

was there in the middle of the sea, somebody appeared to me and brought me a loaf of bread. As soon as I had eaten this, I obtained new strength, and I was shortly afterwards taken up by a ship that passed by."

Goethe relates the following of Benvenuto Cellini:

This Cellini was incarcerated and despaired about his fate. Once he intended to commit suicide when an invisible being seized him and threw him four yards from where he stood. The following night a young, beautiful being appeared and blamed him for his behavior. When the Castellan, who held Benvenuto in captivity, contemplated to kill him, a voice was heard by the prisoner: "O, Benvenuto! hasten and turn to God in prayer and cry earnestly unto him." He prayed and heard the voice again: "Rest in peace and fear not!" The prisoner was once by this being taken to a large hall, where he could see many dead people whom he had known.

Dr. Woetzel, Chemnitz, 1804, published an account of the appearance of his deceased wife. He had taken a promise of her on her death bed that she should appear, if possible, but on her request, he had again released her from this promise. She came, however. The doctor relates:

"A few weeks after her death I thought I heard in the room, where I was, a wind blowing. The lights were almost blown out. A window was opened and I saw the form of my wife who said, with soft voice: 'Karl, I am immortal; we will soon meet.'"

The author was willing to make a sworn statement of this event.

It is known that Torquato Tasso often saw and conversed with a mysterious personage. His biographer, Manso, says:

When he was told that his imagination led him astray, he replied: "That is impossible, because what we see and hear is far above my knowledge. The imagination can busy itself with such things as have been stored up in the thoughts, but I have repeatedly had conversations with that spirit and learnt things of which I never before heard anything, such things of which, as far as I know, nobody ever knew anything." Manso was once present when the spirit came to Tasso, and although he did not see anything, he felt sure that the celebrated poet had communion with a real being, whoever he were.

An incident in the history of Rome is well known. When Attila at the head of his wild hordes inundated Italy, the Pope, Leo the Great, went out to meet him and asked him to spare the city and the country, with which request the wild king, to the astonishment of all, complied. When his followers asked him why he had turned away from Rome, he replied:

"I did not do it in order to honor the Roman high priest; but I saw standing by his side an old, majestic man, robed in ornate and with a sword in his hand. This threatened me with death if I did not do what Leo required."

Napoleon I. often saw a star, which nobody else could see. Once he said to General Rapp, pointing to the sky:

"Do you not see my star? It shines and has never forsaken me. I always see it when great events are to come. It bids me go on and is a sure sign that I will be victorious."

The following is narrated by Von Schubert in his *Symbolik des Traums*:

The preacher Evert Luyksen on the seaside in Friesland had a small chapel close by the shore. It was a long way from the main church and was not very well attended, wherefore the preacher concluded to discontinue the meetings there. With the intention of making this announcement he started one day for the chapel. He had to walk through a lonely forest. On the road, in this deserted place, he saw a man clothed in a sailor's costume, such as was often seen in that region. The man smiled friendly as he passed, but when the preacher turned to look after him, he was nowhere to be seen. He continued his walk full of wonder, when the stranger again met him and disappeared as mysteriously as before. This was repeated a third time. Only this time, the mysterious stranger stopped and spoke as follows:

"I know your intention. But remember who has called you to preach the word in that little house. Remember also that those who attend there are poor sailors and fishers of whom many soon will find their graves in the deep. And when you think your church is almost empty, there are many invisible witnesses to your faithfulness. Do therefore what is your duty that your reward may not be taken away."

Emanuel Swedenborg, that human conundrum which the great philosopher Kant thought important enough to study, gives the following statement about his visions:

"The Lord has granted me to speak to all dead persons whom I knew while alive; with some a few days, with others for months, and with others for years. I have also seen others, and I do not say too much if I mention a hundred thousand, of whom some were in the heavens and some in the hells. I have conversed with some who had been dead only a couple of days. When I told them that their friends now were busy with preparations for their burial, they said that it would be well to throw away all such things as had served their bodies and its functions in the world. They also wanted me to tell their friends that they were not dead, but that they lived just as before. They had only passed from one world to another. They did not know that they had lost anything. They had a form as before, and senses and understanding as before; they had the same kind of thoughts and dispositions and similar sensations, enjoyments and wishes as they had in the world. Most of the dead, when they see that they live as human beings as before and find themselves in similar circumstances, are filled with joy because they live; and they say that they had not believed this. They were also astonished that the people in the world should be in such ignorance about these things."

Luther was often bothered with evil spirits, particularly during his

exile on Wartburg. "There are," says he in a letter to Spalatin, "not only one Satan by me, or rather against me." And in another letter, "There are many bad and intolerable devils here to while the time away, as they say, but in a hard way. Pray that Christ does not leave me." How these evil spirits tormented him will be understood from the tradition that the devil once appeared to him while he was engaged in the translation of the Bible, and made some impertinent suggestions, upon which the great reformer lost his patience and threw the inkstand at his infernal majesty. The inkstand was shattered in fragments against the wall, and the black spot made by the ink is still visible in the castle. The devil fled.

It is clear from the numerous facts of the nature here set forth, that communications with the other world are not anything unheard of or unreasonable. If anything can be believed on testimony, this can certainly be. For the witness amounts to thousands.

The Latter-day Saints have been called fanatics for believing the testimony of their prophets that they have communicated with spiritual beings. But there is no ground for such appellations on that account. The history of the world, both profane and sacred, points to the fact that the Saints have accepted the truth in this matter. It is their opponents who find themselves compelled to shut their eyes and deny a formidable array of well established facts.

Kant, who supposes that the spirit never can operate on matter, is nevertheless willing to admit that this spirit is capable of influencing the human mind to which it is akin and thereby produce sensations and conjure up, as it were, pictures apparently outside of the external senses. To him such appearances are very reasonable. But if we accept the doctrine of modern philosophy which teaches us that spirit is really matter, we see this possibility at once. The substance of the spirit may be ever so subtle. The possibility for it to operate on matter is there, and the teachings of revealed religion concerning spiritual manifestations and revelations are vindicated.

It appears that the fire brigade were called out seven times during the month of November, the total damage by fire and water amounting to \$2045, nearly all of which was fully covered by insurance.