

work of humanity to which the British nation and Government have applied themselves for so long a period, and at the cost of such considerable sacrifices, to the year ending on the thirty-first of March last. We see that an amount of good has been effected much greater than could have been anticipated. This is especially the case with regard to the slave trade from the African coast to the Brazils, which seems to have been all but extinguished, thanks to the good faith with which the Government of that empire have fulfilled their engagements. It is true that some increased activity had been noticed by the British agents in shipments of slaves from the neighborhood of Lomda, and some other part of the coast, within the last few months, to which the reports refer. This is, however, accounted for by the very reduced naval force which we as well as the French, have latterly employed in the preventive service, and as the shipments appear to have been made principally for the Havana, where the Spanish authorities have recently shown every disposition to put a stop to the trade, and enforce the penalties of the laws against those engaged in it, there is every reason to hope that, ere long, the exportation of African slaves will be entirely suppressed, the Havana being now almost the sole market remaining open to the traders.

From the Morning Star.

SPIRITUALISM CONDEMNING ITSELF.

President Mahan, in his excellent and able work, in which "*Modern Mysteries*" are most effectually "*explained and exposed*," uses the following language:—"Another fact, equally decisive of the question of the origin of these manifestations, is this. The opinions and sentiments revealed in them uniformly take form from, and correspond with, those peculiar to the particular circles in which they originate. In China, "the spirits," for they have spirit circles there—are all worshippers of Confucius. In Siam, they are equally devoted Buddhists. In Hindoostan, they are worshippers of Juggernaut. In Christendom, they are Catholic or Protestant, Christian or Infidel, churchmen or dissenters, orthodox or heterodox, of all opinions, and no opinions, just according to the peculiar complexion of the circles in which they appear. Take any spirit that can be named and introduce him into each circle on earth in succession, and he will affirm, as only true, the peculiarities of opinion existing in each circle, and as positively deny every opposite opinion, though he has for thousands of times asserted its truth before. Thus he will do, with the most unblushing effrontery, boldly denying in every circle, that he has ever since he entered the spirit-land, changed his opinions, or at any time, or in any place, contradicted his present teachings. There is not a solitary form or shade of human belief, the denial of the existence of spirits excepted—a form of belief held by Christian, Turk or Infidel,—which has not been absolutely affirmed and denied by the same authority."

The general fact involved in the above quotation, is this, viz., It is the spirit of the circle acting through the medium, and no spirit outside the circle that dictates the responses. This our able author abundantly proves, resolving and relieving all the mystery of spiritualism, by reference to the *Odylic Force*. Where spiritualism has abounded, his book should much more abound.

The reader will note the italicized exception above. The italics are ours. The President, however, might have spared himself the trouble of making that exception, as the following will show:

A Christian brother of our acquaintance and con-

fidence, was put into communication with a medium.—After asking a number of questions mentally, and receiving correct replies, he said, "well, there is one more question I wish to ask, and then the matter shall rest." He asked it, and received the reply, "Yes." The question was this: "*Is this Spiritualism all a humbug?*" The spirits replied "yes," it is all a humbug. Now this was in perfect accordance with Mahan's notion of the origin of the responses. The person in rapport with the medium really, though unconsciously, answers his own questions. Is this all a humbug? asked our friend. He thought it was, and that thought he *odilycally* expressed through the medium. Spirits will deny the existence of spirits when *Sadduces* are in rapport with them, just as they will pronounce for orthodoxy, when an orthodox circle is studying theology at their feet! O tempora! O mores! We have seen strange things to day.—M. J. S.

From the Wachman.

A SPANISH HISTORY OF PROTESTANTISM.

Don Bertran Tomas y Soler, a gentleman of Barcelona in Spain, spent several years in England as a refugee, became a Protestant, returned to his country after the last revolution, and lately sent to press a history of Protestantism. A prospectus of the work fell into the hands of the Bishop, who had already failed in attempts to injure the author, and the following official notice, a Spanish copy of which lies before us, appeared in the papers:

"In fulfilment of our duty, we have to inform the faithful Catholics of this diocese, that we have received the prospectus of a work, that, under the title of '*History of Protestantism*,' contains heretical, erroneous, and wicked doctrines,—doctrines destructive of society, and condemned by the canons of the church and the laws of the kingdom. It places Jesus Christ beside Belial, or the church beside the most terrible heresy that the world has ever seen. It contains an open apology for this sect of perdition, to the scandal of true believers, whom it stir up to fraternize with the children of error, without making any account of the anathemas which the church has launched against it, or of the strict obligation which is laid on every believer.

"No! The Catholic religion will never be sister of a parody on religion. Christian virtues will never own sisterhood with the prostitution of sects. Eternal glory will never be the reward of those who are outside the Catholic Apostolic Roman Church. Therefore we exhort in the Lord, and, if necessary, we command all the subjects of this diocese to deliver up to us the prospectuses and numbers of this venomous production that may fall into their hands. DR RAMON DE EZENARRO. "Barcelona, April 26, 1855."

Startled by this thunder, the printer refused to proceed with his work, but the press is now free, and another printer was soon found willing to brave the malediction of Dr. Ezenarro. The work is in the press, and if the above notice of it be at all correct, it must be worthy the attention of Spaniards. As for the irreconcilable opposition which the bishop declares between his religion and that of Protestants, it would be foolish to dispute. Reconciliation is impossible. Bossuet, Archbishop Wake, and a few others on both sides, have now and then dreamt otherwise; but we agree with the Bishop of Barcelona that reconciliation is impossible, and must also maintain that neutrality is but another name for defection. Spain, however, is awakening; and this "*History of Protestantism*," we rejoice to know, although written and printed without concert of the author with other Protestants in Spain or England, is but one of several works that are now on their way to the press in Spain, or have issued from it, for the promotion of historical truth and scriptural religion.