THE DAILY ING TELEGRAPH-PHILADELPHIA, TUESDAY, APRIL 20, 1869.

LITERATURE.

6

REVIEW OF NEW BOOKS.

BREAKING A BUTTERFLY; OR, BLANCHE EL-LERSLIE'S ENDING. By the author of "Guy Livingstone," etc. Published by J. B. Lippin-40tt & Co.

The tastes of the author of this work are highly aristocratic, and his models are always taken from the upper circles of English society, or rather he attempts to describe such society; but whether his sketches of character are always from life is another matter. In spite of the rather supercilious air of snobbishness whichpervades his novels, the author of "Guy Livingstone" is a graphic writer, and his stories are full of interest. "Breaking a Butterfly" is in many respects the best of the author's works. A gay, trivolons woman of society comes to grief at the hands of an aristocratic brute of a husband, and her fate renders the rather odd title appropriate. The plot is well managed, one or two of the characters are decidedly original, and much of the story is written with real power.

Turner Brothers & Co. and Porter & Coates send us cheap paper cover editions of the same sovel, published by Harper & Brothers.

-From J. B. Lippincott & Co. we have recrived "Shining Hours," by Paul Moraine, Published by D. Lothrop & Co., Boston. This is a religious story for young people, in which the religions teachings are skilfully interwoven with an interesting narrative of home life and advensure in the great world. To make religious instruction entertaining and attractive to children is a difficult task, as is proved by the many failures in this class of literature. The author of "Shining Hours," however, appears to have succeeded admirably, and we commend the book to those who wish to place good, wholesome reading in the hands of their children.

-From Turner Brothers & Co. and from Claxton, Remsen, Haffelfinger we have received "Evening by Evening; or, Readings at Eventide, for the Family or the Closet," by Rev. C. H. Spurgeon. Published by Sheldon & Co. This work is intended as a companion to "Morning by Morning," by the same author. A page i devoted to each day in the year, and the readings are in the shape of reflections and commentaries on appropriate texts of Scripture.

The author says in his preface that the vice of many religious works is their dulness. From this vice he has endeavored to be free. The readings are short; and they will doubtless receive a warm welcome in many families. They are well adapted to the purposes of family worship, and the qualities which have made Mr. Spurgeon's other writings so popular will commend this work to a large circle of pions persons who feel that they require some such assistance at their devotions.

-T. B. Peterson & Brothers send us "The Curse of Gold," by Mrs. Ann S. Stephens. This story has been running for some time in the New York Weekly, where it has proved extensively popular. Many of those who have perused it while in course of serial publication will doubtless be glad to read it again in its present shape. Mrs. Stephens in her preface states that she has been criticized at various times for her improbable characters, but that invariably the characters thus objected to have been drawn from life, and she assures her readers that this is the case with "Madame de Marke" in the present story.

-Turner Brothers & Co. send us the half dollar edition of Tennyson's Poems, published by Fields, Osgood & Co., which give all the poetical writings of the laureate in a neat, convenient, and inexpensive form; a cheap edition of Charles Reade's exciting prison romance, "It Is

dreams is the belief that they enter the mind from abroad. With fine fancy, at ficti-tious thought, a poet says,

"Sleep is a traitor Who fills the poor detenseless eyes with blackness, That he may let in dreams."

They are evoked, not introduced. When the inner play becomes, as it sometimes does, so ex-citing and powerful as to strike the springs of volition, and thus move the muscles, we have mnambudism, which is a dream put into action. Are not some men sleep-walkers all their days. putting their dreams into actions? The essence of a dream, then, is that objects and events which are only ideally perceived within the mind are credited as having outward existence. And in this innermost essence of the thing, in this outermost color of the phenomenon, is not our whole life full of dream? Pascal impressively asks in one of those pregnant paragraphs which often fell from his pen, "If we were solitary when awake, but dreamed in company, and ou dreams accorded with each other, who doubts that we should believe matters reversed? fine, as we frequently dream that we dream pilling one dream upon another, it is quite pos-sible that this life itself is only a dream, on which others are grafted, from which we awake at death, and during which we have the principles of the true and the good as little as during natural sleep." How many things, which for the time sway and shape us, are limited to our own souls, pure idealities destined never to be any part of the veritable world ! It is one of the deep utterances of old Heraclitus that "they who are awake have a world in common among them; but they who sleep are retired each to his own private world. Nevertheless, literal and large as the truth in this maxim is-still with reference to our moral experience an inverse statement; for the former cause of it would express a graver truth, and one with a more comprehensive inference. common waking life is like a dream, because in it each man lives a special experience within a world specially shaped and colored by his dominant idiosyncrasics.

"Well may sleep present us fickions, Since our waking moments teem With such fanciful convictions As make life itself a dream."

Since God is infinite, nothing can occur becond Him. All things are embraced within His intelligence. The universe, then, is His dream How wondronsly has glided through the Divine thought the solemn and many-colored Dream of History since the birth of the earliest man unto this hour! Silent, swift, with kalel doscopic changes, the weird, embroiled procession of nations, peoples, revolutions, trophies, has swept on, from the painted savages, alf-clad in skins of beasts, with their war-clubs their watch-fires, their frantic dances and idolatrous rites, by nounadic hordes with swarming flocks, by slave-crowded cities, by Brahmin-ism, Buddhism, Mohammedanism, to the peers of France and the lords of England in the centre of the nineteenth century. The sommolent troops of actors and ovents file past and fade upon our contemplation, a shadowy vision alldream.

Dreams, literally speaking, are unhealthy pro-ducts, symptoms of morbid states. They are not the right working, but the inspingement and jar of the fine machinery of the brain, not a part of the soul's perfect music, but a discord. A dream is a passing delirium; delirium is a fixed dream over-powering reason. If every faculty were in a wholly normal condition, and all were harmoniously balanced, and every function were entirely fulfilled, we should never dream. The activities of the day would suffice; and no surplusage, defect, or irritation would remain to create the disturbance of dreams within our dark-covered slumbers. The application of this fact to our waking life is immediate, and is not without pathos. For what are our choicest day-dreams, those dear reveries, imaginary schemings, inward scenic triumpts —what are they but the refuge and resource of the disappointed heart? Its holy anticipations and wild longings thwarted in world gone wrong and too harsh and narrow, the hungry but creative soul builds its own palace, peoples it from affection, and adorus it with glories no stranger's eye can see. As we are, and as the world is, how many persons lead Never Too Late To Mend, ' published by Harper | two lives, one of public duty in the routine of & Brothers;" and "Illustrations of the Poets, from Passages in the Life of Little Billy Vid-heart's secret home! So we read, in the tale artfully elaborated by Bulwer, of an enthusiast, who, learning to connect and follow through his dreams from sleep to sleep, led one life of pro sale care and labor in the dusty bustle of the days, another life of magical splendor and sweetness in the star-hung silence of the nights.

tation of the former an objective experience of the latter? The commonest mistake in regard to dreams is the belief that they enter the mind from abroad. With fine fancy, but fieti-tious thought, a poet says. the translation seemed to me so well done that I then committed it to memory. The word Schwertern in the second stanza should be Bajonetten; and he the sixth stanza the word Freunde has been forcibly changed into Schweden, possibly in order to make the poem apply to "the famous Swedish hero, General Torste son !" (Moreover, the Torstenson did not "fall at the slege of Dantsic," but died in his bed at Stockholm.) In the Musenalmanach referred to, the name of the translator was given, but I have forgotten it. The French version also betrays its origin. It is a stiff and uneasy translation; and by no means the poem which would have been written upon an officer who "was shot, in 1749, at the siege of Pondicherry." (There was no siege of Pondicherry in 1749) The memorable siege was in 1761.)

is well known that Wolfe's poem was first published with two additional stanzas, which he afterwards, with excellent judgment, omitted, Nevertheless, they alone are sufficient to decide the authorship. They ran thus:-

- "And there let him rest, though the fee should raise, In zeal for the fame they covet. A tomp or an altar to swall the praise Of him who has soared above it.
- "By Englishmen's feet when the tarf is trod,
- The grave of their hero pressing. Let them offer a prayer to England's God For him who was England's biessing !"

As for the "probability" that Wolf Tone "communicated" the French poem "to Wolfe," it is enough to say that Wolf Tone committed suicide in 1798, when Wolfe was seven years As for the latter's other poems, they are not all failures: his "Gramachree" is one of the tenderest laments in the language. Let us have no more unnecessary mystifications.

-Messrs, Turner Brothers & Co, send us Frank Leslie's Lady's Magazine for May. The fashion plates, pattern sheets, and information about the latest styles, are unusually full and reliable in this magazine, and in addition is given an excellent miscellany of poetry, pictures, stories, and sketches, which combine information and entertainment in a manner that will be appreciated by the lady readers.



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kins," an amusing series of comic sketches] by H. L. Stephens,

-J. B. Lippincott & Co. send us Part III of Auerbach's "Villa on the Rhine." Published by Leypoldt & Holt. This fine romance increases in interest as it advances, and it will be read and appreciated by those who delight in really good literature. The edition published by Leypoldt & Holt is convenient in size, attractive in appearance, and it is specially worthy of the regards of the public, as the author is interested in the profits.

-From the American Sunday-School Union we have received the second series of "The Oiled Feather Books," titled as follows:--"The Man who ran away from Himself," "The use of a Child," "The Man who kept Himself in Repair," "This Day Month," "Paddle Your own Canoe,', and "He's Overboard."

-Turner Brothers & Co. send us "The Vocalist," a periodical publication of popular music. Published by Fisher & Denison, New York. Price, 5 cents.

THE MAY MAGAZINES.

"Putnam's."

-Turner Brothers & Co. send us the May number of Putnam's Magazine, which has the following contents: - "Thomas Carlyle as a Practical Guide;" "Christus Sylvae," a poem, by F. B. Plimpton; "A Stranded Ship," Part I, by L. Clarke Davis; "The Cholera in Asia," by J. C. Peters, M. D.; "In Early Spring," a poem, by George Cooper; "Rhyme," by George Wakeman; "The Emperor's Eye," by Ausburn Towner; "The Dream of Life," by Rev. W. R. Alger; "The Voyage of the Esperanza," by Jane G. Austin; "Guglielmo Gajani and the Roman Republic," by Rev. J. P. Thompson, D. D.; "Today," chapter xiv to xvil, by R. B. Kimball; "Mexico and the United States;" "Current Events;" "Literature, Science, and Art Abroad," by Bayard Taylor; "Literature at Home," by E. C. Stedman; "Fine Arts," by S. S. Conant; "Table Talk," by Clarence Cook.

I From Mr. Alger's "Dream of Life" we make the following quotations:--

There is one curious and difficult inquiry to which no satisfactory reply has yet been given. It is in regard to the horrible phenomenon of nightmare. Why is it that our dreams, when we sleep in an easy position and the organism is in healthy action, are beautiful and agreeable; in healthy action, are beautiful and agreeable; but when we sleep in a cramped, oppressive atti-inde, or are suffering from indigestion, they are invariably of a frightful character, full of de-formity or danger, causing pain and terror? Of this abstruse and interesting problem the fol-lowing solution is suggested—a solution which, it is believed, will be acceptable and conclusive or these familiar with the ultimate principles of it is believed, will be acceptable and conclusive to those familiar with the ultimate principles of physiological and psychological science. Ugly and terrible outward phenomena, reported in the brain, and there interpreted in relation to what the exigency requires of the organism, produce disturbing and violent reactions in various nerve-centres. These reac-tions, reporting themselves in the brain, are there, by the inverse action of the law of assotions, reporting themselves in the brain, are there, by the inverse action of the law of asso-clation, taken to imply the presence, as outward causes, of the ngly and terrible phenomena of which they had before been consequences. If a piece of tough beef in the stomach causes from which inst mash a superioring perturbation as within just such a ganglionic perturbation as would be caused from without by a murderous deed or a fall from a precipice, is it not quite natural that the mind, deprived of its usual veri-fying tests, should think its subjective interpre-

While we wear this heavy vell of flesh, here where every essence of truth is hid behind the mask of the material creation, all things are full of dreaming, from the giant ocean murmuring in his sleep, to the stars winking slumbrously on their thrones. Occasionally, for a little time, we arouse from our dreams, and are aware of the evanescent delusions, and of the everlasting verifies contrasted with them; but earthly temperament and fate have drugged us too deeply, and we soon subside into the papaverous and

visionary realm again. Death is the fast and completest breaker of the spells that bind us, the chief arouser of drowsing souls. Mohammed wrote in the Koran, "While men live they sleep; when they die, they But Shakespeare makes the deepwake. thoughted Hamlet say-and, oh ! how many a man in hours of lonely struggling with the pro-blem of his destiny, has trembled before a kindred surmise !-

'But in that sleep of death what dreams may come!'

The melancholy and skeptical, but gifted and The melancholy and skeptical, but gifted and noble musician, Neukoom, once said inquiringly to the learned and pious Bunsen:—"Into what dreams may we pass at death?" And when Bunsen answered, "We shall then, I think, awake from all dreams," he shook his head and made no response. How-ever it may be after death, as long as we live it is hardly possible for any deep soul to chake off a baunting source of dreamlines. to shake off a haunting sense of dreaminess. Above every charming handscape of earth floats a haze of mystery which seems to say to the heart, "It is but a dream, it will melt away." In all the entrancements of music, mystic overtones are heard breathing sadly through each strain, "It is but a dream, it will melt away." gayest moments of sensual abandonment, when the thyrsus is bound with roses, and the goblet sparkles to the edge, and the song rings merrily, and all paradise lies uncovered in a pair of eyes, ever and anon sombrely wails the ominous refrain. "It is but a dream, it will melt away." Amid this play of illusory shows two things are solid and abiding: the will of God, and the soul which seizes that will.

A German thinker, who died very young, has recorded this maxim:—"When we dream that we dream, we are nigh waking." It is true in every sense. In dreaming we are usually un-conscious that we are dreaming; but sometimes we half suspect it, and seek to test the fact. So all of us have some seasons, placid moments in a turbulent career, lurid spots in a discolored sky, when amidst the studies, vexations, deli-rium of life, we are haunted by a dim conviction of their vanity and falsehood; and, for the time, we almost free ourselves from the delusions that fascinated, the task master that goaded, the dark regrets that pained us. At all events one thing is sure, namely, that even "If this life is not a dream," as the marvellous Novalis said, "it will become one." What else can it seem when we look back upon it from the mighty hereafter?

With regard to the article which appeared last month entitled "A Curlosity of Literature," Mr. Bayard Taylor makes the following note:-

The article entitled "A Curiosity of Litera-ture," in the last number of Putnam's Monthly, that that intended by the writer. The Evening than that intended by the writer. The Evening Post has already pointed out that the French version of Wolfe's "Burial of Sir John Moore" was really a translation from the original Eng-lish, made by the elever Father Prout; but the *Post* is wrong in regard to the German version, which was not made—and, indeed, could not have been made—by the same writer. Any reader, at all familiar with German, will have seen at once the absurdity of ascribing the poem to "the latter half of the seventeenth century:"

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