

a sort of transcendental existence. Baron Du Prel is of opinion that we always dream when asleep, and that the deeper the sleep the more real the dream, though how he arrives at that conclusion is not clear, because it is allowed that people only recollect what may be called "waking dreams." "What we forget is not obliterated as an idea, but remains in the transcendental consciousness; what we remember is not newly produced as an idea, but only emerges in the semi-consciousness." This seems vague, but so is the whole subject. The Baron strongly advocates the monistic doctrine of the soul, and makes use of such terms as the bi-unity of man, and his Janus-aspect. He is not quite contented with the doctrine of evolution or the hypothesis of Darwin; nor is he satisfied with the common opinions about spiritualism and such like. His accounts of the powers and perceptions, the properties and processes of somnambulism are wonderful enough; but they hardly carry conviction, though gathered from what appears to be an extensive literature upon the subject. He seems to say that a physician has only to put a patient into a magnetic sleep, or bring him under the influence of a clairvoyant, and he will be infallibly told what is the matter, and how to proceed towards the cure. This would be a distinct advance in medical science if it be quite accurate and practicable. The author does but touch on the fringe of religion in the consideration of this subject, and perhaps this is well, especially when he tells us, for instance, that it was with evident reference to somnambulism it is said in the Gospel, "And if they drink any deadly thing it shall not hurt them." With regard to miracles we can better agree with his opinion, which is that what is a miracle from the standpoint of one half of the world can belong to law from the standpoint of the universe.

As an addition to the science of psychology this work may be interesting; but from the Christian point of view it is disappointing, although the author claims that in applying ourselves diligently to self-cognition we shall best revive the demand for metaphysics, without which no religion, no philosophy, no true art is thinkable.

*The New Eve* (3), by Mr. Randolph, has been sent to us. It is called a "study in recent evolution;" but the reason for that seems slender enough. Possibly the new phase of evolution is dependent upon such opinions as these which we find here—"the professor of religion is as often as not incapable of argument"—"by flying in the face of all reasonableness, the teachers of religion too often destroy