

**ON DREAMS IN THE
MENTAL AND
MORAL ASPECTS**

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On dreams in the mental and moral aspects by John Sheppard

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JOHN SHEPPARD

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MENTAL AND
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ON DREAMS,
IN THEIR
MENTAL AND MORAL ASPECTS,

AS AFFORDING AUXILIARY ARGUMENTS
FOR THE EXISTENCE OF SPIRIT,
FOR A "SEPARATE STATE,"
AND FOR A PARTICULAR PROVIDENCE.

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BY JOHN SHEPPARD,
AUTHOR OF THOUGHTS ON DEVOTION, &c. &c.

οὐδὲ γὰρ ὄψεαι ἄφρονε ἕσται ἡ ψυχὴ ἐνταῦθα τοῦ σώματος
σώματος διχὰ γένετας, ἀλλὰ πάντα πέτεσθαι. ἌΝΝ οὐκ
ἀκρατος καὶ καθαρὸς ὁ νοῦς ἐκέρθη, τότε καὶ φρονιμώτατος
εἰς αὐτὸν εἶται.—*Cyrus, πρὸς Σκουρὸν.*

"De tels faits, dont l'univers est tout plein, embarrassent
plus les esprits forts qu'ils ne le témoignent."—*Bayle, Dict.
Histor. Majus, Note D. Maldonat, G.*

LONDON:
JACKSON AND WALFORD,
ST. PAUL'S CHURCH YARD.
1847.

TO THE REVEREND
JOHN STUART HIPPISELY HORNER,
PRESIDENT OF THE
FROME SCIENTIFIC AND LITERARY INSTITUTION,
These Essays,
FOUNDED ON LECTURES THERE DELIVERED
IN MDCCLXV, AND MDCCLXVI,
ARE RESPECTFULLY INSCRIBED.

1773

PREFACE.

THESE Essays will be found to contain so unusually large a share of citations, that the writer may be regarded by some rather as a compiler of materials, than as presenting thoughts of his own.

It will be found, however, that—excepting a very few passages introduced as slightly illustrative, or ornamental—the citations consist of facts and authorities. Had these been omitted, any opinions advanced could have had but small weight or worth. Narratives of facts demand space: inferences

from them may be nought the less conclusive or probable for being expressed with brevity.

The writer has scarcely anything to offer from his own *experience* as to dreams ; and this may appear, at first view, a great disqualification for treating of them ; yet perhaps, on second thoughts, it will be deemed in one respect advantageous ; as promising, in some degree, more unbiassed thoughts, than as though he had himself received extraordinary impressions through this medium, which might have too much influenced his judgment on the whole subject.

These Essays are the substance of lectures given at a literary institution ; since enlarged, and considerably modified in form. The request of respected hearers encouraged their being prepared for the press ; not without a sense of their imperfections, which in the revision and remodelling was much deepened. Hesitation has been at length overruled by considering, that even if the

inferences should appear weak or inconclusive, at least the facts collected are worthy to be thus placed in a combined view and arrangement, and to be examined by those who may argue from them more forcibly and justly. The utility of studying these phenomena,—for which, at the beginning of the following Essays, the judgment of Dugald Stewart is adduced,—might be further advocated from the opinion of Lord Bacon, who, in several hints, recommends such an inquiry.¹ To the instances which follow, very many might of course have been added, and some of them more curious than any which are here offered; but part of those are anonymous, or of doubtful authority; and others too marvellous, too seemingly artificial, to be entirely credible. There is none which I should be more inclined to insert than the dream of the Elector Frederic of Saxony, which “in substance (writes Dr.

¹ In his work, “*De Augmentis Scientiarum*,” (referred to in Stewart’s *Elements*, vol. i. pp. 11, 12.) See Bacon’s *Works*, vol. vi. pp. 6, 130, 133; Dr. Shaw’s translation.

Merle d'Aubigné) is unquestionably authentic, though circumstances may have been added."¹ It is, indeed, so far attested, that one cannot wholly discredit it; but yet so expertly and consistently complete in its allegorical adapt-
edness, that one cannot but suspect it to be (as D'Aubigné himself intimates) a sort of enlarged or embellished version. Romanists, no doubt, would represent it as an "invention of the enemy;" that is, either of the party called by them heretical, or more probably of the great "enemy" by whom they assert Luther and that party to have been themselves impelled.

An intelligent writer² has thought fit to state, in regard to dreams which have been viewed as "supernatural,"—"of course, we can only conclude that we are ignorant of the natural principle concerned:" he then relates

¹ See his *History of the Reformation*, (Beveridge's transl.) vol. i. pp. 200—202.

² In *Chambers's Edinb. Journal*, 1844.