLING.—To dream of killing a person signifies to defeat, disappoint, or render powerless said person, or whomsoever he or she may represent in the matter which is the subject of the dream.

KINGDOM.—A kingdom represents the prevailing sentiment with regard to government or religion.

KISSING represents verbal agreement in sentiment expressed by two persons, and may refer to business or other matters.

KITCHEN.—A kitchen represents its chief occupant.

LADDER.—(See **HIGH PLACES.**)

LADIES of style represent the false and fashionable world, and trifling and thoughtless matters. (See **WOMEN.**)

LAMBS.—The practice of sacrificing lambs in ancient times had its effect in moulding the symbols of their dreams and visions; consequently a lamb then represented the spirit of God, because the sacrifice was supposed to bring them into communion with it; but our collection of modern experiences are not sufficient to enable us to give a positive definition, but we believe it signifies innocence and an object of affection.

LAMPS.—All teaching of moral, spiritual or intellectual ideas, whether by societies, institutions, or individuals, are represented in dreams and visions by lamps, candles, or other natural light. Many ancient dreams and visions give illustrations of this. (See **CANDLES** and **CANDLESTICKS.**)

LANDSCAPE.—A level and fine appearing landscape represents a happy situation; the oppo-

site of that is represented by hills and rough places. A widely extended landscape view represents contemplation and a comprehensive view of the subject represented.

LANE.—A long, dark lane often represents the future of one's life, or the future of any matter which may be the subject of the dream; the darkness having reference to inability to foresee the future of the matter.

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.

LAURELS.—(*See* WREATH.)

LEGS represent the moral support or standing in the matter referred to in the dream. If one's legs appear nude, his 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.

LETTERS.—To dream of receiving a letter foreshadows the reception of instruction or important news. To a pupil, promotion in class.

LICE foreshadows illness.

LIFE.—The life of an individual has been typified by a journey, as previously stated; and the work of one's life has been illustrated in a dream by a field of grain and weeds of unequal growth, shading off to barrenness in the centre, where the grave appeared. Time, in the character of a man, with his scythe, was going his rounds on the outer circumference, etc.

LIGHT, seen in its various degrees of power, has reference to intellectual light, or the light of knowledge. (*See DARKNESS.*)

LIGHTNING represents contests on the battle field, and political contests at the polls.

During the last days of October, in the year 1880, a gentleman who felt considerable interest in the political contest which was then exciting the people of the United States, dreamed that *a tree was struck by lightning*, and that the shock was so great his *hair* was loosened and fell off.

Illustration.—A few days after the reception of the foregoing dream it was fulfilled by the defeat of the dreamer's political party at the presidential election.

LIKENESS.—To dream of having a likeness or picture taken may have reference to various matters or things; but with a wife it most frequently has reference to maternity.

LIONS represent power or strength, either physically or mentally, and ferocity; but a *roaring* lion has reference to either individual or organized human power, exercised vocally, or by edicts, orders or proclamations. (*See ANIMALS.*)

Illustration.—Agarista, the mother of Pericles, a very distinguished statesman of ancient Greece, dreamed before his birth that she was delivered of a lion.

LITERAL.—Some parts of prophetic dreams may occur literally as seen in the dream, and sometimes individuals seen in such dreams are literally the same persons which they appear to be, but more frequently they are symbols representing other persons, matters, or things. The things seen literally in connection with persons often indicate the occupation of said persons. Such was the case in the dream of Pharoah's baker, whose execution was foreshown by the appearance of birds eating from the basket of bread which was upon his head.

“Crow's Night-side of Nature” also relates a case in which a proposal of marriage to a lady by a baker was foreshown to her in a dream by

a man appearing with a basket of bread and presenting her with a ring.

Effort, anxiety, good or ill impressions experienced in a dream, must be taken literally; and words heard in dreams are sometimes literally prophetic, but more frequently they are the intrusions of the waking thoughts, and wholly irrelevant to the subject set forth in the dream. But in such cases the conversation or words spoken signify action in the matter.

An interpreter is liable to be misled by confounding the literal with the symbolical parts of a dream.

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

LOCALITY.—Old places, previously known, represent misfortune. New or strange places represent a situation never before experienced; rough or steep places, up hill or down, often have reference to business difficulties; high places on ladders or buildings, signify financial dangers or difficulties; matters or scenes which appear upon the public highways have reference to matters

which are not concealed from the public, and scenes which appear in the garden or back yard of a residence have reference to matters of the family, such as the feelings or conduct of different members of the family toward each other.

LOCKED, tied, or in any manner deprived of liberty, has reference to moral restraints, which may be imposed by writing or in any other manner. (*See KEYS.*)

LOCKET.—(*See JEWELRY.*)

LOCOMOTIVE.—(*See ENGINE.*)

LOCUSTS, when seen in large numbers, represent an army of soldiers.

SAWLOGS have been seen in connection with matters which have turned out ill.

LOINS have reference to lineage.

Illustration.—Justus, a patrician Roman in the reign of Constantius, dreamed that the *purple* issued from his loins. The report of the dream, it is said, excited the jealousy of Constantius, and provoked the emperor to put him to death; but his only daughter, Justinia, a beautiful and modest girl, being seen in the bath by Severa Augusta, and made her attendant, and being commended to Valentinian, so engaged his affections, that he obtained a law to marry her,

and made her joint partner of the empire with his empress. Thus the dream was fulfilled.

LOOKING.—To dream of earnestly looking at something, signifies effort to perceive and understand some certain matter.

LOST.—To dream of being lost in a forest or elsewhere, signifies disappointment, or a very complicated state of business.

LUMBER has often been found connected with profits in business; but as goes the lumber seen, either ill or well, so goes the profits of the business. (*See WOOD.*)

MACHINERY.—Whereas a building represents an organized system by which political, religious, financial or other matters are conducted, therefore machinery, seen in a building and arranged in working order, represents the various methods by which the objects sought are obtained or accomplished. If the dream has reference to political matters, the machinery may represent either the executive, judicial, electoral, or any other or all departments of the government, or it may represent the organization of a political campaign. But if the dream has reference to organized systems of religion, the machinery may represent either their Sabbath schools, missionary system, or other methods of proselyting or collecting revenue. And in financial matters, ma-

chinery arranged as described in the foregoing would represent methods of conducting business, etc.

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

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

Tall men represent persons distinguished for great intellectual abilities, or for official authority. Large or heavy men represent persons having power and ability in the matter

which is the subject of the dream. Worthless vagabonds represent worthlessness in the matter which the dream refers to.

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

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

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

A man sometimes represents the article which he deals in.

To dream of conversing with a man distinguished for success in real estate speculations, signifies that you will soon make a good pur-

chase or sale of real estate. But woe to the man who dreams of conversing with a man distinguished for failure and bankruptcy, for such will soon be the fate of such a dreamer.

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

Young men represent enterprises or journeys destined to be successful. A tramp or robber represents disease, and a deformed dwarf represents death.

Broad-faced men represent success. A pale-faced person, agreement. A red, flushed face, opposition or disagreement. Rough men represent mean men. (*See* PROFESSION.)

MARBLE.—(*See* HOUSE.)

MARKET-PLACE represents some public matter.

MARRIAGE.—By marriage people pass from one condition of life to another; and in like manner, by the change called Death, they also pass from one condition of life to another. One is typical of the other, and is so recognized by the powers which construct the language of the spiritual world. This fact has been so frequently and so plainly set forth in the common experience of the people, that it has become proverbial that to dream of a wedding or marriage fore-

shadows a death or funeral, and *vice versa*, to dream of a funeral foreshadows a wedding. They are interchangeable; neither one representing itself, but each representing the other.

The foregoing definition corresponds with that previously given of Death, for the wedded parties die with reference to their previous condition, and are resurrected into a new condition.

MASKS.—Persons seen with masked faces represent masked characters, or those whose motives are unknown in regard to the subject of the dream.

MEAL-TABLE.—(See **EATING.**)

MEASURING of length sometimes represent duration of time, or the counting of specific sums of money.

MEAT.—To dream of meat has reference to business, and its true signification has not been sufficiently tested; but I have never found it connected with profitable business.

MECHANIC.—Material things represent mental and spiritual things; therefore, a builder working in his shop may represent one who is endeavoring to teach or establish moral or intellectual principles, such as an author or the like.

MEDICINE.—Bottles of medicine represent ideas and theories advanced for the cure of the moral ills of the world.

METAL represents moral worth in proportion to its value.

MICE.—White mice sometimes represent diseases; and I have also known a mouse to represent a housekeeper.

MILK.—Drinking milk foreshadows loss or disappointment, and the skimming of milk has been observed in connection with one's last illness.

MILLINERY and fancy goods represent that which is false and unprofitable. To dream of entering a millinery shop signifies entering into a very unprofitable situation, and where there will be pecuniary losses.

MILLS for the manufacture of cloth, or any other article, are often seen in dreams, representing a business firm or scheme in which there is dealings with the public. However, I knew a case in which a paper mill represented a school for the teaching of music. I also knew a case in which efforts in building a mill and mill-dam represented mental efforts in endeavoring to establish a system of philosophy upon a certain subject. (*See BUILDING.*)

MINK.—(*See ANIMALS.*)

MINNOWS.—(*See FISH.*)

MITTENS sometimes have reference to business. I observed one case in which the putting

on of new buckskin mittens signified the commencement of a new business.

MONEY.—To dream of having gold coin foreshadows success by the acquisition of money or property; and the larger the amount, the greater will be the success. Silver coin represents success in a lesser degree. Copper coin represents worthlessness. Paper money represents business on paper, and prospects or hopes of success, which are not always realized. Definite sums, as seen or stated in dreams, are very seldom found to be literally true. (*See COIN.*)

MONSTER.—A terrible monster represented a failing business.

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

MOON.—The moon has various significations. It represents government; also, the literary and scientific, or secular, light of the world, and sometimes the individual who diffuses that light. It again represents a mother.

First Illustration, in which the moon has reference to government: Ertucules thus addressed Edebales: "I dreamed, venerable sir, that the brightness of the moon did proceed from your bosom, and thence afterwards did pass into mine. When it was thither come, there sprang

up a tree from my body, which overshadowed at once many nations, mountains and valleys. From the root of this tree there issued waters sufficient to irrigate vines and gardens."

Edebales replied to Ertucules, saying: "There will be born unto you, my good friend, a son whose name shall be Osman. He shall wage many wars, shall acquire to himself victory and glory, and your posterity shall be lords and kings of many nations; but my daughter must be married to your son Osman, and she is the brightness which you saw come from my bosom into yours, and from both sprung up the tree."

Second, in which the moon represents the literary and scientific light of the world. Edgiva, the mother of Adelstan, by Edward, King of Mercia, was predisposed to surrender herself to the King, by dreaming that a moon ascended from her, which, by its splendor, enlightened all England. This was fulfilled in the great literary fame of her son.

Third, in which the moon represents a mother. Our readers are undoubtedly familiar with the narrative of Joseph's dream, in which the sun, moon and stars represented, respectively, father, mother and brothers; the moon representing the mother.

Fourth, very similar to the preceding one, is found in the life of the Rev. John Flavel. It occurred in the time of the great contagion in 1665. His parents were in London, and many letters he sent to them, and many hearty prayers to heaven for them; but about a fortnight before they were infected he fell, about break of day, into this dream: That he was in a great inn, full of company, and, being very desirous to find a private room, where he might seek God for his parents' life, he went from room to room, but found company in them all. At last, casting his eye into a little chamber which was empty, he went into it, locked the door, and kneeled down by the outside of the bed, fixing his eye upon the plastered wall withinside the bed (yet in his dream); and, while he was vehemently begging of God the life of his friends, there appeared upon the plastered wall before him the *sun* and *moon*, shining in their full strength. The sight at first amazed and discomposed him so far that he could not continue his prayer, but kept his eye fixed upon the body of the sun. At last a small line, or ring of black, circled the sun, which, increasing sensibly, eclipsed, in a little time, the whole body of it, and turned it into a blackish color, which done, the figure of the sun was immediately changed into a perfect death's

head, and, after a little while, vanished away; the moon still shining as before; but, while he intently beheld it, it also darkened in like manner, and turned into another death's head, and vanished.

The death of his father and mother occurred respectively in the same order as typified by the sun and moon; his father that day fortnight, and his mother a month later.

MORNING.—(See HOUR.)

MOTHER.—One about to become a mother will sometimes dream of seeing her own mother; but the appearance of a mother in a dream more frequently foreshadows loss, misfortune, disease or death.

Persons nigh unto death, from disease or other cause, often have dreams or visions of seeing their mother in active life and health, whether she be deceased or not; but never do they, in such case, see their father in such like surroundings.

First Illustration.—"The vision of Armand Carrel" in the *Revue Spirite* merits attention. In 1841, while the distinguished French orator, Jules Favre, was defending the cause of the mesmerists, who were likely to be found guilty of jugglery, he took occasion to relate the following: Having dined one day with Mons. Armand

Carrel, the liberal, learned, *chevaleresque* gentleman, an animated conversation ensued, when suddenly Mons. Carrel's brows contracted and a shadow of distress seemed passing over his brilliant intellect. Being asked the cause, he said that on the preceding night, awakening suddenly from his sleep, he saw before him an apparition in deep mourning. He recognized it as that of his mother, who lived in Rouen. Breathless, he cried: "It is you, mother? Why do you wear mourning? Is father dead?" The voice replied: "It is for you, my son, that I wear this garb of grief;" and the shadow vanished. That day he challenged the editor of the *Press*, who had gravely insulted him, was mortally wounded and died five days afterwards. I may add that on the departure of the sombre figure, he had hastened to the chamber of Mme. Carrel, whom he found trembling and crying bitterly, for she, too, had had an ill vision.—*London Spiritualist.*

Second.—When Rollo the Dane, being defeated by Alfred, had left England, his brother-in-law was admonished by his mother, in a dream, not to engage in his cause; but persisting, he was killed.

Third.—Walter Barrie, being about to undertake a military expedition, was warned in a dream by his mother-in-law, then dead, to for-

bear the journey; but persisting, he was killed on the day that he set off.

The last preceding case is of a mother-in-law; but the signification appears to be very similar to that of a mother. I have, however, observed that a mother-in-law is more generally found having reference to misfortunes relating to one's character or reputation.

MOUNTAIN.—In biblical dreams mountains represented governments and churches. Mount Zion represented the Millennial Church. In some more recent dreams I have observed its proper application to other systems of faith and philosophy.

A mountain also represents a position for observing distant objects.

MOUTH.—That which passes out of the mouth has reference to mandatory or legislative edicts, or to something said. Spitting signifies something expressed. The final conversion of the world to truth (whatever that may be) was shown to St. John through the symbol of a sword, which proceeded out of the mouth of him who sat on the white horse. The saying of that which we afterwards regret is often foreshadowed by dreaming of spitting filth out of our mouth. Blood from the mouth foreshadows pecuniary loss from some vocal expression.

MOVERS, or emigrants, with tents or wagons, represent the progress of an election campaign. They also represent the pursuit of a criminal.

MUD invariably represents trouble of some kind.

MULES and donkeys have reference to stupidity and stubbornness. Riding a mule sometimes represents the policy of unmarried life.

MUSIC.—To dream of singing often signifies the successful arrangement of either domestic or business matters. The blowing of a flute or fife, or other wind instrument, has reference to matrimonial or other negotiable matters.

Music also represents a combination of methods for accomplishing a certain purpose, and may consist of either negotiable or mechanical arrangements.

First Illustration.—During the session of the European Conference, which met at Berlin in 1878 for the purpose of arranging conditions for the settlement of the Russo-Turkish war, which was then in progress, a certain man who felt interested in the subject of the war, dreamed that it was night time, and he saw a military troop, with large musical wind instruments, passing over a distant plain. That dream foreshadowed the success of that conference.

Second.—A certain small boy, well known to the writer, had an attack of diphtheria. Just previous to the attack he dreamed of seeing little angel-girls, and they were singing the hymns that he had heard in the Sabbath-school. He said it seemed that he was about to go with them, but they told him to go back, and he did so. The attack of the disease was severe, but he recovered.

NARROW-WAY.—My attention has been called to some dreams in which the better way has been represented as the narrow-way. It is only so in the sense that the passions should be hedged in by proper restraints.

NEGROES represent scoundrels, error, ignorance, misfortune, disease, and death. A very favorable opinion of negroes entertained by the dreamer would undoubtedly have its effect in dreams, and consequently would require a modification of the foregoing definition. One correspondent states that friendly negroes foreshadow the reception of money to him. I have known them also to represent the study of a dark and mysterious subject, and negro minstrels to represent a vain attempt to reconcile and harmonize ideas. One lady writes that she frequently saw, in her dreams, her drunken husband in the character of a nude negro with a club.

NEPHEWS AND NIECES.—Nephews represent those who are professionally related to us; such as one who writes and agrees with us upon a subject; but nieces represent our critical opponents.

NEWSPAPER.—To dream of reading a newspaper signifies study, and efforts to learn.

A newspaper seen with black stripes on its margins or columns, foreshadows literally such appearance and consequently the death of some distinguished personage.

NIGHT, or DARKNESS, has reference to troublesome periods of life, or the uncertain stages of a doubtful enterprise; inability to perceive the future results of the matter which is the subject of the dream.

NORTH.—(See **CARDINAL POINTS.**)

NUDE.—To dream of being nude does not represent shame, as some have supposed, but it represents a declaration of one's principles—the exposition of the mind upon the subject which the dream has reference to; and if the part or parts exposed appear clean, it signifies purity and public approbation; but if unclean, disapprobation is signified. In reference to shame, there may be exceptions.

NUTS.—To give nuts to another signifies to impart instruction to him.

OCEAN.—(*See WATER.*)

OLD ACQUAINTANCE.—To dream of meeting an old acquaintance signifies a repetition of some former event, or a return to a former condition, and that for which said old acquaintance is most distinguished will furnish a clue to what that event may consist of.

OLD MEN or WOMEN, and OLD BUILDINGS, represent subjects or matters which do not contain the elements of success or prosperity. They represent that which has ceased to be useful or profitable. Old buildings sometimes foreshadow death.

OLD PLACES.—A dream of old places, or a place which we had formerly known, I have often found foreshadowing misfortune; but in some cases it may signify a return to a former condition, which may be either good or ill. (*See HOME.*)

ONIONS.—A lady informed me that to dream of growing onions foreshadows illness to herself.

OTTER.—(*See ANIMALS.*)

OWLS represent obscurity, and things hidden or lost.

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

Illustration.—Archelaus, having reigned ten years in Judea, was accused by his subjects to Cæsar of cruelty and tyranny, and was immediately summoned to his tribunal, his wealth was seized, and he himself condemned to banishment. This issue of affairs had been before disclosed to him in a dream, in which he had seen ten ears of corn, strong, full, and fruitful, which were eaten up of oxen, and which, amidst different constructions, Simon, an Essene, had interpreted to portend an unhappy change of affairs, as oxen were deemed emblems of misery, being creatures burthened with work, and emblems of change. The ten ears he represented to be so many years in which the harvest should be gathered, and the power of Archelaus be terminated.

PACKAGE.—To dream of receiving a package signifies the reception of important news, or orders, telegrams, etc., from a superior, assigning one to duty, or the like. Or it may represent the ultimatum in a business matter which one person offers to another.

PALL.—Crape, or black cloth, usually displayed to represent grief for the dead, or death without grief, represents the same in dreams.

Public knowledge of the death of either a good or bad prominent man, assumes in dreams the emblems of pall.

Illustration.—Zelda Seguin, the actress, had a remarkable dream in regard to a public event which soon after happened. Three nights before Jim Fisk was shot she dreamed she was walking up Broadway, N. Y., and the entire street was draped in mourning. The shutters of every store were closed, and in white letters upon a black ground, on every one, was the name "Jim Fisk." She turned into other streets and it was the same. Everywhere there was the drapery of mourning, and the name "Jim Fisk" in white letters. This dream she told next morning to her friends, and on the third day thereafter was shocked beyond expression to learn that Fisk had been shot. Yet she had never even seen him.

PAPER MILLS.—A paper mill has been known to represent musical studies.

PASSAGE.—A narrow passage between hills or fences has reference to a prescribed course which one is compelled to pursue.

PASTURE LOT.—(*See LOCALITY.*)

PATH.—A narrow path has reference to an humble life; also to a life disciplined to virtue.

PEAFOWL.—A peafowl represents worldly approbation.

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

PEDDLERS have reference to sales of goods or property, or the seeking for such sales.

PEN.—A pen for writing has reference to the writing of original ideas, and the declaration and promulgation of them. (Illustrations will be found in *Miscellaneous Dream Experiences.*)

PEOPLE or PERSONS.—Either a collective body of people or individuals may appear in dreams or symbols representing various matters or things; in some cases large numbers represent the degree of publicity of the matter; but generally, individuals appear in the various characters or conditions of life which will most fitly represent the matter which is set forth. Individuals specially noticed, but not recognized, represent matters never before experienced by the dreamer, except when man and woman represent "good" and "evil." And those who are recognized represent that for which they are most distinguished, whether that be deeds, or mental or physical qualities. If the person recognized be a woman, it generally signifies a recurrence of some misfortune, from the like of which we had previously suffered.

Events consisting of illness, good or ill fortune, or any other of the innumerable occurrences of this life, are usually susceptible of division into several parts, and each of the parts are sometimes

symbolically represented by a person. For illustration, we will repeat the fact that disease comes in the character of a robber, and it may be foreshadowed by a dream of many robbers, the number thus representing either more than one disease or several stages of the same disease.

For another illustration, we will state that a person, just previous to entering upon a business enterprise, may dream of seeing a number of persons in a house, and the several persons will represent the various branches of the business which he has in view, or the different stages of it; and, if females predominate in numbers, it will not prove successful.

To dream of passing along, or being present with a certain class of people, signifies either to become one of that class or to have dealings with that class in reference to the matter which is the subject of the dream.

Symbol persons often appear to change in the dream to other characters. That represents change in the matter which is the subject of the dream.

People of style represent the abuses of civilized life. Many people sometimes represent the world generally; and wretched, poor people, the near approach of a death and loss in business.

One person may appear in the character of brother, sister, son or daughter, as the changing relations of the dreamer to said person in the shifting scenes of the case may require; and often in more than one of these characters at the same time.

PERSONS. A person recognized in a dream often presents an appearance very unlike their real appearance to one while in the waking state. This is so because the appearance in dreams is typical of a condition relating to the subject of the dream; therefore, a fat person may appear lean, an old one young, a tall one short, a well one ill, a stout-limbed one lame, a weak one strong, etc.; or any of these cases, and all similar ones, may be found reversed, when so required, to give a proper illustration of the subject.

PHOTOGRAPHS represent copies of the mind or ideas, as an author materializes his mind in a book. (*See PICTURES.*)

PHYSICIAN. (*See PROFESSION.*)

PICNIC. A picnic has reference to any gathering of people, situation, enjoyment, seance, public entertainment, etc.

PICTURES have reference to false or counterfeit things, or delusive hopes. Pictures have also appeared in visions to show the seer his past life.

PIGS have reference to property. (*See ANIMALS.*)

PILLARS.—Standing pillars represent established systems of faith; also one's condition, situation or fate.

PLACES.—To dream of having arrived at a level and pleasant place, signifies having accomplished one's purpose or overcome previous difficulties, or met with some good fortune. (*See LOCALITY.*)

POETRY.—To dream of repeating poetry signifies harmony and agreement between persons; reconciliation; also the orderly arrangement of ideas upon a complicated subject.

POOR.—Poor people sometimes literally represent deficiency in the accumulation of property, but in ancient revelation poverty had reference to mental or spiritual deficiency. Poor people also sometimes have reference to investment in lands.

PORTMONNAIE, for carrying money, has reference to business, purchase, sales, etc., and the measure of success in the matter represented of course must depend upon the condition of the portmonnaie, in regard to the kind and quantity of matter with which it may be stored.

POSITION.—To dream of lying on the ground signifies helplessness; lying in bed represents

inactivity; sitting represents an established position, and also a position of power; to sit leaning forward represents anxiety; to sit in a dignified position represents self-satisfaction; standing represents readiness for action; two persons sitting near each other, but facing in opposite directions, represent a disagreement.

Of course in every case the position has reference to some certain matter which is the subject of the dream.

POSTOFFICE.—To dream of entering, or being about a postoffice, signifies business in which there will be much correspondence. Postoffice key represents means for the establishment of correspondence.

POULTRY has reference to business, diseases and home affairs. Dead poultry has reference to domestic infelicity.

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

PRAYING.—To dream of praying signifies an intense desire to overcome an evil which is about to overtake us.

PRIEST or PREACHER.—Priests or preachers, like men of other professions, represent that for which they are distinguished professionally;

i. e., a priest or preacher may represent marriage, funerals, theology, destiny, etc. (*See* PROFESSION.)

PROFESSION.—An attorney represents law business; a physician represents remedies for disease; a priest or preacher represents religious matters; a merchant or peddler represents buying and selling; to dream of seeing and conversing with one distinguished as a dealer in real estate, foreshadows the purchase or sale of real estate, and to dream of a bankrupt signifies danger of bankruptcy, etc. In other words, each and every one, of whatever profession, occupation, situation, etc., represents that for which they are most distinguished. But merely seeing does not signify the inevitable suffering or enjoying of those things, but that such matters will be brought to our attention, and if there appears to be conversation between parties in the matter, there certainly will be action in the matter which has been typified. (*See* MAN.)

PUMPKINS seem to have reference to honors or profits.

QUARRELING signifies great effort to overcome some difficulty, which may consist of sickness, disagreement with men, or other trouble.

RAILROADS represent society and the prescribed rules for the government of civilization

generally. The embankment represents the general customs and popular ways of the world; the track represents the statute laws; the locomotive represents the courts of law, and sometimes the business of a company; and cars represent the busy, moving world of humanity. Consequently to dream of riding on cars may have reference to any common business matter; but to ride upon a locomotive foreshadows a suit at law, or engagement in the service of a company.

RABBITS.—(*See ANIMALS.*)

RACE TRACK.—A race track on a fair ground has reference to the race of life, for subsistence, fortune or fame.

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 reprov'd,—one's associations with the world not going smoothly.

RAMS.—(*See SHEEP.*)

RAP.—To dream of a rap on the door or window of a dwelling foreshadows the call of disease or death, or the reception of important news.

RATS represent mean, tricky men, thieves, depredators, etc. A society or association of

people has also been known to be represented by a drove of rats.

A white rat has been known to represent disease.

READING.—To dream of reading has reference to study or news.

RECLINING.—(See **POSITION.**)

RED.—(See **COLOR.**)

RELATIVES, as well as other persons and things, often literally represent themselves; and an interpreter must guard against the confounding the literal with the symbolic dreams, and parts of dreams. But in all symbolic dreams we find, in accordance with the rule, that objects most familiar to the mind are most frequently taken for such 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.

The chief classes of relatives may be found defined in their alphabetical order; and others more distant, even persons only connected by ties of friendship, often have reference to degrees of moral relationship existing between persons in reference to some certain matter which is the

subject of the dream. Or in other words, relatives represent persons morally or fraternally bound together, or such as are of the same faith or profession.

RESTAURANT.—To dream of being in a restaurant signifies the period of study for a pupil or student. To appear to be in the kitchen of a restaurant is not favorable.

RETURNING, after having gone to some place, signifies either the completion of an enterprise or the abandonment of it.

RIDING. — (*See* BOATS, CARS, WAGONS, HORSEBACK, etc.)

RINGS.—Finger-rings generally have reference to matrimonial matters. When one appears on a certain finger it undoubtedly represents engagement or the married state; but the various conditions and circumstances which may appear in a dream of this kind (as well as in all others) have their signification, and must be taken into consideration in the interpretation; such, for instance, as the quality of the metal, who received from, if received, or the loss or breaking of it, etc.

First Illustration. — Mrs. Crowe, in her "Night Side of Nature," relates a case in which a lady dreamed of seeking for her ring and met a stranger, who presented it to her. Some months

afterward she met and recognized the man she had seen in her dream, and a meeting again, two years later, resulted in their marriage.

Second.—The mother of Sir Thomas Moore, on the night following her wedding, dreamed of seeing the names of all her children engraved in her wedding ring. One of the names was very obscure, and another was very bright and conspicuous. The symbol of the difference in the two names was fulfilled by one dying at birth, and Sir Thomas' acquisition of great fame.

As with gloves or mittens, so with rings. The left hand has reference to matters belonging to the past, the right to the present and future, etc.

In regard to the consideration of the various conditions and circumstances as mentioned in the foregoing, we wish it to be understood that rings do not in all cases have reference to matrimonial matters. For an illustration of that fact we present

Third.—Rev. John Newton states that when he was a profligate sailor on shipboard he dreamed that a beautiful being descended out of the clouds and gave him a ring, and assured him that as long as he kept it he should be successful and happy. But another person ridiculed the belief of any virtue in the ring, and persuaded him to

throw it away ; and he did throw it over the ship's side into the water. Then fire broke out of the distant mountains, and his tempter told him that he must go with him to the burning mountains. He felt himself condemned, and was about to go with him, when the giver of the ring returned to him again, and went down into the water and brought up the ring again, and said he would keep it for him (Newton), for he would not be able to keep it for himself. He awoke in a state of mind not easy to be described. He could hardly eat or sleep, or transact any worldly business, for two or three days, etc.

The above is but a brief outline of the dream ; and the narrator adds : " That a time came when I found myself in circumstances very nearly resembling those suggested by this extraordinary dream ; and the Lord answered for me in the day of my distress. And but for this, many a time and often (if possible) I should have ruined myself since my first deliverance," etc.

Fourth.—A ring set with diamonds, and presented by a young man, was found to signify educational accomplishments.

RIVER.—As we stand upon the shore of a river and contemplate the passing waters, without being able to perceive its source or termination, so we, in contemplation, look out upon the

passing tide of humanity in its unceasing march along the ages. This is not merely a fanciful illustration, but we perceive, from its application to many dreams, both ancient and modern, that it is a part of the true language of dreams; and consequently, when we contemplate man beyond this present life, we typically view the further shore of the river.

Illustration.—Jovius relates that Spertia dreamed, in a morning slumber, that having fallen into a river he was in great danger of being drowned, and that on calling for assistance to a man of extraordinary stature, who was on the further shore, he was by him slighted and neglected. He related the dream to his wife and servants. On the same day, seeing a child fall into the river near the castle of Pescara, he leaped into the river with the design to save the child, but, being overburdened with the weight of his armor, he was choked in the mud and perished.

The man of extraordinary stature upon the further shore of the river, represented the supposed ability of the Deity to save his life, but was by Him neglected.

ROADS.—Common roads represent the usual channel of thought and action, and often typify the course which we must pursue from choice or

necessity. A rough, or muddy, or slippery, or steep road, up hill or down, represents difficulties in the subject set forth; traveling where there is no road represents studies in an unexplored field of thought; and old or new roads represent respectively old or new channels of thought.

ROBBER.—Money, property, health, happiness, affections, peace, reputation or life, are sometimes lost, and the *cause* by which we may lose them will often appear in dreams, materialized in the character of a robber.

A robber entering a certain room of a dwelling house foreshadows illness to the chief occupant of that room.

I have known a robber, in the character of a black female, to represent death.

A robber also represents ungovernable traits of character, which sometimes prevents the development of one's better qualities.

ROOMS represent the various situations which a person may be placed in in regard to the matter which is the subject of the dream; therefore, going from one room to another signifies change of situation in regard to the same subject.

Closing a room signifies to end the part of the subject which it represents. (*See HOUSE.*)

ROPES represent anything that binds, either morally or physically, as one may be bound to

bed by illness, or as one may be bound by writings to certain conditions of business, or as one may be morally bound by family or social obligations.

RUNNING signifies energetic action, but it may consist of either rapid progress toward success, or to failure in the matter which is the subject of the dream.

SADNESS.—To dream of being serious, sad or sorrowful, or depressed in spirit, must be understood to literally foreshadow that state of feeling in the near future.

SATYR.—The fabulous Satyr represents a tyrant.

SCARF.—A scarf, like other articles of wearing apparel, has reference to character, or a position assumed before the public. It has been known to represent the writing of an article for publication. (*See CLOTHING.*)

SCHOOL-ROOMS and school buildings of every class have reference to the teaching of something.

SCYTHER or SICKLE.—A scythe or sickle has reference to a moral harvest, or the ending of that which is the subject of the dream. It may represent the end of the old order of things, as St. John saw it; or it may represent the end of a certain business matter; or it may represent

the end of one's life, when such is necessary for the proper illustration of the subject.

The angel was commanded to thrust in his sickle and reap; for the harvest (wrongs) of the earth was ripe; and the angel thrust in his sickle and the earth was reaped, etc.

The symbol is just now being fulfilled in the extraordinary agitation now prevailing in reference to the reform of abuses which exist throughout the world.

SCREAMING.—To dream of screaming has reference to great efforts to be heard in regard to some certain matter, or to overcome some difficulty.

SCREWS have reference to axioms and rules.

SEA.—(See **WATER.**)

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

SEA OF GLASS represents spiritual truth. St. John foresaw the time when the righteous should stand upon a sea of glass.

SEAL.—To seal up signifies to conceal or close, but to open seals signifies the exposition of that which was previously concealed. St. John foresaw the future of the world's history in the typical illustration of a sealed book.

SEAT.—A seat has reference to a moral situation,—an assumption of authority or a situation assigned to the matter or person represented. A seat which appears too small signifies an insufficient or unsuccessful situation in the matter represented.

First Illustration.—St. John saw a blasphemous beast (the Church of Rome) which received its *seat* from the *dragon* (Roman Empire).

Second Illustration.—Goethe dreamed that he was invited to take the *seat* of a certain alderman, and he was afterward appointed to fill the vacancy caused by the death of that alderman.

SELF.—We may see ourselves in the character of another, or of various persons, at one and the same time.

SERIOUSNESS.—(*See SADNESS.*)

SEX.—A public statement of one's opinions, in regard to religion or other matters, is often typified by the dream of the exposure of the nude body, and sometimes of exposure of the sex. Persons acting out of their legitimate sphere will often appear in the character of one of the opposite sex.

SHAWL.—A shawl has reference to the acts of one who has written articles for publication. (*See CLOTHING.*)

SHEEP.—The presence of sheep sometimes signifies illness; and when they are seen to pass over a fence it has reference to the change called death. Dogs killing sheep signifies murder. Rams have reference to belligerency. However, to a clergyman a flock of sheep represents the members of a church.

Communicated by W. J. ATKINSON.

First Illustration.—During the Rebellion, just about the close, my wife's brother, a young man, engaged to go with and assist in driving a drove of fat cattle to St. Louis. The night before he started he stayed with a neighbor, and they slept in a new house, one he had never slept in before. On retiring the gentleman told him to remember what he dreamed, as it would come true, being the first time he had slept in the house. That night he dreamed that "Bill Anderson's" men killed him and all the company with him. Three days from that time, while they were on their way to St. Louis, in Boone county, Mo., the rebels came upon them, killing every one of them. About the night before they were killed, this young man's mother dreamed she saw a sheep killed by a dog. She thought the dog brought the lamb and laid it down at her feet. She was troubled about it, and afterwards concluded it was a token of the death of her son.

Second.—Just before S. S. Jones, editor of R. P. Journal, was killed, I dreamed I saw dogs kill sheep. I decided some innocent person would be killed or suffer. I reported the same to the Journal after Jones' death.

Third.—A short time ago I dreamed of seeing sheep that were killed. I believed that a token of the death of a young man in the neighborhood, and so it proved.

Fourth.—I had a talk with a Baptist minister upon the subject of dreams, when he said, "I have had some dreams that I think were prophetic," and related three, which I give you as follows: "I went to hold a meeting with a church, and the prospect for my success appeared gloomy. I was anxious as to the course to pursue, halting, as it were, between two opinions, whether to dismiss the meeting or not. I went to bed, praying to be directed as to the decision to make. That night I dreamed I was hunting sheep, and that I must find them, for I knew they were near where I was. I pursued the search and came upon them, twelve in number, all white, and nice, and gentle, and they came to me when I called; but I saw another one with the twelve that was a motley-faced, grizzly-looking one. I could not tell whose it was, nor where it came from. I did

not recognize it as one of mine; in fact, twelve was all of my flock. When I awoke I thought upon it, and decided that I should get in the meeting twelve converts who would remain true to the cause, and one who would backslide. I related my dream to the friend with whom I was staying, together with my interpretation. I continued the meeting and thirteen joined, one of whom did return, like the 'sow that was washed, to the mire,' but the other twelve remain true to the present."

Fifth.—When the Rev. John Wesley was thinking about building a chapel in Newcastle-upon-Tyne, he received a letter with these expressions and a £100 bill: "Friend John—I dreamed that I saw thee with a flock of sheep, but that thou hadst no fold to put them into. I concluded that it meant that thou hadst a people, but no place of worship for them. I therefore send the one hundred pounds towards building one. Thy Friend."

Sixth.—In "Brutus of Accias," which is cited by Cicero, Tarquinus Superbus relates his dream: That a shepherd drove his flock to him; two rams of the same breed were selected from thence, both choice and beautiful, and he killed the finer of them; the other rushed upon him with his horns, and cast him down and wounded

him. These rams, of the same breed, signified Lucius Junius Brutus and his brother, one of whom was slain by Tarquin, and the other rose against Tarquin and despoiled him of his kingdom.

SHIPS of traffic represent the exchange of goods and products between nations, but ships of war represent military armaments and war equipment, either on sea or land. To those who have become familiar with the appearance of ships, they will often represent the journey of life.

SHOES.—(*See* BOOTS AND SHOES.)

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

SHOPS.—Shops for manufacturing represent moral or mental work; but store shops for the sale of articles have their good or ill signification, according to the kind of article kept on sale. A millinery shop has an evil signification, and signifies loss in business; but a carpenter shop has reference to literary work.

SHOUTING.—(*See* SCREAMING.)

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.

SICKLE.—(*See* SCYTHE.)

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.

SILVER.—(*See* COIN.)

SINGING.—To dream of hearing singing from birds, girls, women, negroes, or angels, foreshadows the triumph of evil, in illness or death; but when one dreams of singing himself, or herself, it represents harmonious arrangements of matters by negotiation, such as a contract in relation to marriage or other matters. (*See* MUSIC.)

SINKING.—To sink in water often has reference to failure in health or business; and when it has reference to failure in health, if not seen to rise again, it signifies death.

SISTER.—To an unmarried man a sister represents his intended wife, or best female friend. A Sister of Mercy has been seen in connection with disagreement between men in business. The signification in the latter case would depend much upon the religious belief of the dreamer. A sister has also been known to represent an unprofitable subject of thought.

SIZE represents power, or the degree of importance of a matter. Persons, animals, snakes, or objects appearing in dreams, when of unusual large or small size, indicate the relative degree of power or importance of the matter which is set forth.

SLEEPING.—To dream of sleeping represents unconsciousness of the true state of the facts in regard to the matter represented.

SLEIGH-RIDING.—A dream of sleigh-riding signifies misfortune.

SMOKE.—I have known the appearance of smoke to be connected with strife, contention and belligerent acts and compulsory means. It also has reference to the obscuration of truth. St. John foresaw the obscuration of truth in the teachings of Mohammedanism, by the symbols of smoke ascending out of the pit.

SNAKES.—It appears to be the general opinion among dreamers that snakes represent enemies. It is so in many cases, but I have known dreams of snakes to foreshadow national troubles, ill-health, ill-business, domestic and other troubles. The magnitude and power of the difficulties are in direct ratio to the apparent size and activity of the symbol snake. There are few dreamers who are familiar with the natural sight of living snakes, and have experienced many of

the ills and difficulties of life, who have not had snakes presented in their dreams as symbol representatives of those ills and difficulties.

In our own dreams we have seen them of various sizes and forms, active and torpid, long and slim, or short and thick, of enormous size or small, sometimes having legs and at other times standing straight up on the ends of their tails, looking directly at us. Each of these conditions have their own peculiar signification.

Illustration.—The mother of Scanderbeg dreamed, previous to his birth, that she saw a serpent which covered all Epirus, his head being stretched over the Turkish dominions, where he devoured everything with bloody jaws; his tail spreading over the Christian empire, and particularly affecting the Venetian empire.

The foregoing dream is a very singular one for a mother to dream in reference to her prospective son; but the subsequent history of that son leaves no doubt of its reference to him. Other similar illustrations of snakes will be found under the head of "Narratives of General Dream Experiences."

I clip from the *Religio Philosophical Journal* of January, 1886, the following from a correspondent of that Journal:

“If I am going to meet an enemy I dream of him in the form of a snake. I know the kind of enemy by the kind of snake, and how much of an enemy by the size, etc. If I kill the snake I overcome, and if he bites me I get injured. If I am going to make friends I dream of fish; the size and kind of fish denote their value. To dream of muddy water denotes trouble; the extent and thickness of the water inform me of the extent and severity of the trouble. I might mention many things that are tokens to me in a certain class of dreams.”

The preceding statement of personal experience coincides with that which has been received from others, and with our definitions, except with regard to snakes and fish. Snakes represent troubles and difficulties as well as persons, and fish represent various degrees of success in business, as well as friends or persons, as stated by the correspondent.

SNOW.—To dream of wading in snow, or of driving a team in snow, signifies business difficulties, pecuniary loss, trouble, grief or disappointment. Snow-storms sometimes signify death.

SOLDIERS represent war and military matters. A certain dreamer foresaw the commencement of the war of the rebellion in the appear-

ance of soldiers marching away from him, and about four years later the same dreamer foresaw peace in the appearance of soldiers returning toward him.

Soldiers also signify death by accident or disease.

Illustration.—Mr. D., writing from the State of Rhode Island, says: "In dreaming of soldiers with muskets (by myself or wife), there always follows some death or terrible accident in near proximity to where seen. When a terrible fire occurred in near proximity, where many had to leap from the third and fourth story windows, we both dreamed the same, of seeing the soldiers patrolling on the very street it occurred on. Some number of lives were lost on the occasion; and after that we dreamed of another street being paraded by soldiers, and the following day a man was thrown from his express wagon and killed on the same street; and still a third instance, where a woman jumped from a window and died in consequence.

SONS.—Sons of considerable size represent helpers.

Any person whose mind is much engrossed with an object or pursuit, if he is destined to be successful in that object or pursuit, will often dream of the presence of his little son (if he has

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 occurred 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.

SOWING SEED signifies investment for future profits.

SOUTH.—(*See* CARDINAL POINTS.)

SPEAKING, SHOUTING or SCREAMING signifies action in the matter which is the subject of the dream. (*See* CONVERSATION.)

SPIRITS.—To dream of feeling the presence of spirits foreshadows illness, trouble and pecuniary losses. (*See* APPARITIONS.)

SPITTING from the mouth represents words or vocal expressions from the mouth.

SQUIRRELS.—(*See* ANIMALS.)

STAG.—To dream of pursuing a stag has reference to either general or special business enterprises.

STAGE.—To dream of being on the public stage foreshadows one's appearance before the public in some capacity.

STARS.—Stars almost invariably represent men distinguished for either good or evil deeds. Joseph, son of Jacob, had a dream in which his eleven brothers were represented by eleven stars.

First Illustration.—St. John, in a vision, saw a woman representing the church, and her crown of twelve stars represented the twelve Apostles.

Second.—He also saw Mohammed as a star, with a key of the bottomless pit, when he let smoke out of the pit, etc.

Third.—The founder of the Papal power appeared in one of St. John's visions as a star which was burning like a lamp.

Fourth.—The casting down of distinguished men from high places during the dark ages was represented by the symbol of stars falling from heaven.

Fifth.—Wise men of the east saw a star representing Jesus. This is not stated as being a dream or vision, but it could not be otherwise and be true; besides, this view of it corresponds to the manner in which other distinguished personages have been heralded to the world.

Sixth.—On the 16th of August, 1769, Frederick II, of Prussia, is said to have dreamed that a star fell from heaven, and occasioned such an extraordinary glare that he could with great

difficulty find his way through it. He mentioned his dream to his attendants, and it was afterwards observed that it was on that day that Napoleon was born.—*Night Side of Nature.*

The readers of history will not fail to perceive the fulfillment of the preceding symbol in the Napoleonic wars with Prussia.

There are, however, exceptions in regard to the individuals being distinguished; for I have known cases in which the pupils of a school have appeared in the dreams of their teacher as a cluster of stars of various hues and magnitudes.

STEAMBOAT.—The running of a steamboat represents proceedings at law, and organized force or effort in business; also an election campaign, and the like. One performing duties for a company or as an official, will dream of riding on a steamboat. And in some cases the career of one's life is typified by the dream of a ride on a steamboat. But the latter case will be determined by the profession or occupation, whether it shall be typified by a steamboat or other boat.

Ocean steamers have a more comprehensive signification, and include international affairs, maritime laws, and schemes for the reform or advancement of mankind generally.

STONE.—A stone sometimes represents a moral weapon. The stone which smote Nebu-

chadnezzar's dream image represented the moral attack of the republican system of government upon the monarchical system. A stone also sometimes represents *Truth*. The white stone spoken of in St. John's Revelation represents the reception of *Inspiration* by an advanced stage of spiritual development. Stone walls, stone houses, stone abutments or archways are often seen in dreams relating to spiritual philosophy.

A flint-stone was observed to represent an idea or system in reference to spiritual philosophy. Standing on a revolving stone signified work upon the subject of dreams.

STORM.—A wind storm represents mental excitement among people; a rain storm, gossip, scandal, or unfavorable remarks towards a person; a hail storm signifies persecution; to dream of being exposed to a snow storm has been known to signify death.

STREAM.—(See **WATER.**)

STREETS.—Dream scenes upon streets or alleys, or public highways, generally have reference to matters which are not concealed from the public mind.

SUICIDE.—To dream of seeing or conversing with one who has committed suicide signifies that you will do, or are liable to do, something which will destroy your moral influence, or de-

feat your own purposes—loss of moral or financial ability by our own unwise act.

SUN, MOON AND STARS.—The light of the sun represents the spiritual light of the world—religious light. It should be understood in this sense in nearly all passages of scripture in which it is found.

The light of the moon represents the light of science, art and literature,—the secular light of the world. Stars have previously been defined as men distinguished for good or evil deeds.

There are, however, some exceptions to the definition of sun and moon, one of which is found recorded in Genesis, chap. xxxvii., verse 9. In that case the father, mother and sons are represented by the sun, moon and stars. We may add here that a final triumph over difficulties is sometimes foreshadowed by the dreamer appearing to come suddenly into a place where the sun was shining.

Illustration.—Before Mohammed was known to fame, Cadigha, a wealthy widow of Mecca, received him into her service, and afterward raised him to a near connection by marriage. She is said to have been influenced by dreams to do these things. In one of her dreams she saw the sun descending from heaven and entering her house, diffusing a splendor by which every house

in Mecca was enlightened. This typical illustration was certainly fulfilled when the people of Mecca embraced the religion of Mohammed, her husband.

The teachings of Mohammed was represented in Cadigha's dream by sunlight; but in St. John's vision it was represented by smoke, which darkened the air. This seeming contradiction was produced by the fact that in St. John's vision the whole scope of the history of Mohammedanism was foreshadowed in one view, while in Cadigha's dream only that which was immediate and personal to herself was presented. (See MOON.)

SUPPER.—(See EATING.)

SWAN.—A swan has been known to represent a very good man.

Illustration.—Socrates, immediately previous to receiving Plato as his disciple, dreamed that he beheld a swan, which, with growing feathers and outstretched wings, raised himself up and sang harmoniously. This is supposed to have been typically fulfilled in the wisdom developed in Plato and taught by him to the world.

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

SWINE.—(See ANIMALS.)

SWINGING.—To dream of swinging has reference to a certain routine of business, or matter in which there is a continual repetition of action with little or no progress. I have heard of such dreams in the experience of teachers of schools, in which the person was exercised in one continual round in the lower branches of education, with little opportunity for self-improvement.

Dreams of swinging will also apply to all cases of a similar kind.

SWORD.—A sword represents force, either morally or physically. (*See* WEAPON.)

TABLE.—Matters on a table represent matters for consideration. Preparing a meal-table signifies to prepare a situation for one or more persons. To sit at a meal-table is to enjoy or suffer in the situation prepared. Eating is another matter, which depends upon the kind and quality of food partaken of. (*See* EATING.)

TAIL.—When an animal is seen as a symbol representing a government, church, society, or other organized institution, the tail of said animal represents the consequences resulting from that which is typified. The persecution and casting down of distinguished men by Papal Rome was typified in St. John's visions by the seven-headed beast which cast the *stars* down with his *tail*.

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

TEAM.—To dream of driving a team of two horses, with wagon attached, often represents the management of the affairs of a family; and one horse, with buggy or wagon, one's affairs in single life. But I have also known a team of either one or two horses to represent the management of a certain business.

Ox-teams represent unprofitable business. In dreams one's team often appears uncontrollable, or far ahead, or far in the rear. This is so because they often represent matters beyond control.

TEARS.—(See WEEPING.)

TEETH.—Although any one may learn the rules and definitions which govern the language of dreams, yet persons with equal intellectual abilities in other respects may be very unequal in capacity in the perception of resemblances, which is an indispensable faculty in the practical application of those rules. For the illustration of this fact we may take "Teeth," as they often appear in dreams. The relative position of the teeth in the mouth may be very aptly likened to the family circle. They may also be likened to

the pupils of a school, or an organized society of people or circle of intimate friends. We have known them to appear in dreams as symbols in all of these cases; and there may be other cases which can only be perceived by one who is familiar with the surrounding circumstances of the dreamer, and who is possessed with a keen perception of resemblance, and a knowledge of the rules which govern dream language.

In accordance with the foregoing we have known parents who have dreamed of losing a tooth immediately preceding the death of one of their children. We have also known other parents who have dreamed of the appearance of a new tooth previous to the birth of a child.

First Illustration.—Bishop Jewel, of Queen Mary's time, dreamed that two of his teeth dropped out. He was intimate with Bishops Hooper and Ridley, who were burned by the order of the bloody Queen Mary immediately after the dream occurred, and Bishop Jewel very properly associated the symbol with that horrid deed.

Second.—An affianced lady dreamed that she pulled one of her teeth out with a string. Soon afterward she discovered that it was indispensable that her marriage engagement should be annulled.

There are exceptions to the foregoing in regard to teeth, as they do not in all cases represent persons. I have known a tooth to represent a certain business, and the pulling of an old snag of a tooth to represent the riddance of a difficulty. Also, when ferocious or destructive animals appear in dreams as symbols representing organizations of governments, churches, societies, etc., then the teeth of said animals represent the destructive character and power of said government, church, society, etc. The truth of the preceding proposition may be readily perceived by reference to the ten-horned beast spoken of in the Apocalypse. That beast represented the Roman government, and its great iron teeth aptly typified its destructive power.

THEATER.—The gallery of a theater represents a situation for the contemplation of the general affairs of the world.

THUNDER.—To dream of hearing thunder has reference to threatening diplomatic or military events; it has this signification in biblical dreams and visions, but in some cases it may represent the belligerent affairs of individuals.

THUNDERBOLT.—A thunderbolt represents a person of great moral power.

Illustration.—A short time previous to the birth of the Maid of Orleans, the prospective

mother dreamed that she brought forth a thunderbolt.

TIMBER.—(*See* WOOD.)

TIME.—In the revelation of events, "Time" is annihilated, and the events of years, or of thousands of years, appear as present; but between the parts of a series of events there is sometimes a seeming length of time which should be literally understood in connection with the matter represented.

TOWN.—(*See* CITY.)

TRACKS.—The works of people, either literary or otherwise, are represented by tracks. To dream of following tracks signifies to follow in the works and ways of others; but to travel where there is no road or track signifies an original course in the matter represented.

While engaged in writing upon the subject of the present work, I have often dreamed of traveling across fields where there was neither road nor track. (*See* ROADS.)

TRAIN.—(*See* CARS.)

TRAVELING has reference to action in some certain matter; and the various methods of traveling, and the kind and condition of the road and scenery along the way, give a pretty wide scope to its signification; but much of it will be found in its alphabetical order, under the heads of

boats, steamboats, cars, and other modes of traveling.

TREES, seen in dreams and not distinguished by species, represent kingdoms, churches, companies, societies, but more frequently individuals. But when distinguished by species, evergreen trees, seen in good condition, have reference to success in the matter represented; but to see trees of annual foilage has not proved favorable to success. The condition of all trees must be duly considered in all cases.

First Illustration.—The late Rev. T. Scott, author of “A Commentary on the Bible,” met with a case which he has stated as follows: “A poor man, most dangerously ill, of whose religious state I entertained some hopes, seemed to me in the agonies of death. I sat by his bed for a considerable time, expecting to see him expire; but at length he awoke, as from sleep, and noticed me. I said, ‘You are extremely ill.’ He replied, ‘Yes, but I shall not die this time.’ I asked the ground of this extraordinary confidence, saying that I was persuaded that he would not recover. To this he answered: “I have just dreamed that you, with a very venerable-looking person, came to me. He asked you what you thought of me—‘What kind of a tree is it? Is there any fruit?’ You said, ‘No, but there

are blossoms.' 'Well, then,' he said, 'I will spare it a little longer.' The man recovered, but gave no attention to the subject of religion until several years later, when he finally embraced Christianity."

Second.—In the year 1865 a lady dreamed that a *large green tree* fell, and that a great crowd of people was much excited on account of the falling of the *great tree*. The assassination of *President Lincoln* occurred very soon after the dream, and the dreamer properly associated the dream with that event.

Third.—*Nebuchadnezzar*, king of Babylon, had a dream in which his personal misfortunes were foreshadowed. In that dream he was represented as a *great tree* in the midst of the earth.

(See further illustrations in *Miscellaneous Dream Experiences*).

TRUMPETS, like loud voice or roaring lion, represent various degrees of force in the subject which is represented.

TUBS.—Like tubs in which water or other other fluids are stored, so the mind may acquire and retain knowledge.

Illustration.—A student at school dreamed that he was climbing a tower of tubs, and that he stopped one short of the top. It was fulfilled in his rise from class to class, and leaving school before graduating.

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

TURKEYS.—Wild turkeys represent projects relating to speculations or business enterprises. Success or failure will be indicated by the success or failure to capture or approach near to the game.

TURTLES represent enterprises, the success of which appears to be doubtful.

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

UNCONSCIOUSNESS. To dream of being in an unconscious state, like a dream of sleeping, has reference to matters in which we may be interested, but the true condition of which we are not aware of.

UP-STAIRS represents an unfavorable situation, either financially or otherwise. We may also add that to dream of being upon anything high above ground is not a favorable situation.

URINE.—To dream of discharging urine has been found to signify success in teaching, expressing ideas, asking favors, etc.

VALLEYS.—To dream of being in a pleasant valley is more favorable than to dream of being on hills or elevated land.

VAMPIRE.—To dream of a vampire was known to have reference to disease.

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

VINE.—A running vine typifies passing time.

First Illustration.—The vine with three branches seen by Pharaoh's butler in his dream, represented three more days of imprisonment for him. A vine also represents lineage.

Second.—Astyages, sovereign of the Medes, having dreamed that a vine springing from his daughter overspread all Asia, the soothsayers led him to apprehend that her offspring would deprive him of his dominions. In order to prevent this, he gave her in marriage to Cambyses, an obscure Persian, and delivered her son Cyrus to a confidential servant to be slain; but the directions not being observed, the child lived to overcome Astyages, and to translate the kingdom from the Medes to the Persians.—*Theory of Dreams.*

VOICE. A voice heard in a dream foreshadows something to be proclaimed or expressed, either vocally or otherwise. Like speaking, it

represents action; and to hear is to be made aware or to understand the matter in hand. An ineffectual effort to speak signifies inability to attract attention to the matter represented. A loud or low tone of voice represents the relative moral force of the matter. To converse by whispering represents confidential matters of individuals; it may also represent a weak effort to act in the matter which is the subject of the dream.

VOMITING signifies that we will regret or wish to retract something which we have said.

WAGONS.—Emigrant wagons sometimes represent literary enterprises, election campaigns, traveling upon journeys, pursuit of criminals, etc. Wagon tracks have reference to impressions made upon the mind by previous authors or teachers.

WALKING signifies action in the matter referred to.

WAR.—To dream of war has reference to a lawsuit.

WASHING.—To dream of washing the hands has reference to the riddance of some difficulty; but to dream of washing clothes, or to see tubs and dirty clothes about, foreshadows a death or severe illness.

WATCH.—A running watch or clock often

represents the vital forces of the human system. It also represents the several parts of an active routine of business; consequently, to dream that the machinery of a watch or clock has stopped its motion, foreshadows either death or a suspension of business.

Illustration.—A certain gentleman, while doing a partnership business which had a very promising appearance, dreamed that he had a gold watch, which afterward appeared to be a silver one, and finally fell to the ground broken into pieces, but was still running. It was fulfilled by the partnership having a less profitable appearance, after running a while, and finally was dissolved with much loss to the dreamer; but the business was continued by one member of the firm.

WATER.—The sea, or ocean, generally represents masses of the human race which have not a well-organized government. It should be so understood in most cases where the term occurs in the revelations of St. John, as well as in modern dreams.

Scenes upon lakes or bodies of water of considerable size have reference to matters of a public nature, or to one's life in general.

A flowing river very aptly typifies the human race in its continual march along the ages.

Passing from one side of a creek, or river, or ocean, to the other, represents some great change of condition or situation, such as marriage or death.

High and rapid running water represents excitement or action among the people — the public mind greatly agitated upon a certain subject.

Muddy water represents trouble, loss, or disappointment in the matter which is the subject of the dream.

Wading in water represents financial or other embarrassment.

Swimming on the surface of water signifies success in dealing with the public; under the surface of the water, embarrassments in a certain matter known to the public.

Water about on the ground represents failure and disappointment.

Watercourses and puddles drying up means failure of a certain business.

Objects falling and sinking in water represent business losses.

Persons appearing to fall and sink in water foreshadows illness; and if the person so seen does not appear to rise again, it signifies death to that person, or to whomsoever he or she may represent in the dream. Struggling in water

signifies great effort to overcome a difficulty, which may consist of business or illness.

Hot water spilled in a house was once observed to foreshadow an attack of fever.

The appearance of clear water signifies the absence of trouble, or ultimate triumph in the matter which is the subject of the dream.

Practical illustration through simple events.— A boy who was attending school dreamed that when *washing his hands* his cuffs were made *wet*, and the water became *colored* by the wetting of the cuffs; and whereas wet things have an unfavorable signification, and colored or impure water has also an unfavorable signification, therefore, from the fact that the boy was reduced to a lower class in his studies on the following day, we may infer that the dream was prophetic of that event.

Water issuing from the ground or rising from a well (if clear) signifies success. Riding against the current, or over rough waves, has reference to opposition from people.

Illustration of clear water. A clergyman said: "I dreamed that I was hunting water and found a stream of the nicest and clearest. When I told the dream a certain man said I would have success; that the Lord would pour out His grace like a stream of clear water in that dry,

barren country, which proved true, for I had a fine meeting, and several persons joined the church at that time."

WATERMELONS have reference to business, and there is a disagreement in the experience of men in regard to its signification, some saying they represent success, while others say they represent misfortune. It has not been sufficiently reported to enable us to give an opinion upon it.

WEALTH.—A dream of wealth may have reference to intellectual acquirements, or it may literally signify pecuniary gains; but definite sums of money named in dreams are seldom realized.

WEAPONS.—A sword, axe, club or other weapon represents force or power, either morally or physically.

First Illustration.—St. John saw the wicked slain by the sword of him who sat on a white horse, and the sword proceeded out of his mouth, consequently their destruction was simply moral conversion from a wicked to a righteous class, and not the death of the individuals.

Second Illustration.—A certain mother foresaw the work of a fatal disease among her children in the symbol form of a hideous dwarf, who slew her children with an axe.

The power of offense or defense is indicated by the kind of weapon seen.

WEARINESS or FATIGUE signifies great anxiety about a certain matter.

WEDDINGS.—(See FUNERALS.)

WEEPING.—To dream of weeping, or to awaken in tears, foreshadows grief, illness or death. It signifies a cause for its literal fulfillment. It may have reference to bereavement or great misfortune in person or property.

Although one may dream of weeping for joy, yet the signification is the same.

WELLS.—To dream of digging a well has reference to efforts to discover and develop new truths.

WEST.—(See CARDINAL POINTS.)

WHEAT.—(See GRAIN.)

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

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

WHISTLING.—A dream of whistling has been known to foreshadow a marriage proposal.

WIFE.—A business or matter which has occupied much of a man's attention, may appear in the character of his wife. But when a man dreams of his own wife the signification depends

much upon the mental and physical relations existing between them. If the wife be an invalid and a burden to him, she will represent a business matter which is very troublesome and unprofitable; but her appearance to him in a dream would have a very different signification while she was in good health and filling the place of a good and true wife.

Whereas "man" and "woman" represent respectively "good" and "evil," therefore to dream of seeing the wife of any certain man signifies the reverse of what *that* certain man signifies. For illustration: A man who is a physician will represent remedies for disease; but to dream of seeing and joining hands, or conversing with his wife, will foreshadow the death of one whom the dreamer is somewhat interested in. Or to dream of conversing with the wife of an attorney would signify loss or misfortune by the law. The rule may be applied in a similar manner to all professions and occupations, every man representing that for which he is most distinguished, whether it be in a profession, occupation, crime, or peculiar trait of character, and his wife representing the evil side of the same matter. The exceptions to this rule would be in cases where the wife was the most distinguished of the two, and then she would represent what

she herself was most distinguished for. We must also not forget that some dreams are not symbolical, but must be taken in their literal sense.

WIND has reference to the action of the human mind — public opinion. Cold wind has reference to the frowns of the world which one may suffer from — the absence of sympathy. The action of the human mind will ultimately destroy the monarchical system of government, and it was so foreshadowed to Nebuchadnezzar by the *wind* carrying away the fragments of the toes of the image after it had been broken up. Excitement and agitation of the human mind is often represented by both wind and high and rapid running water. (*See AIR or ATMOSPHERE.*)

WIND-MILL.—A wind-mill represents an extensively advertised scheme for swindling the public; a lottery, or the like of it.

WINGS generally have reference to divisions of countries. In connection with other matters, we might give many illustrations of this fact.

WOLVES.—(*See ANIMALS.*)

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

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

Old women are often seen in connection with a failing or unprofitable business. Young and vigorous women represent the more active and transient evils.

There are, however, exceptions in regard to the definition of women. John the Revelator saw the Primitive Christian Church represented by a *woman* clothed with the sun. He also foresaw the Roman Church represented by a *woman* on a scarlet-colored beast; and again he foresaw the Millennial Church represented by a *bride* adorned for her husband. But we will make a short digression to state that organized bodies of people, under whatever name, become corrupt, and history proves that religion furnishes no exception to this rule. Organization is no part of true religion, but it may properly be styled the secular attachment to religion; therefore, women who have been seen in visions representing organized churches are, perhaps, not an exception to the definition of evil, because evil has invariably fastened itself upon religion by the means of church organization.

WOOD.—To dream of lumber or firewood has thus far appeared to be fortunate dreams. In one case a wooden rule signified a good rule of conduct.

WORDS.—For words heard, see SPEAKING.

WORMS have reference to business which is going ill, and sometimes to difficulties and disagreements between men in regard to business, or to waste of property in bad management of business. Worms for angling will, of course, not have the same signification.

WREATH.—A wreath seen in a dream appears to have the same signification which is accorded to it by society, namely: honors or respect—provided it be a laurel wreath.

First Illustration.—A remarkable dream by Cicero is on record, deserving of attention. At the time of his flight from Rome he lodged for a night in the villa of a friend, where he dreamed that, as he seemed to be wandering, disconsolate, in a lonely place, C. Marius, with his fasces wreathed with laurel, accosted him and demanded why he was so melancholy, and when he answered that he was driven out of his country by violence, Marius took him by the hand, and bidding him be of good courage, ordered the next lictor to take him to his monument, telling him that he should find safety. The monument here

mentioned was a temple, built by Marius and dedicated to Honor and Virtue, and because built by him out of the spoils of conquest, was called "Marius' Monument." Now it was in this place that, some years after the dream, the decree was passed in proper form for the full restoration of Cicero to his former honor and greatness.

Second.—But, on the contrary, it is related by Herodatus that a person of remarkable stature and beauty twice expostulated with Xerxes for wavering in his resolution in regard to the invasion of Greece, in consequence of the suggestions of Artabanus, who had urged the danger of the expedition; and on his final determination to undertake the war, the wreath of an *olive* tree, whose branches covered the earth, is described to have crowned him in intimation of victory, as the magi *misinterpreted* the symbol.

The case of Xerxes, like that of Ahab, king of Israel, is exceptional in the fact that they were urged on to destruction by supernatural counsel. But in regard to the wreath, I am unprepared to state whether this be an exception, or that an olive wreath has a signification the reverse of laurel.

DEFINITIONS BY CORRESPONDENTS.

Among my many correspondents while publishing *The Dream Investigator*, there were some who, while expressing their conviction of a true foreshadowing of events in dreams, also expressed a doubt of the existence of a language, common or general in its application to the dreams of all persons. Mr. A. P. M. was one who expressed such doubts; but he added that in his own dreams snakes always meant enemies; climbing trees, chopping wood, husking corn, gathering grain, seeing the moon shining, always meant some elevation in the affairs of his fellow-men; 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 added 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 mentioned 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 definitions it will be perceived that we gave the same interpretation for teeth as he has given; and he has given the same for snakes as has been given by three or four correspondents during the same month which this was received.

DIFFICULTIES IN DREAM INTERPRE-
TATION.

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

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

Dreams are also often conditional warnings or promises, given in answer to secret or unexpressed intentions in regard to business or other matters; and when such intentions are abandoned there is, of course, no fulfillment of the dream, and consequently no evidence to any person, except the one who entertained the secret thoughts, that there was a foundation for the dream. But in such cases we find the most valu-

able part of dream knowledge, because the result is conditional, and the intention may be abandoned when it has not a favorable promise.

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

THE IMPORTANCE OF FOREKNOWLEDGE.

Foreknowledge is important at all stages of human life, but most valuable in early life when the time arrives for the decision of matters affecting the remainder of one's earth life; such, for instance, as the selection of a profession, occupation, life companion, etc.

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

The male members of our race, at the present day, seldom give a serious thought to a dream, however vivid it may have been; but the female members are more sensitive to the intuitional and spiritual influences, especially in their waking state; and therefore impressive dreams are not so readily dismissed from their minds. If it is a whim, it is not wholly an old woman's whim, as many are disposed to designate it. Young women often ponder seriously

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

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

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

An old lady once gave us a scrap of her history in connection with a dream which she had received in her younger years. She was somewhat reserved in reference to the causes

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

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

It also furnishes an illustration of Rule 1st, that when the mind is intensely occupied with a subject, the future of that subject will be called up in dreams or visions, and when overwhelmed with grief for any cause, there are guardian angels who come with words or pictures of consolation, provided there is consolation for the individual in the future of earth life.

From the St. Louis Globe-Democrat.

THE MIND IN SLEEP.

Singular Dreams Which Seem to the Superstitious to Have Some Prophetic Significance.

Sometimes dreams appear to have some real significance. Prophetic dreams have occurred at times which foreshadowed coming events with considerable clearness. Thus, Galen relates the case of a patient who dreamed that one of his legs had been turned into stone. He was shortly afterwards paralyzed in the same member. Macaria dreamed that he had a severe pain in his throat. When he awoke he was well, but during the day had an attack of quinsy. Forbes Winslow relates a case in which, before an attack of apoplexy, the patient thought in his dreams that he was being scalped by Indians. Hammond relates the case of a lady who had an attack of epilepsy, preceded by the following singular dreams:

“She had gone to bed feeling somewhat fatigued with the labors of the day, which had consisted in attending three or four morning receptions, winding up with a dinner party. She had scarcely fallen asleep when she dreamed that an

old man clothed in black approached, holding an iron crown of great weight in his hands. As he came nearer she perceived that it was her father, who had been dead several years, but whose features she distinctly recollected. Holding the crown at arm's length, he said: 'My daughter, during my lifetime I was forced to wear this crown; death relieved me of the burden, but it now descends to you.' Saying which, he placed the crown upon her head and disappeared gradually from her sight. Immediately she felt a great weight and an intense feeling of constriction in her head. To add to her distress she imagined that the rim of the crown was studded on the inside with sharp points which wounded her forehead so that the blood streamed down her face. She awoke with agitation, excited, but felt nothing. Looking at the clock on the mantel-piece, she found she had been in bed exactly thirty-five minutes. She returned to bed and again fell asleep, but was again awakened by a similar dream. This time the apparition reproached her for not being willing to wear the crown. She had been in bed this last time over three hours before awaking. Again she fell asleep, and again at broad daylight she was awakened by a light dream. She now got up, took a bath, and proceeded to dress herself with her

maid's assistance. Recalling the particulars of her dream, she recollected that she had heard her father say one day that in his youth, while being in England, his native country, he had been subject to epileptic convulsions consequent on a fall from a tree, and that he had been cured by having the operation of trephining performed by a distinguished London surgeon. Though by no means superstitious, the dreams made a deep impression upon her, and her sister entering the room at the time, she proceeded to detail them to her. While thus engaged she suddenly gave a loud scream, became unconscious, and fell upon the floor in a true epileptic convulsion. This paroxysm was not a very severe one. It was followed in about a week by another, and, strange to say, this was preceded, as the other, by the dream of her father placing an iron crown on her head and of pain being thereby produced. Since then several months have elapsed, and she has had no other attack."

In reference to the foregoing, I wish to call attention to the very unfair treatment which this subject receives at the hands of some newspaper editors. In some cases, finding themselves under the necessity of narrating facts of interest to their readers, they treat the facts with contempt by saying they "*seem to the superstitious to have*

some prophetic significance." That which consists of a full demonstration to all sensible persons should not be presented under the head of that which has only a seeming reality to the superstitious. And the vast influence which newspapers possess in molding the public mind, makes it the duty of all editors to present the truth fairly and in accordance with the facts which are before them or are accessible to them.

A REVELATION THAT WAS NOT A DREAM.

Many learned men of the present day deny all foreknowledge, except inferences from known causes or conditions. We often find them exercising as much credulity in their overstrained claim of coincidences as the opposite class do in believing too much. And in our efforts to convince that class of persons of the truth of dream revelations, we may gain a point by proving any revelation possible.

In *Dio Lewis' Monthly*, Vol. 1, p. 339, he relates an experience happening more than forty years ago, in a trip to the Western States from Central New York. Under the head of "A strange Mystery," he gives the following:

"I wish to turn aside, just here, to relate one of the strangest incidents which has come under my observation. It is no part of my story of travel, but I cannot doubt but that it will puzzle and interest you, as it has puzzled and deeply interested me. While I have never been able to believe in modern spiritualism, the incident I am about to relate led me to believe (and since then this belief has been greatly strengthened) that there are certain invisible forces at work among us, which have not been generally

recognized; that these forces, or this force, passes through space as freely as the command to move passes from the brain to the muscles of the arm.

“While we were in Cleveland, waiting for the steamer to put off and take on freight, we became acquainted with a Dr. Alexander Burritt, who was waiting to embark on our steamer for some point up the lake. This gentleman afterwards became professor in a medical college in Cleveland, and when I was practicing my profession in Buffalo, some years later, he came down from Cleveland to pay me a visit. His visit being ended, he bade me ‘good-by’ at about 7 o’clock in the evening. The steamer on which he was to sail to Cleveland was the ‘G. P. Griffith.’ The hour of her departure was 8 o’clock, or on the arrival of the train from the east. About 9 o’clock Prof. Burritt came back into my office, and after listening to my ejaculations, said:

A CURIOUS TELEGRAM.

“‘I received, after I got on the steamer and into my state-room, a telegram from a friend in Cleveland, to the effect that the steamer would be lost to-night, with all on board.’

“Of course I was greatly puzzled, and rather disposed to treat his statement as a joke. But I

soon saw that my intelligent and very sober-minded friend was in a very serious mood. I said:

“‘Prof. Burritt, I am astonished. Assuming that you are sane, you could not be more mysterious. Pray explain yourself.’

“He then made the following remarkable statement: ‘In Cleveland I have a lady patient who is extremely nervous and neuralgic. I discovered by accident that putting my hands upon her head relieved her neuralgia, which was often so severe as nearly to distract her. A still more wonderful discovery was made, viz: That she can communicate the fact of her suffering to me through a distance of miles, and that I can relieve her without a visit in person. It seems to me that I project a certain influence from my brain through the air and into her brain. Of course this is speculation; but it is not speculation that I can relieve her, even when we are separated by long distances. This is a fact. I have done it scores of times. Generally I note the time when I send the message, and she notes the time when she receives relief, and there is not the shadow of a doubt that something which goes from me reaches her. She has sent to me a number of messages asking relief during the week I have been in your house.’

HIS EXPLANATION.

“ ‘How are the messages received, and how do you know they come from her?’ I asked.

“ ‘When a thought comes to me suddenly and without any cause, and at the same moment I think strongly of her, I infer that the thoughts come from her. I am sure that she has twice warned me against an approaching danger. When I was arranging my satchel, umbrella and and some packages in my state-room this evening, she said to me through the two hundred miles just as plainly as if she had been standing by my side: “Don’t go on this steamer to-night; it will be lost, with all on board.”’

“ We discussed the strange theme till midnight, and when Prof. Burritt bade me good-night he said: ‘I fear we shall hear bad news from the Griffith to-morrow.’

THE DREADFUL NEWS.

“The next day brought the dreadful announcement that the G. P. Griffith had been lost with more than two hundred beings, men, women and children. It was the most frightful of all the great lake disasters.

“Do I believe that Prof. Burritt’s Cleveland friend saw, with prophetic vision, the destruction of the steamer? I do not. I do believe that

one person can communicate with another through many miles without the employment of visible or tangible means. I believe 'the devil is always near when you are talking about him,' or that people often telegraph their coming, by what may be called the 'spirit telegraph.'

"Then how did Prof. Burritt learn of the coming disaster? I suppose Prof. Burritt did receive messages from his remarkable patient. Finding that his life had become important to her, she was anxious about his safety, and may have dispatched to him that anxiety. Very naturally it took the form in his mind, of the loss of the vessel.

PREMONITIONS.

"I have made many voyages, and I think I have never gone on board for a long voyage without a premonition of evil, without the thought that I might never see loved friends again. During some of these voyages I have mentioned this habit of premonition, and found that it is very common; that a great many people set out to cross an ocean with the apprehension that they may never reach the shore. I presume that Prof. Burritt, who, with rare intelligence, integrity and goodness, was yet very despondent, may have had the usual premonition, and may possibly, without a message from his patient,

have been suddenly attacked with fear. And when a man gets to telegraphing through the air without wires, he is more than likely to become the victim of many fancies. This prophecy of the loss of the G. P. Griffith, which was certainly given to me the night before the frightful disaster, is not difficult to explain, and without appealing to the supernatural."

Dr. Lewis is a distinguished author, of many years' experience. The hundreds of thousands of readers of his publications have no doubt been much benefitted by his ideas; but he has his sphere of usefulness, and when he steps outside of that his opinions lose their lucidity, and, like Samson shorn of his locks, he is weak like unto another man. He says that the prediction in regard to the loss of the G. P. Griffiths puzzled and deeply interested him. But further on he says it is not difficult to explain, and he proceeds to explain it as a coincidence. We admire his honesty in admitting a fact so difficult to reconcile with his theory. We believe, however, that few will be willing to accept his theory of coincidence as a satisfactory explanation of the case.

—*Dream Investigator.*

MISCELLANEOUS DREAM EXPERIENCES.

THE EDITOR'S DREAM.

A short time previous to the death of Princess Alice, in the year 1878, I dreamed that I saw a person who had a London newspaper, and there were large black stripes upon the margin of it. Our American papers reported that such stripes were upon the margins of London papers at the time they announced the death of the Princess; therefore I inferred that my dream was prophetic, because I very seldom see a London paper, and never saw one in that condition except this one which I saw in my dream.

DREAM EXPERIENCE OF MR. D., OF R. I.

Mr. D. wrote to the editor of *The Dream Investigator* as follows: "Through some of the points gained by reading the *Investigator* I have been able to explain some dreams of years gone by, quite satisfactory. I am also convinced that what you assert to be true of physical in dreams being substituted for moral, intellectual and spiritual matters is, in most cases, really the fact, although I do think there are exceptions in the the general rule; and, too, no one law will apply to every case, and I might cite illustrations of

the fact. I do believe in a spirit power in many cases, acting in conjunction with the individual when dreaming, and think there are many remarkable proofs of it. Hardly a week passes that I do not see illustrations of the fact of a spirit power acting in conjunction with mortals, either in the waking or sleeping state.

I will now give the substance of a prophetic dream by myself. A few years back there occurred a very heavy failure in this vicinity, the parties being a firm of two partners, both of them men of note. I was acquainted with them personally. Just before the failure of the house, in a dream I saw a rough, craggy mountain, and the two partners going down the sides of this mountain, clinging to every object they could catch hold of—rocks, shrubs, roots and bushes, and many times they seemed to fall from one rock to another. In the dream I seemed to follow them down the mountain, far above them, soaring through the air over their heads. I was at the time fully convinced of the approaching failure of the house.”

PRESIDENT LINCOLN'S DREAM.

It is not generally known that President Lincoln once dreamed that he would be assassinated. While he was neither a professor of re-

ligion, nor even fixed in his belief in one particular creed, still he was fond of reading and discussing the Bible. On Sunday evenings he invariably read a chapter or two from the Scriptures, and then gave his explanation of it. One evening at the White House he read several passages from the Old and New Testaments relating to dreams, to which Mrs. Lincoln and the children gave great attention. He began to chat with them on the subject of dreams, and said that he had been haunted for some days by a dream he had had. Of course they all wanted him to tell it, though Mrs. Lincoln said she didn't believe in dreams in the least, and was astonished at him. So he proceeded to tell it. "About ten days ago I retired one night quite late. I had been up waiting for important dispatches from the front, and could not have been long in bed when I fell into a slumber, for I was very weary. During my slumber I began to dream. I thought there was stillness about me, and I heard weeping. I thought that I got up and wandered down stairs. The same stillness was there. As I went from room to room I heard moaning and weeping. At length I came to the end room, which I entered, and there before me was a magnificent dais, on which was a corpse. Here there were sentries and a crowd

of people. I said to one of the soldiers, 'Who is dead at the White House?' He answered, 'The President.' 'How did he die?' I asked. 'By the hand of an assassin,' was the reply. Then I heard a great wailing all over the house, and it was so loud it seemed to awaken me. I awoke much depressed and slept no more that night. Such was my dream." From that time until his sad death Mr. Lincoln was haunted with the fear of assassination, and Mrs. Lincoln's first words after Wilkes Booth had shot him on April 14th, were: "His dream was prophetic!" The remark was not understood then, but when the story of his dream was subsequently told it was explained.—*Nashville Liberal*, November, 1883.

The foregoing dream of President Lincoln was not a symbolical one, but was a foreshadowing of a scene which was literally fulfilled. But when seeking for the discovery of the true source of dream inspiration, we may notice a good point here. We may observe the ingenuity manifested by the intelligence which inspired the dream, presenting the facts in the form of a conversation. Mr. Lincoln in his dream seeming to ask a question, the answer of which from a symbol personage conveyed the knowledge of a great event which had previously lain buried in the

sealed book of fate. There are also several cases in the Revelations of St. John in which a knowledge of the future is presented in answer to certain interrogatories, the parties of which are symbols or angels.

THE DREAM OF MR. G., OF OREGON.

Several years ago I had some correspondence with a gentleman on the Pacific slope. He stated (substantially) that he had had many strange dreams, and some of them he had written, because he believed there was prophetic truth in them. He sent to me a written copy of two or three of them. A part of one was as follows :

“I took my companion around the waist (the singularity of it was, I did not know whether this companion was a male or female, but I felt that it was my companion), and said: ‘We have been friends in life, and shall be friends in death;’ saying so, we turned in an opposite direction from where the people were, stopped at the brink of a deep, dark abyss, and plunged down. We seemed to remain unconscious for a few minutes, but then we awoke in a grand and beautiful place. Oh, so beautiful! Words utterly fail to describe the scene. It seemed we stood upon a great elevation,; could see whole

continents and rivers; looked as if we stood upon a globe (earth) and could see the whole hemisphere; the light was so mild and pleasant, as if the rays of the setting sun were shining through colored glass. Calm and peace reigned supreme. Oh, such peace! We both wept for joy. I embraced my companion and said: 'This time destruction came from *east* to *west*; next time it will come from *west* to *east*.' I then awoke, while tears continued to flow for some time after I awoke."

About a year after replying to the gentleman's dream letter I was surprised by receipt of the following from him:

"About a month after receipt of your letter [the one in reply to his dream] I met with an accident that came near terminating my earthly career. I was shot with a pistol accidentally. The ball penetrated my abdomen. My recovery was very doubtful; and months elapsed before I was able to get about."

Thus we perceive that the rule concerning weeping or tears was fully verified in this case. And we may also perceive how the other parts of the dream come in. In accordance with our rules, traits of character, etc., assume material forms and attend us as companions. This gentleman probably has some peculiar trait which

was represented by his companion. The dark abyss and unconscious condition typified the dreadful accident, and the time during which its results were uncertain. His position for taking in the view of a hemisphere with continents and rivers, typified the contemplative state of his mind while confined to his bed by the accident. Physical and material things represent the mental and spiritual. His condition brought him to the contemplation of the relations of the material to the spiritual worlds.

Dreams so impressive as this one was, are invariably prophetic; and tears, though seemingly for joy, signify grief; and scenery of indescribable beauty point to the forced contemplation of unearthly things; and the great misfortune of his life following so soon after the dream, and fitting into the several parts of it in accordance with specific rules of interpretation, point unmistakably to this event, as the true subject foreshadowed.

There is another point in this dream which we have not yet explained. It is in regard to destruction coming from east to west, and next time it will come from west to east. I think that signified that he would recover from that accident, but that another event (probably an accident) will overtake him, from which he will not recover.

DR. J. CH. MOORE AND HIS DREAM.

MORLEY, MO., May 5, 1884.

James Monroe, Esq., Editor INVESTIGATOR,
Peoria, Ill.

DEAR SIR:—I have received two or three numbers of your valuable journal. I like it, inasmuch as it opens up a branch of psychological science that should have been investigated sooner. However, I feel that you are in the *way of Truth*.

You ask for "experiences." I propose to send you *one*, and if you see fit to publish it, I do not think that it will be a drawback to the interest of your (to me) laudable mode of thought,

I dreamed that I was in my dressing-room, making my toilet for the day, and whilst in the act of combing my hair, *the entire suit seemed to come off*, leaving me *perfectly bald*. It made such a vivid impression on my mind that I could not rest day or night; and having heard of a lady clairvoyant, who was said to be an expert in reading dreams, I finally enclosed her one dollar and stated my dream to her, and by return mail I received the following answer:

"DR. MOORE: You will soon meet with a serious loss. Your horse will die unexpectedly, and a lawsuit will go against you."

I laughed at the predictions, but within two or three weeks I had reason to know that the "seeress" knew that there *were* "more things in heaven and earth than are dreamed of in our philosophy," as my favorite horse *did die very unexpectedly, and a suit I had in court for a number of years was decided against me.*

J. CH. MOORE, M. D.

In regard to the foregoing interpretation, I would say that the most perfect spiritual inspiration is received during suspension of the action of the natural mind, as in deep trance or the most profound sleep. All stages of wakefulness or action of the natural mind, more or less obscures the gleams of spiritual light which may be received; consequently the predictions of all mediums and fortune-tellers, although exhibiting some gleams of foreknowledge, are, nevertheless, unreliable. But it may be claimed that because the prediction was fulfilled in the preceding case, therefore the truth of the interpretation was demonstrated. But in opposition to such claim, I wish to say that imperfect visions of future events, like imperfect views of distant objects presented before the natural eye, are liable to be confounded one with another; so that one is mistaken for the other. And such, I believe, was the case in the interpretation of Dr. Moore's dream. For

in this case there is no general rules of dream language given by the interpreter, or to be found elsewhere, which will indicate, by the dream, one of the events named; and with still less truth could it signify both of them. I claim to interpret by rules and definitions, and not by inspiration; and if I had been first called upon to give an opinion in regard to the interpretation of Dr. Moore's dream, I would probably have stated that, in accordance with definitions, the combing of hair had reference to the exercise of one's duties in a profession; and the vivid impression, such as to deprive one of rest, day or night, for a time afterward, signified consequences of the highest importance, and probably of a dreadful nature. In short, he would at least cease to continue the exercise of his profession.

And whereas Dr. Moore committed suicide very soon after sending to me the foregoing account of his dreadful dream, I have no doubt but the dream was a foreshadowing of that dreadful event.

DREAM OF MR. E. OF MO.

I have a friend who is a very good dreamer but a very poor believer in his dreams, consequently but few of his dreams get outside of his own brain. His dreams generally relate to bus-

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

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

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

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

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

I am aware that many will view the foregoing as a fanciful application of that which

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

A DREAM WARNING OF DEATH, BY MRS. RILEY.

"Just before my son died he dreamed he was lying in bed, and that I and a lady came in, and the lady said, 'Ed. believes in St. John, don't he?' and I said, 'Of course he does; don't you, Ed?' Then St. John came in and got on the bed and shook hands with him, and said, 'Now you are helped,' and then went away. That was a week before he died.

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

Another from the same lady was as follows: “I dreamed that I was sitting in the back parlor one evening, with my face towards the front room, when I saw a pair of hands stretched out towards the table. I looked to see who it was, and saw my son Edgar, who had died three months before. He came to me with outstretched hands, looking well, and dressed in the same clothing as when on earth. I said, ‘are you happy?’ and he answered me in these words: ‘Mother, go and tell the unbelievers that the spirit can return, and in bodily form.’ I said to my daughter, ‘Run and tell all the neighbors to

come, that Eddy is back with us.' Then my other daughter came in with a broom in her hand, and she did not speak to him, and his face flushed up. Then my mother came in, and I saw that she was afraid, and I said, 'Mother, do you not see Eddy? Why don't you speak to him, or shake hands with him?' And she held out her hand and Eddy touched her forefinger, and she sat down next to my husband. Just then a butterfly flew in and I caught it by the wing. Then a darning-needle [dragon fly] flew in, and I caught that also. I said, 'that belongs to the doctor.' I said to Ed., 'I will go and give them to him.' I went, and when I was calling him to come and get them I heard the front door slam, and I looked around and there was Eddy going down the street. I followed him and called to the people to look; that Eddy had come back; and when I looked for him again, the people said to me, 'there, he has gone.' I said, 'never mind, he will come back again.'

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

at home. The doctor and his wife went, but he died three days after he returned home."

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

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

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

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

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

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

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

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

ILLNESS FORESHADOWED.

A young man dreamed that he was lying on a lounge at his own home, and that some one was rattling at the front door as though trying to get in. A friend of his went to the door and returned very much frightened. Very soon after he had received this dream he was attacked with a dangerous illness, and he occupied the lounge which appeared in his dream, for his bed during his illness.

HOME EXPERIENCE.

I, together with my family, reside in the country, and a lady who was boarding with us dreamed of a storm of wind, accompanied with much noise. The funnel-shaped vortex of the storm was visible, and fire was seen about its edges.

Two days after the foregoing dream was received my wife dreamed that a very dilapidated

old dwelling-house, which was standing in our neighborhood, was on fire, and people were putting the beds of the family upon the top of the house, and calling upon all persons to assist in extinguishing the flames. Wife said that I refused to assist. In reference to these dreams I would say that the wind is defined as representing the action of the human mind; fire represents strife, contention, or public excitement upon any subject, and House is defined in various ways, one of which is, "an organization where a number of persons act in concert to accomplish a certain purpose." Then we would have the outline of the interpretation of the two dreams as follows: There will be strife, contention, or public excitement. It will be in some way connected with an organized body of people.

Now for its fulfillment. A religious revival was commenced immediately after the last dream occurred, and certainly fulfilled the dreams in accordance with the defined rules given.

The mental excitement of the neighborhood as directed to the revival was fitly represented by the vortex of the storm, and the fire around the edges aptly typified the strife which was created where the revival came in contact with the gentile world. And must we say that the old dilapidated building represented orthodox

christianity of the present day, and that I refused to assist in extinguishing the flames which were consuming it? That is undoubtedly true.

MRS. GRIFFITH'S DREAMS.

To the Editor of the Dream Investigator:—
Sometime early in the summer of '83 I saw in a dream a man, an old acquaintance, on the top of his house tearing off the roof. I called up to him to ask why he was doing it. He said he was going to stop a leak. But I felt as if he was making a very much larger leak. I said, as your roof is almost new there cannot be much of a leak, but you are making it so large you will need help to mend it. The next day I felt as if this dream had a sad meaning — it came with an impression of warning that this man was going to do something to break up his old home.

The Second Dream.—A few weeks after this I saw, in another dream, this man again on his house in another place, making the shingles fly as before. I called to him as before, and he answered me as in the first dream. I again felt as if I must caution him, and did so. He laughed, and said it was only a dream and could have no meaning.

But I was not through with it.

The Third Dream came in February, 1884. I saw a large folded paper. I then saw it unfolded. It had the appearance of a deed, but my impression made me feel that it was not a deed. When it was unfolded I saw a kind of a colored stamp as if a legal seal. It had no printed form, but all in large handwriting.

In two weeks after this third dream this man came into my room with apparently this identical paper. It was a mortgage he had given on his house, and he wanted witnesses. Now, please remember he pulled off the shingles in two places, so he has given another, a second mortgage. He has had need of help to mend the leak, and it is not finished yet. Respectfully,

E. G. GRIFFITH.

Remarks on the preceding.—In the foregoing dreams of Mrs. Griffith we may notice that the first two were typical, and the third was literal, and all three proved to be prophetic. A mortgage often destroys the family home as the absence of shingles will destroy the house itself. The former is properly typical of the latter.

GRANDMA'S RHYMES ABOUT SIX LITTLE GRAVES.

To the Editor of the Religio-Philosophical Journal: I would like to give your many readers some of my experiences in dreams, clairvoy-

ance, and clairaudience. I was born near Rochester, Monroe County, New York, and remained thereabouts until twenty-five years of age. From childhood I have been a dreamer, having prophetic visions in my sleep, sometimes symbolical, oftentimes literal, being fully verified. The first that I now recall distinctly occurred when I was about nine years of age. I had never known the blessing of grand parents on either side of the house, they having passed out before my entrance on the stage of action. I doubtlessly had heard them mentioned, but knew nothing of their mode of dress, speech, habits, etc. I was living at this time with my eldest sister, twenty miles from my father's, when one night in a dream I saw my grandmother on my mother's side. She sat down on the bed beside me, turned her gown very carefully up across her lap, smoothing it out, and at the same time lighted a pipe and commenced to smoke. After a moment or two she took the pipe from her mouth with the left hand, and with the sight she stroked my curls, looking straight into my eyes. She said with slow measured accent:

“Six little graves beside of mine,
Perhaps there'll be in course of time.”

In the morning I told sister I had seen grandma Richmond in the night. She asked me

to describe her. On doing so she said the description was perfect in every particular. She smoked in her old age; always folded up her gown very precisely before lighting her pipe. Her eyes were extremely black and sharp, and she invariably stroked the children on the hair when talking to them. Of course, the rhyming prophecy, time alone determined the truthfulness of that. Thirty years were required for its fulfillment. There is now in the Quaker burying ground in Rolin, Lenawee County, Michigan, six little graves side by side with the old lady's grave: two of my own darlings and four of a sister's, ranging from two months to twelve years of age.

The vision occurred eight years before the advent of modern Spiritualism.

A. E. N. RICH.

A history of a great variety of experiences will assist us much in forming a correct opinion of mental and spiritual philosophy, and of the probability of immortality, therefore the foregoing is offered for consideration.

A DREAM OF WEALTH.

Walnut Grove, in Walton County, is enjoying a remarkable sensation. Among the most respected residents of the place is Miss Laura

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

The foregoing, in regard to the finding of the money, required no interpretation, because it was literally fulfilled; but whether the young man who was seen was a symbol or not, there might be a difference of opinion. Perhaps he

represented the appearance of the person who buried the money, and wished some deserving person to possess it.

DUNCAN CAMPBELL AT TICONDEROGA.

When the late Dean Stanley was in this country he spent an evening with Bishop Williams, in Hartford. The conversation turned to the subject of the French and Indian war, and the Dean displayed great knowledge concerning the history of those days. At length Ticonderoga was mentioned, and the Englishman asked: "Did you ever hear, Bishop, the story of Duncan Campbell, of Inveraugh? Well, there happened, shortly after the defeat of Edward the Pretender, to be a meeting of gentlemen in the west of Scotland, whose conversation turned upon political subjects. It was dangerous ground, for part of them were in favor of the family of Hanover, and the rest were partisans of Charles Stuart. The discussion waxed hot, and at length swords were drawn. The quarrel was only ended when one of the contestants fell dead. There lived at that time, as they do to-day, near the place of quarrel, the family of Campbells of Inveraugh. Duncan Campbell was then the head of the clan, and to him the unfortunate man appealed for protection. With the usual hospital-

ity of a Highlander the Campbell granted him shelter, and swore to defend him in his misfortunes. The following day the startling news came to the chief that the murdered man was his own cousin, and that he was sheltering the slayer of a kinsman. That night the cousin came to Campbell in a dream and demanded of him vengeance for his death. The honorable soul of the chieftain revolted from any treachery, and he told his guest of the dream. Again night came, and again the cousin appeared asking for retribution. Unable to break his vow, Campbell sent his guest away to the mountains under a strong escort, and trusted he would at length sleep in peace. But at dead of night came that ghastly visitor and said, in tones of anger, 'Duncan Campbell, we will meet at Ticonderoga.' The Highlander awoke next morning with a great feeling of relief. Ticonderoga was a word he had never heard, and whether the spirit referred to a realm of the other world, or was inventing words to scare him, he neither knew nor cared. Years went by, and Duncan Campbell found himself a major in the Scotch Rangers under Abercrombie in the expedition against the French on Lake George in the summer of 1758. The army, the largest ever assembled in America up to that time, had sailed down the lake in

a thousand boats, and landed near its outlet. To the Scotch major the name Ticonderoga, against which point the expedition was directed, had sounded with an awful and ominous import. His colonel, by name Gordon Graham, who knew the story, endeavored to cheer his drooping spirits, but it was with a heavy heart that the Highland chieftain prepared his men for the attack. The story of that day's disaster is well known: how the brave Lord Howe fell early in the action; how the brawny Scotsman attempted to scale the breastworks, and how at length the retreat was sounded after the loss of two thousand men. Mortally wounded, Duncan Campbell was carried from the field, and breathed his last in the hospital at Fort Edwards. Just before his death he said to Gordon Graham: "As I slept last night after the battle, colonel, the spirit of my cousin came to me and said, 'Duncan Campbell, we have met at Ticonderoga.' Such," said the Dean in conclusion, "is the 'ghost story of Ticonderoga,' as I have heard it from the present Campbells of Inverrauch, the descendants of the unfortunate Duncan."

The bishop had listened with great interest to the tale, and at its close, said: "Your story, Dean, is new to me, but I now recollect that I have seen the grave of Duncan Campbell at Fort

Edwards. It is marked by a crumbling slab that tells of his death from a wound received in the attack on Ticonderoga, July 8, 1758."

Thus it happened that one of the only men in England who knew the strange story of the Scotch major told it, by a peculiar chance, to perhaps the only man in America who had ever noticed the existence of that neglected grave.—*Troy Times.*

I can scarcely believe that the shades of the departed soul require vengeance for wrongs suffered while in this life. I think it more probable that one destined to a premature or tragical end, will, while his mind is excited upon similar things, have his own fate pictured out in appropriate style, adapted to the prejudices of the age in which he lives. Of such was Duncan Campbell's case.

From the *Dream Investigator* of March, 1885.

DREAM EXPERIENCE OF MR. M., OF ILLINOIS.

———, Feb. 18, 1884.

"*Mr. James Monroe:* Dear Sir — What interpretation would you give to the following dream? I seemed to suddenly realize a great responsibility resting upon me. I thought that some time ago I had been appointed or elected president of the United States by a seeming

proper authority at Washington. Although I seemed to know that I was president I was very indifferent about it, and paid no attention to it, and let some other man — Arthur it seemed — act in my place. What seemed to bring me to a realizing sense of my duty and responsibility was that some parties were talking about the comparative purity of different governments, and I made the assertion that we had the purest government under the sun, for I had been president two years or more, and had not been asked to make a single appointment for political reasons, or to reward political friends or punish political enemies. M.”

Mr. M. was an entire stranger to us. We knew nothing of his situation, prospects, or surroundings, but we replied to his question in regard to the meaning of his dream, by telling him (substantially) that it signified official duties, and that he would probably be elected to some office at the then approaching spring elections. In reply to this interpretation we received the following:

———, February 27, 1884.

Mr. James Monroe: Dear Sir — Your favor received to-day. Your interpretation of my dream gives me a little more faith in a dream language. Not that I expect to be elected to

any office, because I will not run for any office. But the fact that I have been very earnestly solicited, since writing to you, to run for supervisor of our township, also to run for mayor or an alderman of our city (in March is our city election), although I have positively refused to allow my name used for either place, it does seem as though that dream had reference to office, although I had no thought of such a thing at the time. I have neither the time nor inclination to bother with office of any kind, and have positively refused to run. M."

Later from Mr. M.

———, April 5, 1884.

Mr. James Monroe: Dear Sir — Some time ago I wrote you for interpretation of a dream that I had about being elected president, etc. Perhaps you remember the interpretation you gave it, and asked me to write to you after our township election. You said I would probably be elected to some office. I was very strongly solicited to run for supervisor by my party, and could have received the nomination by acclamation, but I positively refused to accept the nomination, which would have been equivalent to an election, as the man who was nominated as the second choice was elected by a good majority. Now, does not the fact that I was pressed to run

for the office show that the dream had reference to that matter, as if I had run and had been elected. M.”

In the foregoing there is a good illustration of the style of dream language; the irrelevancy of what is generally heard spoken, and the tendency to color or magnify small matters into seemingly great ones, as the reader may have also noticed in those foreshadowing other matters.

DR. MARY STEWARD'S DREAM WARNING.

“I had located in a town to practice medicine. It was winter. I had an attack of inflammatory rheumatism — was helpless. Being away from home and friends I trusted to the people around me. The women of the house where I resided soon got tired of me, because I was sick and not able to take care of myself. The daughter, Stella, was willing to assist me, but the old lady and her son, Morris, tried every way to get me out. It troubled me very much, for I was helpless. I cried nearly all the time. I could not be taken home I was so bad, and so far to go. The neighbors came in to console me often. One night Stella woke up, and said: ‘Doc., you are going to have pleasanter times.’ She then related her dream.

“She said, ‘You and I were riding in a carriage. I was driving the horse, and the way was dark and rough. Soon we came into mud and ruts. We heard a man behind us threatening and swearing, coming after us, and we were frightened most to death, for we expected he would get us before we could get out of the mud. I hurried the horse. Presently we came to a bank, and the sun shone through the trees. As we rode on over the bank we came out into perfect sunshine. We rode on and came to our church, and saw men in the graveyard digging a grave. I asked them if they could tell me where my father was. I then awoke.’

“It was the next night Morris came home drunk. He came up stairs three or four times to throw me out of the house, cursing and swearing, but did not come into my room. We could hear him, but could not see him. He frightened us most to death, for we expected he would put me out because he was crazy drunk.

“The neighbors heard of it. They sent for the doctor and others, and took me over to one of the neighbors out of danger and trouble, and away from a family that was low enough. Had I known them before I never would have gone there.

“ In a few weeks Stella followed the remains of her father to the graveyard she dreamed of, and saw him buried there.

DR. MARY STEWARD.

“*Lundy's Lane, Pa.*”

In the foregoing there is a mixture of literal scenes with that which is typical. The scene at the graveyard proved to be literal, but the two persons riding together over a rough road, was typical, and fitly represented their common interests; and the mud and darkness, in accordance with our definitions, represents the trouble and their inability to foresee the result. But the end, in a scene of bright sunshine, signified the triumph over that series of difficulties.

DREAM OF MR. P., OF ILLINOIS.

CHICAGO, Feb. 5, 1885.

Mr. James Monroe: I send you a vivid dream of mine. If agreeable, try your hand at its interpretation, and I will tell you what followed.

My Dream.—Some twelve years ago while living in Beverly, Mass., I dreamed that I was on an old dilapidated wharf (there was no wharf there) running out into the salt water in front of our house. It was a dark and dismal night, and all at once I saw our little boy, two-and-a-half

years old, struggling in the water; I tried to reach him, but could not until he was sinking the third time, when I caught him by the hair, and with much difficulty drew him out. I awoke in perspiration and in a terrible fright.

Can you interpret? P.

Reply to Mr. P.

PEORIA, ILL., Feb. 7, 1885.

Mr. P.—*Dear Sir:* Your letter with dream has come to hand. You have probably read my rules and my remarks in regard to the difficulties to be met with in attempting to interpret dreams relating to private affairs. We must first consider whether it be a literal or symbolic dream, or whether it be a part of one class and part of the other. Your boy might represent himself, and his struggles in the water might represent the struggles of nature to overcome disease, or your boy might represent a certain pursuit or business which you had difficulty with. But I have little doubt the former was the case. Your awakening in fright showed it to signify evil, and the darkness of night represented a time when results were doubtful in the case. The number of times which the boy sank may signify nothing more than your idea of the third time sinking in cases of drowning is the loss of

the last hope. Old buildings (and perhaps old wharfs, too) are seen in dreams which have reference to illness or death. In short, I would say your child was ill, even at the point of death, but, he recovered.

Hoping to hear from you of what followed the dream, I remain, yours truly,

JAMES MONROE.

Mr. P.'s rejoinder.

CHICAGO, Feb. 12, 1885.

JAMES MONROE, *Dear Sir*: Your kind favor of the 7th is just received. Your interpretation of my dream is correct.

Our boy was soon after the dream taken with brain fever, and recovered after the best medical talent in that region said he could not live. Towards the last of his illness I treated him myself contrary to the counsel of the doctors, and contrary to the rules of the books. It seemed, then, as if I was instrumental in pulling him out. P.

COMING EVENTS CAST THEIR SHADOWS BEFORE.

The introduction of our system of rules for the interpretation of dreams was an event of interest to those who became readers and subscribers to the *Dream Investigator*. Its shadow was cast upon the mental vision of many of them

before their natural eyes received the impression of it. Some of those persons, without knowing the meaning of those symbolic dream impressions, have written and sent a description of them to us. To one, the world of mankind and its dream literature was illustrated by a vast frog pond, with many little frogs peeping above the surface. These represented the many theories in reference to mental philosophy and dreams. There was one frog which was above the water and was as large as a dog.

We claim for our system of interpretation the distinction of being the large dog.

At another time the introduction of this subject was illustrated by persons seen high in the air, and coming and alighting on a house, and finally going into the house. Similar to the last illustration is the following:

DREAM EXPERIENCE OF MRS. J. G.

To the Editor of the Dream Investigator:—
I am somewhat of a dreamer, and have wished often that some of my dreams could be interpreted. I must tell you one that I had that made a lasting impression. In my dream I was standing at the window looking out. It was midnight and very dark, but in the distance there was an eagle soaring, and he came toward the house and

alighted upon the roof, and I felt the whole house shake. While I was wondering if I should feel it when he would fly away, there was a form of a woman floated past me. She had upon her head a brass skull cap, and I could see only her face. She kept looking back at me, while great streams of light were emanating from her form as she was floating along; and at the same time there was something else in the distance trying to develope, but I did not see it clearly. It seemed that my mind was attracted to that woman, and I lost that third object, whatever that was to be. I have often wished to have this dream interpreted, mostly on account of the impression which it left upon my mind.

Springfield, Ohio.

MRS. G.

Although we have no doubt in regard to the subject of this dream, yet, owing to personal considerations, it is with diffidence that we offer it to readers who are not so familiar with the ways of dream language.

Looking out into the darkness of night had reference to the mental darkness prevailing upon the subject of dreams previous to the introduction of the *Dream Investigator*. The coming of the eagle represented the introduction of the new system of interpretation to the attention of the dreamer. The shaking of the house represented

the mental agitation made by the introduction of this subject in this form. The woman from whom the light emanated was much like the woman which St. John described as being clothed with the sun, and with a crown of stars upon her head. That one represented the Christian Church; this one represents our system of interpretation. The object or matter which was being developed, of course represented our efforts in endeavoring to perfect our system of interpretation.

One more very singular illustration of the same matter, given nearly seventeen years before its fulfillment, was sent for publication in the *Dream Investigator*:

DREAM EXPERIENCE OF MR. P., OF MASS.

One night in September, 1867, I dreamed of being in Brunswick, Maine, the location of Bowdoin College, and as I was strolling along a stranger came up with me carrying a mahogany box about ten inches square each way, and asked me if I would carry it for him, which I consented to do, when he told me that it contained an apparatus for experimenting upon the force of color, and that he thought that I would like to witness an experiment he was about to make before the class. We entered a hall where were seated

from fifteen to twenty young men. My acquaintance took the box saying that it contained the means of focalizing colored rays of light which is passed through colored glass tubes. He then took a hen's feather from his pocket, which was about four inches long, and after passing a pin through its stock half-way between its ends, and turning it until it turned easily, pinned the feather to the flat surface of a board, about five feet from the floor. Then going about thirty feet to the rear, and behind the class facing the board, placed the box in an elevated position and opened it, when I saw a blue and also a red glass tube about eight inches long by two in diameter. Turning my attention to the feather, I saw a blue light focalized between the pin and the end of the feather on one side, and a red light between the pin and end of the feather on the opposite side and other end, when the feather began to revolve slowly. But the feather, by working too far out on the pin, would tip so that the end coming to the board prevented the united propelling force of the colored rays, so that it had to be again pushed to the board, when the action would again commence as before. After a few minutes of this the experimenter, after locking the box, came forward with it, and addressed the class nearly as follows: "This experiment has

been very imperfect, but is sufficient to fully test and demonstrate the fact of there being a force or power in colored rays of light, when concentrated." With this he gave me the box, charging me to keep it safe until he called for it. I took it, the class dispersed, he left, and while wondering how I could keep it safe, and half sorry I took it at all, I awoke.

A friend was visiting me at the time, and after my family had got together I related the dream, when the friend asked me to describe the man, which I did minutely, when he said, "Why, I know him; it was Prof. C., professor of chemistry in old Bowdoin, and died a few years ago. I knew him well, and you have described him accurately." I never saw Prof. C. alive, sure, and why I should have dreamed anything of such a nature is still a puzzle to me.

Some ten years ago, when blue glass had such curative properties, I used to relate this dream to the experimenters in the healing qualities of blue glass. P.

Boston, Mass., Jan. 22, 1885.

The foregoing dream belongs to the symbolic class, and is a very good one for the illustration of the form and manner in which revelations are given. In seeking for the meaning we may first observe that the first scene in the dream

was in the vicinity of a college, thus suggesting that it had reference to a subject of study. The dreamer being overtaken by a stranger, who presented him with a box, suggests the idea of a new subject, or a new illustration of an old subject, being introduced to his attention.

In accordance with the rule, words are generally irrelevant to the matter, only signifying action relating to it. The stranger opening the box, and proceeding with certain experiments before a class, aptly typified a person introducing a new theory or subject to the world, and endeavoring to give illustrations of it. Again, in accordance with rule, material things represent mental and spiritual things, therefore natural light represents the light of knowledge. The symbols in the dream clearly point to the introduction and teaching of a certain subject or theory. It may be said that there was no subject corresponding to that description introduced to the dreamer's attention at any time soon after the dream. Such a reply calls up the necessity for the explanation of another fact, viz: That duration of time is no barrier to prophetic knowledge. Events are foreshadowed as clearly thousands of years as one year or one day. This is demonstrated in the events of the present day corresponding to the predictions of the ancient

prophets. To a mind that is susceptible to prophetic influences, all that is required to gain a knowledge of the future of any matter, is to get the mind up to an enquiring condition in regard to that matter, and the dream which follows will generally be the answer to that enquiring condition of the mind.

Just previous to the reception of the foregoing dream the dreamer's mind had probably been stirred up to an enquiring condition in regard to the fact of prophetic dreams and the laws governing the subject. This was probably caused by a previous dream, and in answer to that enquiring condition the intervening seventeen years up to the present time, was no barrier to the symbolic foreshadowing as it was presented to his mind.

Now, in the application of our illustration, let us suppose that the first scene in the vicinity of a college, as seen in the dream, represents the dreamer's situation upon the subject of dreams at the time he first received notice of the existence of *The Dream Investigator*; then let the stranger with the dark box represent us with our unique system of rules for the interpretation of dreams and visions; then let the illustrations before the class represent our efforts to convince the world of the truth of our rules; then let the

remarks of the experimenter in regard to the imperfect illustration literally represent what we have often said in regard to the imperfect condition of our system of rules of interpretation. Then we may perceive that the several parts of the dream and the interpretation as given, fits very well together.

We do not wish to appear egotistical in attaching undue importance to the work which we have undertaken to do, neither does a true interpretation of the dream require it. It is not necessary that we should claim to be the originator of a great revolution upon this subject, nor does it even signify that our theories in regard to this matter are true, but it did signify to the dreamer that such illustrations of the matter would be presented to him at some time during his life, and that it would be the best he could get upon that subject.

To the foregoing interpretation we may add that the locking of the box after the experiment, and the delivery of the same to the dreamer, with orders that he should keep it until the experimenter should call for it, and the unsatisfied condition of the dreamer's mind while holding the locked box, very aptly typified the unsatisfactory condition of his mind upon the subject of dreams after the discontinuance of *The Dream*

Investigator. The subject was then again typically locked up, as it had been before, and the dreamer was not satisfied to have it so. But we hope that the little dream-knowledge-box will be again opened upon the issue of this book.

THE GRINNELL TORNADO FORESHADOWED.

To the Editor of the Dream Investigator:—
On the night of the 15th of June, 1882, I retired early, after a day of hard and fatiguing professional work. My mind had been occupied all day with the plainest and least poetical aspects of life, yet I dreamed that I was in a valley of the Himalayas, a lonely spot, with no sign of a human habitation near, *except a ruined pagoda temple on the mountain side. All the stones and columns lay thrown to the west.* Suddenly I heard a rushing sound in the air above me, mingled with cries of terror and pain, and above all this, the sound of the feet of rapidly galloping horses. I looked up, and in the sky were thousands of mounted soldiers, dressed in strange oriental-looking costumes of green, white, purple, and scarlet. Each horseman had a little banner, some red, some yellow, but all marked with black. These they moved frantically over their heads, and this waving of the banners seemed to produce the rush and noise of a terri-

ble wind. I remember saying to myself in my dream: "These are the Mahiets, the demons of the storm. Siva has sent them to serve him. It was quite natural for me to say this in my dream, because I read oriental literature a good deal, and am much in the habit of thinking in oriental ways. After a considerable time the flying horsemen seemed to disappear in a great cloud full of lightning flashes. I awoke, shivering with cold, but not frightened.

About eight o'clock in the evening of the next day but one, a third of the town where I live, including the house where I resided, was completely wrecked by one of the most destructive storms ever known in the northwest — the great Grinnell cyclone of June 17, 1882.

MRS. DR. M. H. AIKEN.

Grinnell, Iowa, Nov. 22, 1884.

The foregoing dream is a good illustration of the style of prophetic dreams. There is a mixture of the literal with the symbolical, and evidence of a common language in the symbolical. The appearance of ruins, the rushing air and cries of terror and pain, flashing of lightning and remarks about a storm, were sights and sounds which were literally fulfilled in the storm which followed. In accordance with the rule,

previous associations of the mind caused the introduction of irrelevant words. Soldiers represented destruction and loss of life; their banners marked with black signified death's victory, and the soldiers being in the air seemed to point to the manner in which the destruction would come.

From Mrs. Crowe's "Night Side of Nature."

DEATH APPEARS IN MATERIAL FORM.

The following very curious allegorical dream I give, not in the words of the dreamer, but in those of her son, who bears a name destined, I trust, to a long immortality.

“WOOLER'S ABBEY-COTTAGE,
DUMFERLINE-IN-THE-WOODS, }
Monday morning, 31st of May, 1847. }

“DEAR MRS. CROWE: *That* dream of my mother's was as follows: She stood in a long, dark, empty gallery; on her one side was my father, and on the other side my eldest sister, Amelia, then myself and the rest of the family, according to their ages. At the foot of the hall stood my youngest sister, Alexes, and above her my sister Catherine — a creature, by-the-way, in person and mind, more like an angel of heaven than an inhabitant of earth. We all stood silent and motionless. At last IT entered — the unimagined *something*, that, casting its grim shadow before, had enveloped all the trivialities of the

preceding dream in the stifling atmosphere of terror. It entered, stealthily descending the three steps that led from the entrance down into the chamber of horror, and my mother *felt IT was death*; he was dwarfish, bent, and shrivelled. He carried on his shoulder a heavy axe, and had come, she thought, to destroy all her little ones at one fell swoop. On the entrance of the shape my sister Alexes leaped out of the rank, interposing herself between him and my mother. He raised his axe and aimed a blow at Catherine — a blow which, to her horror, my mother could not intercept, though she had snatched up a three-legged stool, the sole furniture of the apartment, for that purpose. She could not, she felt, fling the stool at the figure without destroying Alexes, who kept shooting out and in between her and the ghastly thing. She tried in vain to scream; she besought my father in agony to avert the impending stroke, but he did not hear, or did not heed, and stood motionless as in a trance. Down came the axe, and poor Catherine fell in her blood, cloven to the white halse bone. Again the axe was lifted by the inexorable shadow over the head of my brother, who stood next in line. Alexes had somewhere disappeared behind the ghastly visitant, and with a scream my mother flung the footstool at his head. He vanished, and she awoke.

“This dream left on my mother’s mind a fearful apprehension of impending misfortune, which would not pass away. It was *murder* she feared, and her suspicions were not allayed by the discovery that a man (sometime before discarded by my father for bad conduct, and with whom she had, somehow, associated the *Death* of her dream) had been lurking about the place, and sleeping in an adjoining outhouse on the night it occurred, and for some nights previous and subsequent to it. Her terror increased. Sleep forsook her, and every night, when the house was still, she arose and stole, sometimes with a candle, sometimes in the dark, from room to room, listening, in a sort of waking nightmare, for the breathing of the assassin, who, she imagined was lurking in some one of them. This could not last. She reasoned with herself, but her terror became intolerable, and she related her dream to my father, who, of course, called her a fool for her pains, whatever might be his real opinion of the matter.

“Three months had elapsed when we children were all of us seized with scarlet fever. My sister Catherine died almost immediately,—sacrificed, as my mother in her misery thought, to her (my mother’s) over-anxiety for Alexes, whose danger seemed more imminent. The

dream prophecy was in part fulfilled. I also was at death's door, given up by the doctors, but not by my mother. She was confident of my recovery, but for my brother, who was not considered in danger at all, but on whose head *she had seen* the visionary axe impending, her fears were great, for she could not recollect as to whether the blow had or had not descended when the spectre vanished. My brother recovered, but relapsed, and barely escaped with his life; but Alexes did not. For a year and ten months the poor child lingered, and almost every night I had to sing her asleep — often, I remember, through bitter tears, for I knew she was dying, and I loved her the more as she wasted away. I held her little hand as she died; I followed her to the grave — the last thing that I have loved on earth. *And the dream was fulfilled.*

“Truly and sincerely yours,

“J. NOEL PATON.”

What can the sceptic say in reply to such a statement from so distinguished a man as Joseph Noel Paton. By his genius he won a place among the biographies of the world's great men. He was a member of the family which was so dreadfully stricken with misfortune, and one of the sufferers, therefore he must have heard the dream frequently repeated, both before and after

the event as well as during its progress. He was not deceived, therefore, by exaggerations made up after the event. The mother seeking to guard against danger from another source, after her fears had been excited by the dream, shows that it was not fear of the real event which first inspired it. If that had been so, she might have had still more horrible dreams while suffering from the terror of the first one previous to its fulfillment.

Some of the parts appearing obscure until after its fulfillment gives to it the marks of a genuine dream. The aptness in the typical illustration in its many parts precludes the idea of coincidence.

From the New York Letter of Dec., 1883.

DREAM EXPERIENCE OF AN ACTRESS.

All the world likes to talk about dreams, and half believe in them in spite of great pretensions to the contrary and much talk about physiological causes. A dream story, in which a late railroad accident was the subject, and a celebrated singer the dreamer, has just come to light.

Zelda Seguin is with the Abbot Opera Company this season [1883], as everybody knows. So far the company has spent much of its time in the northwest, drawing big houses and re-

ceiving plenty of newspaper praise. On the night of September 29 it was in Omaha. That night Mrs. Seguin dreamed that she was in a railroad car near Utica, N. Y. She knew it was in that locality, having passed over it often. As the train flew along she thought she saw the different points in the scenery, commenting upon them from time to time to a young lady who occupied the same seat with her. The young lady was a close friend, and in the dream Mrs. Seguin thought it perfectly natural that they should be traveling together. She heard somebody say, "Diefendorf Hill." That part of the dream she remembered with special distinctness. The peculiarity of dream dialogues is, that though one seems to be saying much, and hearing much, only a few sentences of it all stand boldly out in the memory after the dreamer opens his eyes on a new day. And so, Mrs. Seguin, sleeping in Omaha, thirty-six hours before the accident on the West Shore Road, dreamed she was whirling along near Utica, and heard the name of "Diefendorf Hill" distinctly. Then she saw her girl companion's face turn to that peculiar shade of white which terror only can produce, saw the same ghastly rigidity of muscle spread over the faces of the other passengers, and simultaneously felt a shock which instantly expanded into a

grating, grinding, horrible jar, that seemed to splinter the very rocks beneath the earth. Then all was suddenly blotted out in one engulfment of darkness. Out of this Mrs. Seguin seemed to rise in that mysterious way in which we are all extricated from dilemmas in dreams, until she could look down upon the wreck from the air above it. She saw the two engines locked in each other's embrace, twisted, belching, groaning, as though in mortal agony; saw also the cars which were thrown from the track, damaged and crippled like great animals; and withal saw in one of them the friend who sat by her side a moment before. She was now lying helpless in the dreadful mass of debris, her face deathlike, and her form motionless. There the dream had stopped. She told it the next morning, as it was still fresh in her mind on waking up, but did not, of course, think that it had any significance. What was her surprise within three days to read of the accident which occurred on the first of October, on the West Shore Road, and later to learn that the same young friend who had sat beside her in the dream, had really been aboard the wrecked train and been injured.

Let the people who explain such things by material reasoning, or those who waive them aside with a sneer and a smile, tell, if they can,

why Zelda Seguin, sleeping more than a thousand miles from Utica, should so accurately dream out an accident three days before it occurred, and associate a friend with it whom she believed to be safe in her home in one of the interior towns of Pennsylvania. She had retired after an evening of more than usual honor. The applause had been generous to embarrassment. Nothing had occurred to call up thoughts of peril or accident. Yet in her dream she felt the shock and saw the ruins of the wreck.

—Once before Zelda Seguin had a remarkable dream in regard to a public event which soon after happened. Three nights before Jim Fisk was shot she dreamed she was walking up Broadway and the entire street was draped in mourning. The shutters of every store were closed, and in white letters on a black ground on every one was the name "Jim Fisk." She turned into other streets and it was the same. Everywhere there was the drapery of mourning, and the name "Jim Fisk" in white letters. This dream she told next morning to her friends, and on the third day thereafter was shocked beyond expression to learn that Fisk had been shot; yet she had never even seen him.

PROTESTANTISM FORESHADOWED TO THE
ELECTOR.

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

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

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

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

Duke John.—“ Is it a good or a bad dream ?”

The Elector.—“ I know not ; God knows.”

Duke John.—“ Don't be uneasy about it ; but be so good as to tell it to me.”

The Elector.—“ Having gone to bed last night, fatigued and out of spirits, I fell asleep shortly after my prayer, and slept quietly for about two hours and a half. I then awoke and continued awake until midnight, all sorts of thoughts passing through my mind. Among other things I thought how I was to observe the Feast of All Saints ; I prayed for the poor souls in purgatory, and supplicated God to guide me, my councils, and my people according to truth. I again fell asleep, and dreamed that Almighty God sent me a monk, who was a true son of the Apostle Paul. All the saints accompanied him by the order of God, in order to bear testimony before God, and to declare that he did not come to contrive any plot, but that all he did was according to the will of God. They asked me to have the goodness graciously to permit him to

write something on the door of the church of the castle at Wittenberg. This I granted through my chancellor. Thereupon the monk went to the church, and began to write in such large characters that I could read the writing clearly at Schweinitz. The pen which he used was so large that its ends reached as far as Rome, where it pierced the ears of a lion that was crouching there, and caused the triple crown that was upon the head of the Pope to shake. All the cardinals and princes, running hastily up, tried to prevent it from falling. You and I, brother, also wished to assist, and I stretched out my arm——; but at this moment I awoke with my arm in the air, quite amazed, and very much enraged at the monk for not managing his pen better. I recollected myself a little: it was only a dream.

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

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

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

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

Duke John.—"I am of your opinion, Chancellor. 'T is not fit for us to annoy ourselves in attempting to discover the meaning; God will overrule all for His glory."

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

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

All great events cast their shadows before, and history shows that the Christian Reformation of the sixteenth century was one of the great events of the world. The dream narrated in the foregoing occurred just the night previous to the day in which Martin Luther took the first step in the matter which brought about the Protestant Reformation. The dream came to one who, perhaps, was not in sympathy with the move-

ment of Luther, but from his remarks we infer that he was a devout man, and one sincerely seeking for the truth; and to such we may suppose true revelations are generally given.

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

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

The great and important effect of Luther's movement upon the church was fitly typified by the writing of enormous letters upon the church door, because a church edifice often represents church matters, and size has reference to the power and importance of a matter.

We state in our definitions that the largest classes of ferocious beasts represent human force in the form of a government, church, etc., therefore in this case the church was properly represented by a lion. The ears of the lion being pierced by the pen, of course had reference to the fact that the church throughout all the Papal States were forced to *hear* the protest which was

represented by the pen. And although the lion roared loudly he was unable to counteract the power of the pen which had written the protest.

REMARKS OF MAJOR E. S.

Among remarks written and sent to the *Dream Investigator* by Major E. S., we would recommend the following for consideration :

“In my political dreams I always see the elephant representing the Republican party, and an extra large and long snake the Democratic party or opposition. Just before the Ohio election I saw an elephant try to tread a large snake to death, but the snake bit the elephant on the right fore foot, and he left on three legs grunting in great pain.

“I have dreamt this dream twice about the Ohio elections, and once on the national election ; when the elephant trod the snake apparently to pieces.”

“Music with dancing is death, sure.”

The Major further adds that, “An old Missourian once told me that a person ought to fast at least three days to dream straight.”

In regard to the statement of the old Missourian we would remark, that although prophetic dreams are received without fasting, yet we have no doubt but dreams after fasting would

be more clear, and divested of much ambiguity and the bias of the natural mind. This opinion is sustained by the history of the habits of the ancient prophets.

DREAM EXPERIENCE OF J. B. S.

Editor of the Dream Investigator: Many years ago, while a minor, my brother-in-law said to me, "Joseph, I had a dream lately which I wish you to interpret. I dreamed of being in the ninepin alley, and taking the ball to roll, the sunshine streamed directly in my face and eyes so brightly I could not see the pins, and after a few fruitless efforts I gave up trying." My interpretation: "Well, Brother C., you have indulged in that to the neglect, at times, of your family and against your convictions, but have stifled conscience, which is the strong light dazzling you, and will entirely overcome your ability to resist it, and you will abandon the practice." Within three years of that time, instead of meeting with former associates of that caste, he met and took part in religious meetings, and, what he had never done before, joined in prayer and praise, and many years thereafter bid adieu to earth with the Christian's hope of a glorious immortality.

Second.—I had a dream of seeing a crow in a tree at which I pointed my gun, fired, and it fell; I went to it, finding it severely wounded but still alive, but to my horror and grief it was no longer a crow, but a colored man who had been a slave, had purchased his freedom, and had the means to purchase the freedom of his wife and little ones, and was on his way south to do so. I felt so distressed that I awoke. I was then, 1852, a firm believer in "Millerism." A few weeks later I was taken with brain fever, barely lived through it, and arose from bed divested of my faith, and there has never been a renewal of it.

J. B. S.

In reference to the first dream we will state that sunlight, as we have defined it, represents the light of religion, or spiritual light. The writer, although he gave substantially the true interpretation to the dream, yet he substituted the word "conscience" where he should have written "religious or spiritual light." The word "conscience" would not apply in all cases as the true definition will.

In reference to the second dream we would refer to the definitions of Trees, Birds, Negroes and Shooting. The tree represented his church, and the crow in the tree represented his idea or faith in the said church. The shooting of the

crow represented the mental process by which he became separated from the church. The presence of the negro was a vague representation of the connection of his disease with the subject. The words heard spoken, as is usual in dreams, were irrelevant to the subject, and only signified action in the matter. The words probably took on the form of the dreamer's waking thoughts, therefore we infer that he was an abolitionist.

In accordance with rules given, the dreamer should have known that the dream signified evil for him, because he awoke distressed in mind.

A CHILD'S DEATH FORETOLD.

To the Editor of The Dream Investigator:—
A friend of mine lost his wife a few years ago, and a year after her death he had a dream in which he dreamed that his wife came to his bedside and said, "Six months from now I will take Sis," meaning a little girl that was in good health at the time. Six months from the date of the dream the child died. The child was a cousin of ex-Governor J. D. Cox of Ohio.

Yours respectfully, SARAH RILEY,

59 Union Avenue, Brooklyn, E. D.

A true theory will coincide with the facts. The sceptic is always ready with a plea in support of his theory. But he is obliged to shift his position frequently to support a false theory.

When a person is plainly forewarned of death, and dies at the time named, they (the sceptics) claim that imagination was the cause of the death. But that theory fails in the foregoing case, for the dream of the father would not excite the imagination of the child to any great extent, even if told to the child, and it probably was not told.

A DREAM, AND ITS INTERPRETATION.

To the Editor of The Dream Investigator:—

I was once boarding with a merchant in the State of Kansas, when one morning at breakfast he related the following dream: He dreamed that he went to his stable to feed his cow. He put the corn in the box for her, and started to go to the house, and the cow started after him to hook him. He succeeded in getting to his back door, when she hit him, and sent him clean inside the house, knocking him with such force that he knocked the door down, and the cow, with her horns in his clothes, on top.

Now, I am not an interpreter of dreams, but I did, however, interpret this one correctly.

I told him that he would sell out suddenly, and for a good price, which he did on that day, and left for the State of Ohio the next. The bargain was completed at noon, and he got just

one thousand dollars more than he expected to get. No invoice of stock was made,—the buyer took it off hand at a lumping guess as to the amount of stock, etc.

With me a cow means a trader, and steers or oxen, money. A rampant cow, like this one was, evidently meant a quick or anxious buyer.

E. S.

DREAM EXPERIENCE OF MR. W., OF ILLINOIS.

To the Editor of the Dream Investigator:—
 “I thought I was taking a little girl home on a sled. I was going along the street (in my dream, of course) and the child actually asked me to take her home, and she a perfect stranger to me, too. It seemed that I knew all about it, for I never asked her where she lived, but just took her straight to her home. She was a pretty, flaxen-haired child about three or four years old.”

The interpretation, in accordance with the rules of a common dream language, would be as follows:

The subject of the dream was the pursuit of an idea, or hobby, not destined to succeed because represented by a little girl. The idea or hobby was of a spiritual or religious nature, because the girl appeared with flaxen hair. Words spoken signify action; and being upon the street

indicated a public matter, but the sled did not signify rapid progress nor success in the matter.

When the reader is informed that the foregoing dream was the experience of an editor of a magazine, published in support of a religious creed, and the creed having received but a very limited support, and not likely to receive more in the future, he will perceive how completely the editor unconsciously outlined the unfavorable situation of himself, and also that of his church, in the writing of his dream.

THE WAR OF THE REBELLION FORESHADOWED.

SHAWNEETOWN, ILL., April 13, 1884.

Mr. James Monroe, Peoria, Ill.: DEAR SIR—As you ask for dreams and their interpretations, I thought I would give you a few that I have had in the past.

Now, as to snakes being enemies, secret or open, weak or powerful, according to size, etc., I wish to briefly relate a dream I had after the presidential election of 1860; I think it was in the second week of November of that year, and was as follows: I thought I was standing on a high mountain on the north side of the Ohio River, in which position I got an accurate bird's eye view of the States of Kentucky, Tennessee, Georgia, Alabama, Mississippi, Louisiana, Flor-

ida, and the Carolinas. I could see even their rivers, lakes, mountains and forests. The latter took my eye the most on account of their height and greenness. While thus admiring these trees, I was astonished at seeing them beginning to die, their green leaves withering as though touched by fire. I began to look for the cause, when casting my eye as it were on Florida, I saw the tail of a very large serpent twisted around many trees. I began to follow its folds and coils, when lo! I found its mammoth head lying in the fork of a huge tree right opposite me in Kentucky. At the same instant, on looking down on the ground beneath its head, I saw plainly a beautiful maiden, with a Goddess cap on, walking between two soldiers dressed in blue. They were going from me, and right under the tree where the serpent was resting his head. I saw him eyeing the approach of the lady and two soldiers. I could plainly see his eyes, and that he was slipping his head through the fork of the tree with the intention to strike the woman. At this I gave a scream, which caused the three persons to stop. The soldiers instantly, it seemed, saw the head of the serpent and both shot at the same time, tearing it into shreds. The woman gave a scream and ran away into the woods to her left, or northward. The soldiers followed

her after being convinced that the serpent was dead, but from my standpoint I could see that the serpent had two heads and the soldiers had only shot off one, that was through the fork of the tree, and the other was flat against the tree on the other side. I hallooed and tried to get them to come back and finish his snakeship, but they went after the woman to the north. At last I saw a large eagle coming from the north with great speed, and he stopped at the place where the headless portion of the snake was hanging and made several circles around it, and then began to sail over its entire length, observing it, as I thought, closely to see if it moved. After the eagle seemed to be satisfied of its death it sailed away to the north and lit on a large rock on the top of a mountain. Oh! how mad I was to see that the serpent had so completely feigned death, and not only deceived the two soldiers, but the close inspection of the eagle. After what seemed to be an hour, the serpent began to move again, and I looked at the eagle and he had his head under his wing, sleeping. How I did curse him for sleeping and letting the serpent get away. The serpent was crawling through the tops of the trees and he was now changing his course towards Nashville, Tenn., when all at once the eagle pulled his head out from under

his wing and saw the serpent's folds gliding along through the tops of the trees, when he gave a scream and sailed southward after the serpent and attacked him, catching it about the middle southward of Nashville, and there seemed to be an earthquake which shook the ground even to where I was standing and awoke me.

Now this dream, according to my present light, clearly shows that the trees when green were loyal citizens. The serpent was the enemy of the Union—the spirit of secession which soon blighted these loyal subjects to the Union. The woman was the Goddess of Liberty rightly guarded, which was the fact when secession broke out. The eagle was the watchful spirit of the United States government—the real spirit or new organized army. The fight between the eagle and serpent, south of Nashville, must have been Sherman's many battles on his way to the sea, which tore the serpent in two or broke its back.

But why should I, a boy yet in my teens, dream such a remarkable dream about such great future events? If dreams are given to the sleeper by angels or spirits, why was it not given to hundreds or thousands of men who could have probably interpreted the whole at the time and been prepared to take advantage at the time and strangle secession at its start?

The dream evidently prefigured the secession movement and its final results. If you think differently, please give us your interpretation.

Yours Respectfully,

MAJ. ELIJAH SNEEZEWEED.

The foregoing dream is a very important and remarkable one, and in many points confirms the truth of my definitions of dream language. In this case snakes are shown to represent great troubles and difficulties as well as persons, as I have elsewhere shown. The dreamer has given a correct interpretation upon the chief points of the dream.

The dreamer asks why the matter was not revealed to those who might have availed themselves of the knowledge and been enabled to provide against the difficulties. But the fact is that mankind are governed by their necessities, rather than by wisdom. Wisdom would lead a short and cheap way to happiness if mankind would give it their united support; and by not doing this they go the round-about way and rise by the lessons of sad experience, up through great tribulations; and, furthermore, men who wield the greatest influence among mankind are seldom of that class who receive revelation.

SYMBOLS OF THE SEIGE OF VICKSBURG.

Another of Major S's Dreams.

To the Editor of The Dream Investigator:—

The following dream occurred while I was a soldier in the army. I forgot the exact dates, as I kept no diary, but the dream was very vivid, and in my mind I recall every incident of it. It occurred the night before my regiment was ordered to Vicksburg. Our regiment was doing provost duty at Memphis, Tennessee, and had been for some time, and we all felt "solid," as the boys would say, in our situation. Other soldiers, by regiments, brigades, divisions and army corps had passed through there bound for Vicksburg, and all things had quieted down, leaving our brigade in charge of the city. It seemed to be a settled and foregone conclusion that we were not to participate in that seige.

Well one night, or rather in the morning, I dreamed that I started with another comrade to climb an exceedingly high mountain. That within about twenty feet of the top my comrade gave out and had to sit down on a ledge of rocks to rest, while I continued to pull myself up by holding up to small trees. At last I gained the summit, and it was flat and broad, like a macadamized road, running north and south. I looked up and down but saw no one or any

habitation, and after thinking as to which way to go I decided to go to my left or north. I had not gone far when I came across a double brass door right across the road. The doors were oval at the top and over them was, in plain large capital letters, this only: "WHITE PAPER." I read it over several times and at last concluded to see from some one on the other side, if possible, what it meant. So I went up to the door and gave it a loud rap and several kicks with the toe of my right boot, when I heard a key turn in the lock and slowly the door came open enough for a large, portly, but elderly man, with gray, flowing beard, to step out. I recognized him immediately by his belt and big key as the veritable old St. Peter himself.

In coming out, I heard on the inside the most delightful of music, that beat all the brass and string bands I ever heard, though it was on the string-band order. The sun was shining on the outside where I was, but when the door was opened for St. Peter to come out, the light on the inside was brighter and lighter, but more mellow. Well, I thought St. Peter asked me what I wanted. I told him I wanted to know and see who it was making such delightful music in there. He said I could not; I said I would and tried to shove him aside, but he proved the best

man and shoved me out. He kept the gates ajar for some time, and we held quite a lengthy conversation, principally in answering my Yankee inquisitiveness. I remember of asking him many foolish questions, such as if he and St. Paul ever fought, etc. He answered all very pleasantly and with a smile. I asked him if this was heaven. He said yes. I then said I had been there several hours and no one had come in yet, and I thought there would be a rush for such a place. He said to me that this was my gate, and that only those who loved mercy, dealt justly and walked humbly before God could come in. I told him that I had done all that and wanted in, and made a rush to get in, but he was too much for me and pushed me out. He then told me to go down to the marble wall to the right. I was facing north-east, it seemed to me, so my right was to the south-east. He told me to follow the path down the side of the wall; that I would soon behold the prettiest female, eyes ever beheld; that she would have an extraordinarily beautiful bouquet in her hand; that I must keep my eyes about me but accompany her down the hill; that I would see snakes by the thousand of all sizes and kinds, also huge lions, tigers and other ferocious beasts; and when I asked him what her name was, he said it was

“Fascination.” Well, to cut a long dream down to short meter, I went down the path along side of the marble wall, which seemed very high. I had not gone very far down till all of a sudden there stood by my side the prettiest girl there ever was; she was truly dazzling; she had the prettiest eyes I ever saw. She was toying and plucking at a magnificent bouquet as large as a peck measure. She seemed bashful and acted shy for a few moments, and then said, “Soldier, I want to go down home and am afraid; won’t you go with me?” I told her I would, so we started down the hill side by side, I holding the flowers. We had not gone very far until I saw the ground covered with little snakes from the size of a needle to that of my finger. We both pretended not to see them. All at once I spied two very large lions lying by the path wagging their tails and licking their red mouths. My bravery and soldierly bearing soon began to evaporate and I halted. She laughed and made fun of me. She gave a wave of her hand and the lions scampered off in the woods to our right. we went a piece further and saw more lions, tigers and snakes hundreds of feet long and as big around as a barrel, but she made them get out of the way.

At last we came to what seemed a two foot square hole or window in the wall; it was about three feet from the ground. She wanted me to go in, but recollecting the warning St. Peter gave me, I would not go in, but took a good peep, and there was fighting, cutting, shooting, and a great uproar going on in there. She tried to push me in, but failed. In an instant she turned to the ugliest old hag imaginable, and flew at me. I ran up the hill, the old she-devil and all the snakes and beasts after me. It was nip and tuck as to whether I should gain the top of the hill or get killed by them. Out of breath, at last I reached the big, plain road near the big brass folding doors. After resting and looking at the animals and snakes sneaking back, I arose and went up to the brass door and gave it a very vigorous kicking, when St. Peter came out smiling and said he was glad to see me safe from the bewitching Miss Fascination. I heard the same delightful music on the inside, and could see the pure, white, mellow light over Uncle Peter's head. I told him I had done what he told me and that I now wanted to go in. He tried to persuade me to go back to where I had left my comrade, Capt. B. I told him I would not; that I was going in. Again I tried force, but he pushed me back and told me that I could not

get in for 32 or 42 years, I forgot which ; there was a 2 in it, and it was one or the other. He then closed the big brass doors, and I heard the key turn in the lock, looked up and read "White Paper" again and went down the road a piece, recognized the tree where I came up to the main road, went down there, found Capt. B. still sitting on the ledge of rocks and looking at the beautiful scenery at the foot of the mountains. Sat down by him awhile. Could see people plowing way down in the fields ; saw houses, barns, orchards, etc. After resting awhile we started to go down, when Capt. B. said he was afraid he would miss his footing and roll down the mountain. Several farmers saw us coming and got their guns and shot at us, but they did not harm us. We alighted on a barn, talked to the farmers, came down and went into their houses, and was just in the act of taking the first mouthful when I was roused by the Adjutant shaking me and saying : "Get up, Sergeant Major, we have orders to go to Vicksburg ; go and tell the captains to get ready as soon as they can."

That is my dream roughly told. The next day I had a brother soldier shot down by my side and eighteen others of the regiment were wounded.

Did the dream have anything to do but to warn me that shortly I would be in imminent danger, and that my time was not to be yet? I pondered over this dream and have often, since the war, thought over it. It was the first one I ever had that caused me to stop and think.

Yours truly,

MAJ. ELIJAH SNEEZEWEED, ESQ.

The foregoing is one of the most remarkable of dreams. It furnishes good illustrations of the manner in which previous ideas, opinions and prejudices become blended with revelation in the foreshadowing of events. But there are most certainly no oneirocritics living who could by interpretation have foretold in detail all the events typically set forth in this dream, and probably none who, after studying the general history of those things, could give the interpretation in all of its details. For some parts of it have reference to traits of character of the dreamer, and to his unexpressed thoughts, intentions and wishes; but the general import of it fully sustains our definitions of dream language. Saints, lions, tigers, girls, etc., are proved by the history of the matter to represent substantially what I have defined them as representing.

The definition in reference to the appearance of ancient saints being connected with the scenes of death is sustained; snakes also represent men and difficulties. Lions and tigers represent dangerous antagonists, either in individuals or an organized number of individuals. Girls represent evil or misfortune, whether they appear beautiful or homely. The music represented the perfect arrangements of the enemy to repel the attacks, and the persistence of the dreamer to go in through the door of death represented his determination to do his duty as a soldier, regardless of the danger; but the guardian care of kind providence resisted and turned him back when his footsteps were going toward death. And the same watchful providence gave him promise of yet many years to live, and also wisely concealed from him the precise date of his own death; thus giving him a hint to live aright and keep business in proper order at all times. Surely some persons are providentially favored, and such persons are usually favored with remarkable dreams, as Major E. S. has been.

THE END OF OUR CIVIL WAR FORSHADOWED.

To the Editor of The Dream Investigator:—
On the night before the surrender of General Lee, I dreamed I was on an eminence overlook-

ing a vast plain. The sun was just rising, and the sky was perfectly clear. In the distance I could see great bodies of troops, and they all seemed to be hastening toward the center of the plain. As they drew near I could see that they were both Union and Confederate soldiers, and they advanced from opposite directions, clad in their respective blue and gray. The entire absence of officers on either side was remarkable. I did not see a commander nor hear an order of any kind, yet the men moved with military precision, as if on review. In perfect silence they formed a great hollow square in the center of the plain, two sides gray, two sides blue. Each man then raised his musket or rifle, some with bayonets attached, as far as his arm would reach above his head, pointing to the sky. They stood in this way like statues for the space of a minute. Then the raised weapons began to flicker like slender flames of red, white and blue fire, they rose out of the hands that held them, and, uniting in the air above the armies, and over the center of the square, they formed the stars and stripes of the national flag. I regarded this beautiful and curious sight for some moments, until the flag seemed to lose itself in the sky. When I again looked down at the plain the sol-

diers were all gone, and the sun was shining down on a great field of ripening wheat.

I related my dream in the morning, and was laughed at by the whole family, of course, with the exception of a Scotch maid-servant, who called it a "cannie dream," and declared "it meant something." Two days afterward, we received news of the surrender of the Confederate forces to Gen. Grant.

Grinnell, Iowa.

MRS. M. H. A.

Every reader who is familiar with the history of the ending of our civil war and our return to peace and prosperity will readily perceive a beautiful typical illustration of it in the foregoing dream. In accordance with my definition of dream language, the contemplation of the subject was represented by a vast plain as viewed by one standing upon an eminence. The ending of the trouble is aptly set forth by the rising morning sun, which disperses the night. The blue and the gray united in pointing their weapons heavenward, and the flickering flames of the strife was changed to the beautiful stars and stripes of our national flag. The shining sun and fields of ripening grain indicated a return to peace, prosperity and a happy condition.

PRESIDENT LINCOLN'S LAST DREAM.

Professor Proctor, of astronomical fame, relates how the martyred President Lincoln, at the last cabinet meeting which he had, said to those around him with a very solemn face: "Gentlemen, something very extraordinary is going to happen and that very soon." The Attorney General observed: "Something good, sir, I hope," when the President answered: "I don't know; but it will happen, and shortly, too." The Attorney General asked: "Have you received any information, sir, not yet disclosed to us?" "No," answered the President, "but I have had a dream, and I have now had the same dream three times—once on the night preceeding Bull Run, once on the evening before another battle, and this last night." "Might one ask the nature of this dream, sir?" said the Attorney General. Mr. Lincoln, who sat with his chin on his breast, replied: "Well, I am on a great, broad, rolling river, and I am in a boat and I drift and I drift—but this is not business, gentlemen (as Secretary Stanton entered), let us proceed to business." President Lincoln was shot down by Booth the same night.

We much regret the entrance of the secretary, and interruption of Mr. Lincoln before he

had finished the narration of his dream, for that portion of it which is given and the tragical event which followed so soon after, leads us to infer that the dream was one containing startling and important points. President Lincoln, like Nebuchadnezzar and others who appear prominently in connection with the great events of the world's history, had been convinced by personal experience of the prophetic truthfulness of dreams, and the vivid impressions which he received impelled him to make remarks of them regardless of popular prejudice against such belief.

REMARKS OF MR. P., OF MAINE.

JAMES MONROE, *Dear Sir*:—I am an old dreamer, and fully believe in them when clear. Have dreamed hundreds of very peculiar things right to the point; was a somnambulist when a boy; could see in the darkest room as in midday, and awake to find myself in the dark and find my way back to bed as best I could. From '52 to '63 I played quite a hand in politics; dreamed out results ahead correctly. Was connected with the Maine Legislature in '54 and '55, '57 and '58; then found that I had served just 365 days in the Hall of Representatives. I was backed by the Hon. Wm. Pitt Fessenden, who died

Sept. 8, 1869. I published *Legislative Register* in '55 and '57, and was the only person who ever made money by doing it. In those days Blaine and I had many a social chat together. In 1857 his future course was foreshadowed to me, which he has carried out. He is the best representative of modern republicanism the party has, and I believe got more votes than any other known politician of his party could get. Though I circulated the paper in the Legislature of 1855 for signatures to form the Republican party of the State, which was done February 22, 1855, in Winthrop Hall, Augusta, Maine, years ago I saw the party drift and got out from under.

Last winter I predicted Cleveland's election if nominated; was glad Blaine was up to whip their best man. Though the result was so close, I had predicted C.'s election and was rejoiced thereat.

I have studied phenomena all my life, but have no interest in novels or fiction.

My idea is that all the Lords, Gods and Jehovahs of olden time were only spirits, who communicated through those who were mediums, or professed to be; and the highest worship is of humanity to humanity. Jesus, Thomas Paine, Abraham Lincoln and Robert G. Ingersoll, are

venerated for their wise doings, saying nothing of hundreds of mediums for good, like the late J. R. Newton and others.

Your dreamers, politically, regarding the late election, hit the nail on the head as results proved.

With best wishes for the success of the DREAM INVESTIGATOR I am, truly, etc.

P.

THE ASSASSINATION OF GARFIELD FORE-
SHADOWED.

From the Taunton (Mass.) Gazette of 1881.

The Rev. D. P. Lindsley, of New York, writes to a friend in this city the following curious incident, which occurred in his house a few weeks since: "Mrs. Lindsley, who died on the 12th inst., had a singular premonition of the assassination of the President. I was watching by the bedside about three days before this sad occurrence, when she suddenly awakened from an apparent sleep, and exclaimed, excitedly, 'President Garfield is shot!' 'No,' I replied, 'I guess you were thinking of President Lincoln.' When her sister took my place at the bedside she repeated the matter to her with additional circumstances. She said she was with the President when he was shot, and said to the ladies

who were there: 'He will die, will he not?' They replied, 'Oh, no; he will get well.'" When the report of the attempted assassination arrived and was told in the sick room, she replied: 'I knew it three days ago,' and repeated her previous statement. The circumstances can be relied upon as strictly true, and it gave me considerable hope from the first that our beloved President would survive the shock, and be completely restored to health and soundness. As to the philosophy of the matter, I have nothing to say. I do not see how an occurrence can be seen in a vision before it happens, but there is abundant evidence that such is sometimes the case, and to deny it is to deny the fundamental principle and ground of all prophecy."

The reverend gentleman named in the foregoing, not knowing that in dreams and visions ladies or women signified evil, and that words were generally irrelevant in such cases, and only signified action in the matter, therefore he was misled to believe that President Garfield would recover.

DREAM OF R. D. GOODWIN, M. D.

ST. LOUIS, MO., Dec. 9, 1884.

Editor Dream Investigator:—Being an investigator of dreams, visions, etc., of long years

experience, and having many convincing proofs given myself of the truth in this and other directions, I feel it a duty I owe others to add my testimony in aid of your very laudable efforts. Yes, I have dreamed many *dreams* and seen many *visions* which have been fulfilled to the letter — as warning before sickness, death, troubles, and of many clouds and bright sunshine—during my long and eventful life, some of which have been in print.

The ancient “Rosicrucians” upheld the truthfulness of such from their own knowledge of facts, and a part of their occult sciences. Yes, we get in dreams what cannot always be given us in waking moments, or when the brain is more acted upon by daily cares of life. Rosicrucians of the present day still know further upon this subject, and how to induce such modes of information as coming from spirit intelligence. We know how to construct the telegraph, telephone, etc., between the living *seen* and *unseen*.

The following is one of a number of dreams recorded, which I send you for interpretation. I have cut it short, but I think you will understand it.

Yours truly,

R. D. GOODWIN, M. D.,

G. H. P. of R's.

About five o'clock A. M., January 25th, 1868, I dreamed that I was president of a large school, each class of which was represented by colored flags. The first five classes were blue, then two red, three green, two yellow and one white, making in all thirteen classes. After I had called up, reviewed and dismissed them, I walked out into a wide and spacious hall, when two young gentlemen rushed past me; one was dressed in a large gray overcoat and black silk hat; the other (younger), was dressed in black, with a high-crowned green velvet cap. He had on a pair of skates, having some ice and mud upon them, which he commenced rubbing off on the red and black hall carpet, while they waited for the street cars to take them to the skating pond. Whilst looking at them an old lady passed. She wore a dark-colored (rather shabby) dress; her bonnet was old-style—the long crown—which hung down on her left side, nearly touched her shoulder; it was made of brown-colored glazed cotton padding. She looked careworn and sad. She advanced and raised a window to get the fresh air, when a woman, apparently a servant of the house, followed, and asked if she was on speaking terms with Mr. — and Mrs. — (I could not understand the name). She shook her head, and replied, "No."

Seeing that she could not get the window to remain up, I took a screw driver from my pocket and put in a screw nail. Then turning away from them I saw an old man advance towards me; he was very tall, thin and haggard looking. He said he was sick, so I showed him into a small room to the right of the hall, where he lay down on a shelf. I asked him what was the matter with him. He told me he had been badly treated by Gen. Grant. At this a number of other gentlemen came into the hall, (it was in the White House), one of them stepped forward and questioned the sick man, after which he came out and said, "that man is a liar, imposter, deceiver," etc. I was then on my way down a flight of stone steps into the street. I replied: "Well, Gen. Grant will soon be here and he will have a chance to acquit himself with honor." The sick man's name was Abraham Lincoln. I crossed the street at an angle from the White House Hall, where I was going to take charge of a funeral. On my ascending the steps in front of this mansion I saw many men there, and on planting my foot upon the first step a black snake sprang up to bite me, when I kicked it from me but did not stop to kill it. I then saw the black velvet coffin trimmed with silver lace, advancing to the door, being carried upon

men's shoulders, under charge of Gen. Grant. I rushed up, feeling very indignant at what I considered a usurpation of my rights. I stopped the coffin on the spot, and putting my hand on Grant's shoulder, said: "I beg your pardon, sir; I believe as I am undertaker I have command here." The General, seeming somewhat embarrassed, replied: "Oh, I thought you were not coming." I answered: "I believe I am in time." The corpse in the coffin was that of Andrew Johnson. I awoke——

The dream of Dr. Goodwin described in the foregoing contains some remarkable points, which are good for our instruction in the language of dreams. The dream evidently had reference to the political history of our country, extending from the time just previous to the dream to several years later.

In accordance with our rules, the character, mental associations and predilections of the dreamer controls the form of the illustration. The truth of this rule is apparent in all dreams or visions, either ancient or modern, consequently a dream relating to political matters generally betrays the political preferences of the dreamer; therefore we infer from the dream, as well as from the remarks of the doctor, that his political preferences were in favor of the Democratic party. Al-

though the dream had some reference to the success or defeat of individuals, it had more especial reference to the success or defeat of parties.

The thirteen school classes reviewed in the dream had reference to the thirteen original states of the Union, and it appears singular that only the original thirteen should appear in the dream at a time when there were more than thirty belonging to our Union. The colored flags had reference to certain peculiarities of the original thirteen states in reference to the triumph of political parties. We are not prepared with historical data sufficiently to enable us to locate with certainty the various colors of the flags seen in this dream, but would suggest the idea that the five blue flags represented the five free original states which were loyal to the Republican party in the presidential election, namely: Massachusetts, Rhode Island, Connecticut, New York and Pennsylvania. The two red flags represented the two original slave states which did not secede, namely: Delaware and Maryland. The three green flags represented the three original slave states which were for a time out of the Union, namely: North Carolina, South Carolina and Georgia. The two yellow flags represented two original states which were not wholly on one side or the other in regard to

secession or the presidential election. Virginia in regard to secession, and New Hampshire in regard to the election. New Jersey alone of the original thirteen, remained loyal to the Democratic party, therefore she was represented by a white flag to a Democratic dreamer.

The dreamer being a Democrat, and his party then having been recently defeated in the defeat of Seymour, the burden of his mind was the question: What is the political future of our country? And the dream was the answer to those thoughts, giving a vague outline of the political future until a change of administration should occur. All the details of the dream undoubtedly have their symbolic counterpart in subsequent political history, but we would not attempt to give more than its general signification.

In the first place we should refer to the rules which apply to this case, namely: Individuals and names are generally not literal, but typical of other persons. Defeat is represented by sick persons, and also by old and feeble persons. Tall men represent men distinguished for ability. Words spoken signify action in the matter which is the subject of the dream, and they seldom signify more. The feeble old lady, shabbily dressed, and funeral proceedings, clearly

had reference to party defeat, perhaps to more than one defeat.

General Grant's appearance so conspicuously in the dream was caused by the dreamer's previous mental associations in reference to the administration of Gen. Grant and his re-election, and had no reference to the General's connection with private speculations in later years. The source of dream inspiration, when dealing with national affairs, does not step aside to note the private acts of individuals.

THE PRESIDENTIAL ELECTION — CLEVELAND
AHEAD.

From the *Dream Investigator* of October, 1884.

At this writing (September 20, 1884), we have but a small portion of what we expect from the political dreamers in regard to the present presidential campaign, but so far as reports of dreams and visions are in, Grover Cleveland is ahead, as appears from the following:

1st. In the month of September, and year 1880, a certain gentleman (a Republican), residing in the state of Kansas, while prostrated with fever upon his bed, fell into a visionary state, in which he saw many spirits, and still retaining his consciousness, he mentally asked that he might see the result of the political campaign

which was then agitating the country. And in answer to his mental request he was shown a round ring, and a man of good appearance advanced to the ring and took a seat. Soon after the man moved to the left and another took his place. Next after that the ring took the form of the letter "D." Now it appears that Garfield and Arthur have fulfilled the first part of the dream, and the change of the ring to the form of the letter "D" is suggestive of the success of the Democratic party.

The foregoing vision was written and sent to us nearly four years ago.

2d. A certain man (also a republican), residing in the state of Tennessee, recently dreamed that he was at a political meeting, and those present were all Republicans, and all appeared very happy and jubilant. But soon after they were less jubilant, and negroes appeared in their midst and their unhappiness increased, and so did the number of negroes, until they raised a great riot and broke up in confusion.

Negroes, we have defined as representing scoundrels, error, ignorance, misfortune and death, and in this case I judge they represent the misfortunes about to overtake the Republican party.

And the change from a jubilant mood to one of sadness, riot and confusion also points to the defeat of that party. And yet my judgment, based upon the general situation of political affairs, gathered from the news of the day, has, up to a late date, been the reverse of that deduced from the foregoing dreams.

3d. A gentleman (Republican), residing in Chicago, dreamed that there were two piles of ice. It was said that one pile was Democratic ice and the other was Republican ice. The Democratic ice was in the shade, but the Republican ice was exposed to the sun and was melting and dripping. A Republican said: "We put up ice for the summer heat, they against it." Many other scenes followed, but none indicated decided results, unless the melting of the ice indicated the result.

STILL POINTING TOWARD GROVER CLEVELAND.

From the Little Rock (Arkansas) Gazette.

4th. The reading of Jessup's dream in last Sunday's Gazette, called to my mind a singular prophecy made by an eccentric old man named Taylor, in January, 1865. Taylor then lived near Brownsville, Tenn., and Mr. Joe Biggs, James Hooker and myself, then in the confederate army, took refuge in his house from a snow

storm then prevailing. The old gentleman was a pronounced union man, and was tolerated by his neighbors on account of his eccentricity, and they said, "the old man is crazy."

He met us at the door and at once commenced to preach and prophesy from the bible, and continued to until we left, which was about four hours. Among the many things he prophesied he said:

You are rebel soldiers and want to break up this union, but you can't do it. God has decreed that the south must live under the government of the north, and the rebellion cannot succeed. The southern armies will surrender in May or June, and Lincoln will cease to be president a short time before March 4, 1865, or a short time after, I cannot tell which. A quasi peace will be established in May or June, 1865, and the government will then be administered by the Lincoln party for about twenty years. Then a new man, almost unknown to the nation, will be taken up by the opposition party and elected president."

I refer to Biggs and Hooker, who live at or near Colliersville, Tenn., for the verification of this statement. We, too, said the old man was crazy, but the death of President Lincoln, with the surrender of the southern armies, were so

fully in accordance with the prophecy of Mr. Taylor that we were forced to believe that the old man had method in his madness.—*W. J. Duval.*

THE POLITICAL DREAMS OF C. A. DILG, DEC.
27th, 1883.

[Unimportant Matter Omitted.]

To the Editor of Dream Investigator:

“CHANGE. The public square is turned into large interior of some exposition building. Find myself on gallery and see a fine looking pugilist with boxing gloves on his hands standing in position on angle or corner of gallery-way. See pile of boxing gloves lie to left of him as if for sale. His appearance becoming repulsive to my mind I evade him. Walking further on find the old lieutenant-colonel of my regiment seated on floor of gallery; he is a cripple, having both of his legs missing. Converse with him. He, too, is of the opinion that the Democrats ought not to rule this nation. Differing with him, we part company soon after.

“CHANGE. Now find myself in some by-streets surrounded by old barns and stables and other such kinds of buildings. See also some negro log-huts. Am on open piece of ground, as seems, for to left of me see another open piece

of ground surrounded by a rail fence. Seems as if exciting times were agitating the minds of the people. Just then see a man in open field to left of me jump over fences in wild frenzy. See him also tear a rail from fence and swinging the same over his head, exclaim in wild anger: "Cleveland's election is a fraud and calculated to work mischief; his election meant free trade, etc.; that he and all the soldiers were against him." Now while he is still wild with mad frenzy, find myself just opposite the negro huts. Now see some ragged but sullen negroes with whom I am conversing with the intention of allaying their apparent fears. Just then the door of the cabin in front of me is thrown open with great force and negroes in great numbers come rushing out, jumping and yelling as if possessed of some fit of madness. See them tear open the front of their shirts; see their naked black breasts. They act as if in great agony, tearing their hair, etc. Hear them yell: "Cleveland means free trade; we can't afford it; we are poor; we will again become slaves; we will not allow it; we will fight and die first." The scene was painful indeed, but I keep cool, and tried hard to explain matters to them, but fail.

"CHANGE. In some open building, an annex to the main building seen before. See large

raised platform, which is made of *new pine planks*, on which, in center around stand of some kind, I see high officials standing. All seem in great agitation and excitement, as if expecting some dread event. The leading man at desk upon this steps up and in a clear, loud voice, says: "Now let the 69th Ohio come forward if he be the brave man we think him." A silence follows which is but momentary; all eyes are turned to the west end of the walls of the building (which is also composed of new pine planks) to see the man about to take charge of the speaker's stand. Just then am amazed to find that my friend (mentioned further up) comes from out the center of the west end of wall, and, stepping boldly up to speaker's stand, exclaims: "If the 69th Ohio cannot, none else can." All breathe more freely at his words, and all fear seems to disappear.

"Now, what do you make of this dream? In this connection I would state that during the exciting times prior to the official declaring of New York's vote, and while still all was confusion, I had the following dream (recorded Nov. 6th and 7th; this is a true copy, *verbatim*):

"Vision in morning is: Try to get result of presidential election, as do many others. Some Democrat is speaking to negro, who tells him

(yet it appears as if he were telling this to me), "The Democrats have it, sure." The negro down-hearted after this. Next see him seated on sidewalk with both legs off below the knee. We advance closer and observe that the negro is dead. He has an army suit on. While examining him his rear is exposed, whilst his blouse is soiled as if from running sores of corruption. His sight disgusts me."

CHAS. A. DILG.

The foregoing dream occurred before the result of the late presidential election was known, and had reference to events connected with and following the results of said election.

The dreamer had undoubtedly been reflecting upon the coming changes, when he had a forecast of the matter typically presented to his mind, and in accordance with the rule, typical revelations are clothed with the most familiar associations of the mind of the dreamer; and it appears that the dreamer had been a soldier, and was therefore most impressed with scenes connected with the army, and nothing could more aptly typify the action of the great political parties than the movement of armies and the scenes connected therewith.

The dream is quite lengthy, and undoubtedly has reference to various matters connected

with a change of party administration. In fact, some of those matters are quite clearly set forth. Cripples, and crippled negroes and dead negroes all point to defeat; and although the words and expressions are mostly irrelevant, yet the general drift of it, and the apparent relation of the parties, indicate defeat to the ruling party and a change of party administration. The exposure of the body of the dead negro undoubtedly had reference to discoveries of corrupt practices in the defeated and outgoing administration.

POLITICAL DREAMS OF VARIOUS PERSONS.

3. After the election, and before the result was known in the case of Cleveland and Blaine, who represent the two great political parties of our country, a certain Mr. B., a Republican undertaker, prefaced and narrated a fresh dream experience to the writer as follows: "Being a candidate for coroner, my poor stomach was necessarily abused by the vile stuff of which I was obliged to partake with my friends, and when I slept it caused me to dream that there was a great funeral on hand and many societies and orders were present, and it suddenly occurred to me in the dream that I had forgotten to order the carriages, and I felt dreadfully mortified that I had made such a blunder in failing to perform my duty as an undertaker."

Although the result of the election was then unknown, we remarked to the dreamer that the funeral had reference to his political party. It was not a gorged stomach dream, but a true foreshadowing of the political funeral of his party. This was a fit illustration of defeat, and in accordance with the rule, that the most familiar objects and associations of the mind are presented to represent the fact revealed. The ill-feeling experienced in the dream also signified that ill luck was foreshadowed to the dreamer, and that fact has since been demonstrated by the returns of the election and the defeat of his party, although *he* was re-elected to the office of coroner.

4. During the latter part of the Blaine and Cleveland election campaign, Mr. E., a Republican, dreamed that there had been a great flood of water in the night time, and it had washed a channel in front of his house about thirty feet deep. When he awoke (as he dreamed) and looked out upon the scene the waters had subsided.

Interpretation.—High and rapid water signifies excitement among the people, and properly represented the election campaign. Sleep represents an unconscious condition in regard to the result of the matter which it has reference to, and

darkness of night time also represents inability to perceive results. But the plain view of the scene after the night had passed, and he had awakened, fitly typified the condition of the matter after the result became known to him and the excitement had subsided.

Similar to the foregoing is the following:

5. Miss W., whose first choice for president was John P. St. John and whose second choice for the same office was James G. Blaine, dreamed just before the result of the election was known that she was walking in the bed of a stream, and there appeared to have been a flood which had just subsided. She next appeared to be in a house with her father and her mother. Her father was in bed, but her mother was up and sweeping the house.

Interpretation.—The first part of the dream, like the one preceding it, in accordance with the rules, plainly has reference to the election, and the mother, who represents misfortune or defeat, being up and active, while the father, who represents success, was quietly resting in bed, signified the active triumph of misfortune to her in her choice of parties. The mother sweeping very cutely typifies the sweeping changes of office-holders, upon a change of administration.

DREAM OF MR. G., OF TENNESSEE.

OCTOBER, 1884.

To the Editor of the Dream Investigator:—
“I had a dream the other night; yes, in fact, two of them, and I want to give them to you to meditate upon. I had been in company of Mr. R. (who is a candidate for the legislature) to speak at a political meeting in the suburbs of our city. I did not get home till one o'clock on the following morning, and after retiring and falling to sleep, I dreamed that I was crossing a high bridge over a tolerably rapid river. I was on a train, and as I peered over the side I noticed the bridge was shaky and many of the timbers were gone; in fact, only just the two pieces which the rails laid on were left in the last span of the bridge. I got over in safety and met a lady acquaintance whom I was glad to see. (I don't recollect who she was). The banks around us were green and smooth, and the train just going out of sight, when another train came in sight going the opposite direction and on a different track, but over the same perilous bridge which we had just crossed. I rose in alarm, but before I could move the new train (which was loaded with people, all men) ran onto the bridge, which was crushed beneath the weight, the hind cars

ran onto the front ones, and the roofs of all of them were crushed in, even the last car, which was on the top, had its roof crushed and its windows broken out, and there was a mingling of legs, arms and human forms in the wreck. I remember having a feeling of relief as I looked at it. I then awoke.

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

But just as the farrier ran back to his shop, two persons (old acquaintances of mine living near to father's), appeared at my side dressed in uniforms. We spoke a few words and the whole vision vanished.

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

EDITOR'S REPLY.

To make a positive prediction based upon the foregoing dreams would be a very unprofitable work, since one failure before the public would overbalance a very large number of successful predictions. And in this case the two great political parties are so evenly balanced that a prediction of the result of the election, if successful, would be regarded as only a good

guess, and not as a test of the science of foreknowledge.

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

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

Being on a high bridge or other place from which one might fall, signifies danger; but from the fact that the dreamer passed over in safety, and the other train coming on a different track from an opposite direction, I have no doubt but that he has concluded that his party would be successful in the presidential election, and that the Democratic party was typified by the train which went to destruction at the bridge. But we think such a conclusion is not clearly sustained when we consider all of the facts and surroundings of the dreamer. He was interested in the presidential election, and also in the election of his state and legislative district; especially in the latter, because the candidate was his relative and law partner, (as I chance to know). Therefore we infer that the train on which he rode had reference to the success of his party and law partner in his legislative district, and that the train representing the presidential election would probably appear upon another track, although of the same political party. We would also add that trains running in opposite directions, when the cardinal points are a distinct feature in the case (as stated in this case), may not necessarily signify opposite parties, but may represent two forms of one party, one of which is running to success and the other to defeat. Therefore the

direction from which the dreamer's train came from, as well as the safe passage over the bridge, signified success, and the direction which the other train came from, as well as its destruction at the bridge, signified defeat to the party it represented, though it might or might not be of the same party which was successful in another matter and represented by the successful train going in an opposite direction. Under the circumstances as related by the dreamer, we believe his dreams would only have reference to his own party, and consequently signified its defeat.

DREAM EXPERIENCE OF MR. T. N. B., OF N. Y.

OCTOBER, 1884.

To the Editor of the Dream Investigator:—

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

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

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

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

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

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

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

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

Birds flying represent ideas. The immense flock of crows following the mounted Indian had reference to the numerous reform ideas which are entertained by the numerous members of the Butler and anti-monopoly parties. [We will add that in some cases a flock of crows may represent people.]

Dress represents title or profession, consequently the man who came out of the barn wearing the zouave dress represented the labor organizations which united with other branches of the Butler party.

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

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

The inscription of "June 5th, 1884," pointed out by the mother, signifies defeat for him who was nominated on that day. If one had dreamed that his father had pointed to that, it would have signified success.

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

DREAM OF MR. M., OF MINNESOTA.

To the Editor of the Dream Investigator:—
I have frequently had dreams foreshadowing the result of political campaigns, in which I was engaged, and such dreams have always proved to be a reliable "omen."

A few years ago I took an active part against a candidate who was quite noted for his "machine" methods. Two weeks before election I dreamed that I was seated in a beautiful little row-boat, rowing along easily in a canal with banks two or three feet high on each side. Suddenly a large canal boat appeared behind me, and in a moment my boat was lifted to the tow-path and the large boat passed me and stopped. The name of the boat, I noticed, was "Machinist,"

which was painted in a curve on the stern, and I remember thinking in my dream what a singular name it was for a boat. Before the day of election I had read my dream aright. I concluded that the row-boat represented my own party, and the large boat the "machinist's party, and that we would be defeated. This was a correct "diagnosis," for the "machinist" won.

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

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

EDITOR'S REPLY.

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

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

We have noticed, in many political dreams recently sent in, that there appears a factory with machinery and workmen. This aptly represents

party organization and political machinery, and the workmen seen around those factories represent the political "wire-pullers."

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

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

We gave a partial definition of the cardinal points in the September number of the the *Dream Investigator*. We would not change the definition there given.

If that conclusion be correct the foregoing dreams relating to the presidential election auger ill for the republican party. [And so it proved at the election.]

CLEVELAND AND BLAINE BY MAJOR E. S.

FEB. 29th, 1885.

For the Dream Investigator:—"There was something strange that I dreamed of Blaine and Logan's nomination at Chicago, but never had any of the least importance during the whole canvass in regard to them or the republican party. But since the election I have had several that seemed to have some significance in their favor. I have also dreamed of Cleveland twice; once a month ago. He was lost in the woods, and was looking up the trees as he walked along, and seemed to be in deep thought or trouble."

INTERPRETATION.

The deep thought and troubled state of Cleveland's mind, as seen in the foregoing dream, undoubtedly had reference to his mental efforts in selecting his cabinet, for he appeared to be looking up the trees, and trees represent institutions and individuals. In this case he was probably looking for individuals to fill his cabinet.

FROM THE SAME.

2d. Last night (Feb. 28th, 1885) I dreamed that Cleveland came to my house and stayed a long time, but that he said but little, and looked sallow and dark complected, with blue eyes, but not like the photos I have seen of him. He went away, but had not been gone long when he returned and borrowed of me a *Cincinnati Commercial* that I was reading, and after some time he again returned the paper. I and another person in my dream tried to cheer him up by telling stories, and at last we got him to laugh quite heartily.

INTERPRETATION.

Cleveland came to the house of the dreamer as he typically comes to the house of every person by becoming their chief magistrate. The long time which he stayed represented the length of his official term. The good or ill appearance of Cleveland in the dream would depend upon the political standpoint of the dreamer. It is the moral quality of the man, either colored or bleached by the personal bias of the dreamer's mind, which is seen in dreams; therefore, in the dream of a Democrat Cleveland would appear very grand and noble, while in the dream of a Republican he would appear quite otherwise;

consequently we may infer from the sallow and dark appearance of Cleveland in this dream that the dreamer is not a Democrat.

In the first part of the foregoing dream Mr. Cleveland appears to represent himself in his official capacity, but further on I think he represents his party; therefore his return after going away may or may not signify his re-election, but I have no doubt it signifies success again for the Democratic party in the next presidential election. And this is not strange, since it is well known that a party in power during an election possesses immense advantages over other parties. And I would remark, by the way, that no party has made any effort to lessen the advantages which a political party in power has in the control of the elections. This is probably owing to the fact that the "ins" are unwilling to yield up the advantages which they possess, and the outs hope to become "ins" at some future time, and therefore they wish to continue the corrupt practices indefinitely. But the people should learn to organize their power and compel the reform of many enormous abuses which have sprung up in our government.

Speaking in dreams signifies action; therefore Cleveland saying little, signified that there will be little change in the policy of the government.

FROM THE SAME.

3d. A few months ago I dreamed that a man by the name of Phile came up the street, going east, and he bore a transparency with the pictures of all the presidents, George Washington in the middle, and the others all around the edges, and tassels hanging all around the whole. The man was followed by quite a crowd, and he stopped in the center of the amphitheater and stood his transparency in front of and only a few feet from James G. Blaine, who was sitting in a large arm chair. Everybody looked first at the large picture of Washington, and then one man said: "Mr. Blaine looked like Washington," and the whole people agreed that he did. There was then a silence of a few minutes, when some man in the audience rose and said he could see a little difference between Blaine and Washington; that Blaine had a wart on his nose and Washington had not. I was behind Mr. Blaine's chair and did not verify this, but I thought it was a very small defect. Mr. Blaine arose and started eastward up the street, and soldiers, citizens and everybody but a very few followed, and the man with the pictures was behind Mr. Blaine as they marched off.

INTERPRETATION.

The *name* of the man who was carrying the transparency was probably irrelevant to the case, and had no signification. It probably originated in some previous associations of the mind; but the person represented the Republican press and party politicians who were trying to place James G. Blaine in the list of presidents of the United States. The great crowd represented the party as a whole. Dream revelations have reference to events in the future, but in reference to a subject, the events of which belong to both the past and future, all are represented together, and some of the preceding dream may have reference to the action previously taken by the party to place Mr. Blaine in the list of presidents. But if it has any reference to past events the future of the same subject would not be left out, and I think it clearly shows that Mr. Blaine will never be made a president of the United States.

The chair which he was seen to occupy was not the presidential chair, but merely represented him in a position waiting for his party to make him president. The man who stated that Blaine had a wart on his nose represented a portion of the Republican party who have, or will, oppose Blaine; and Blaine rising up and starting *east-*

ward represents a time when he will have abandoned all hope of ever being elected president of the United States. The direction in which he was seen going, if there was nothing more, signified defeat. Mr. Blaine sitting in the chair as central figure of the crowd, may represent the present aspect of affairs in the republican party, but before 1888 the man who discovered the wart will make his appearance, and Mr. Blaine will probably not be nominated, and if nominated certainly not elected. — *Dream Investigator of April, 1885.*

GEN. GRANT'S DREAM.

NEW YORK, April 4, 1885.

Both Drs. Douglas and Shradly were by his bedside when Gen. Grant woke. The dream he related to them was this: He thought he was off traveling somewhere and had but a single satchel. He thought he was very poor, only half dressed, and without money. This worried him a good deal, although, as he said, "I thought to myself that I ought to be used to it by this time." He felt himself altogether in a bad predicament, without money and without friends. He came to a fence, and got over it very awkwardly, there being a stile on one side only. When he got over he found that he had left the satchel on the

other side and that he could not get it unless he paid duty on every step of the stile as he went back. Then he thought he would go home and borrow the money from Mrs. Grant. He found that she had only \$17, and that was not enough, and then he was very glad to wake up. The general said his sensations during the dream were very real, and that he had been much troubled with the annoying adventures which had happened to him. He could not explain what had led him to this train of thought."—*Boston Herald.*

EDITOR'S REMARKS.

Dreams experienced by one while suffering from illness are generally nothing more than the insane fancies of the unguided mind, as set forth in Vol. 1., page 11, of the *Dream Investigator*, but to this general rule I have known exceptions in which patients had vivid prophetic dreams but a few hours before death, after having suffered for many days or weeks from the disease of which they died. And this dream of General Grant's is one of the exceptions. Dreams that appear vivid and real, as this one did, are invariably prophetic, and such a dream, received by one while suffering from severe illness, would undoubtedly have reference to the progress and termination of that illness. -The journey, satchel,

fence, efforts and insurmountable difficulties which appear in Gen. Grant's dream, are typical illustrations of the progress and termination of his illness. The progress of the dream abounds in difficulties and ends in difficulties without relief; therefore we should predict a fatal termination of the case.

In symbolic dreams, an event or situation which runs through a greater or less duration of time, whether it be a business undertaking, business difficulties, one's whole period of life, or a period in which one suffers from disease, may be represented by seeming to be on a journey; therefore Gen. Grant's dream of being on a journey has reference to the period of his disease. His seeming to be poor and unprotected by clothing has reference to the insufficiency of the remedies which are made use of in his case. The satchel which he carried represented his hope of recovery, up to a certain stage of the case, and the fence represented the line or point where hope was abandoned, and the satchel, which represented his hope, was left behind. His efforts to recover the satchel probably represented the present efforts (April, 1885) to re-establish a hope of recovery; but the dream promises nothing favorable in the case.

The foregoing was published in the *Dream Investigator* of May, 1885, and Gen. Grant died July 23d following.

ETERNAL JUSTICE.

BY CHARLES MACKAY.

The man is thought a knave or fool,
Or bigot, plotting crime,
Who, for the advancement of his kind,
Is wiser than his time.
For him the hemlock shall distill;
For him the axe be bared,
For him the gibbet shall be built;
For him the stake prepared:
Him shall the scorn and wrath of men
Pursue with deadly aim;
And malice, envy, spite and lies,
Shall desecrate his name.
But truth shall conquer at the last,
For round and round we run,
And ever the right comes uppermost,
And ever is justice done.

Pace through thy cell, old Socrates,
Cheerily to and fro;
Trust to the impulse of thy soul
And let the poison flow.
They may scatter to earth the lamp of clay
That holds a light divine,
But they cannot quench the fire of thought
By any such deadly wine:

They cannot blot thy spoken words
- From the memory of man.
By all the poison ever was brewed
Since time its course began.
To-day abhorred, to-morrow adored,
So round and round we run,
And ever the truth comes uppermost,
And ever is justice done.

Plod in thy cave, gray Anchorite;
Be wiser than thy peers;
Augment the range of human power,
And trust to coming years.
They may call thee wizard, and monk accursed,
And load thee with dispraise;
Thou wert born five hundred years to soon
For the comfort of thy days.
But not to soon for human kind:
Time hath reward in store;
And the demons of our sires become
The saints that we adore.
The blind can see, the slave is lord;
So round and round we run;
And ever the wrong is proved to be wrong,
And ever is justice done.

Keep, Galileo, to thy thought,
And nerve thy soul to bear.
They may gloat o'er the senseless words they write;
From the pangs of thy despair;
They may veil their eyes, but they cannot hide
The sun's meridian glow;
The heel of a priest may tread thee down,
And a tyrant work thee woe;

But never a truth has been destroyed;
They may curse it and call it crime;
Pervert and betray, or slander and slay
Its teachers for a time,
But the sunshine aye shall light the sky,
As round and round we run;
And the truth shall ever come uppermost,
And justice shall be done.

And live there now such men as these—
With thoughts like the great of old?
Many have died in their misery,
And left their thought untold;
And many live, and are ranked as mad,
And placed in the cold world's ban,
For sending their bright, far-seeing souls
Three centuries in the van.
They toil in penury and grief,
Unknown, if not maligned;
Forlorn, forlorn, bearing the scorn
Of the meanest of mankind.
But yet the world goes round and round,
And the genial seasons run,
And ever the truth comes uppermost,
And ever justice is done.

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