

eral Alumni Association, there be formed at central points, local organizations, for the purpose of renewing good old college days, furthering the interests of Alma Mater and of assisting the recent graduates, the members may find it of personal benefit. In the Western cities, are found numerous local alumni organizations which do a great deal for the advancement of their college. In some cases, the local associations are entrusted with the supervision of examinations for admission at points distant from the college. Some of the sister College Alumni hold informal banquets three times a year, all of which necessarily tends to promote the welfare of the institution represented.

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WHY DO WE DREAM?

The old definition of man as composed of "body, soul, and clothes," might well be supplemented by adding "and dreams." The latter have played a significant part in the history of human society. It may be open to doubt indeed, whether the "face" of history would be altered if "Cleopatra's nose had been shorter," but none can deny that if the race had dreamed differently, its life must have been different. Witness the fact, that among pre-historic peoples and even subsequently, all actions of grave import, expeditions for war or peace, the founding of cities, choice of rulers, marriage, etc., all were incited and guided by the revelation of dream-states. Waitz, Vogt, Tylor, Lubbock, Spencer, and others have made these things familiar. Again, it is evident that among the Hebrews truth in all forms came almost exclusively by dreams; and men prophesied because the heavens had been opened and visions showered upon the unconscious soul. So that, were we seeking for a paradox (the stock in trade of some writers), we could affirm with as much truthfulness that civilization is measured by the character of its dreams, as by the "amount of soap" it uses, the "time of retirement," or the "bulk of sulphuric acid" employed.

The significance of dream-consciousness has been appreciated in a measure by the poet: for example, Byron, who sings:—

"Our life is twofold,
Sleep hath its own world,
And a wide realm of wild reality,
And dreams in their development have breath,
And tears, and tortures, and the touch of joy;
They leave a weight upon our waking thoughts,
They take a weight from off our waking toils,
They do divide our being; they become
A portion of ourselves as of our time,
And look like heralds of eternity."

Compare the beautiful picture which the psychological poet, Shakespeare, has drawn by the hand of Mercutio, in *Romeo and Juliet*, Act I. Scene IV:—

"She is the fairies' mid-wife—Drawn with a team of little atomies—Sometimes she gallops o'er a courtier's nose, And then dreams he of smelling out a suit, And sometimes comes she with a tithe-pig's tail Tickling a parson's nose as he lies asleep, Then dreams he of another benefice: Sometimes she driveth over a soldier's neck, And then dreams he of cutting foreign throats, Of breaches, ambuscades, Spanish blades, Of healths five fathoms deep" etc.

Moreover the strange and interesting phenomena of hypnotism have given a fresh significance to the study of sleep and its children—dreams. The natural approach to the understanding of the states of hypnosis lies in the physical and psychical conditions of sleep and dream-life. For doubtless, a direct line of continuity can be traced from ordinary waking consciousness, through sleep and dreams to the phenomena of hypnotism, genius, artistic and poetic exaltation, insanity, etc. Thus Kænt affirms, that the "madman is only the dreamer awake," and Pope's "Great wits to madness near allied" is familiar.

If we were to make a study of our dreams or in default of that, accept the statement of De Quincey;—"The machinery for dreaming planted in the human brain was not planted for nothing"—the question, why do we dream, urges itself upon one. What is the meaning of all the wierd, ghostly, gay and purple colorings which our dreams cast over our experiences? Are they merely the play of forces, unconsciously rambling