

Andrew Jackson Davis, who may be said to be favoured above any other living personage. He appears to belong, to some degree, to both this and the spiritual world. He appears to be suspended between the two. He is only sometimes Davis, at others he is an instrument, a medium for the transmission of angelic thought and wisdom to us, at others he appears to ascend into Heaven and bring back showers of brilliant gems. But even when he is Davis his soul is unfathomable, for he retains much of these visions. He had no scholastic education, yet his works are voluminous, and perhaps excel all others. He is the phenomenon of the age.

But "oh my country!" Our dear native Canada what shall we say for thee. Why hast thou not kept pace with thy neighbour. Thou hadst as majestic forests, as beautiful a sky, as sublime scenery to inspire thy sons as any—yet thou art priest ridden. No Tell hath arisen for thy liberty. No philosopher to purify thy morals. No lover of Nature to reflect her precepts. No great heart that hath burst into freedom, and spoken from its fulness. The nearest approach to a great free soul, is McLacklan, and therefore to him we must look as your representative at present. But we will hope. Some of thy younger sons may arise to speak for thee. We are preparing to help. We mourn our inability to help thee now. But we hope!

There is an unhappy land, far, far away,  
Where Sepoys and Britains stand, each, to slay ;

which we must not over-look. India that land of all religions, surely must have *some* good ideas. And when it is considered that some of their people can suspend life, be buried for an indefinite length of time, be resurrected, and walk forth hale and hearty, it must be granted that they are acquainted with some of the great laws of our being, which all the rest of the world is ignorant of, and that she is so far superior to all others. There must be much to be admired in their philosophies.

The McLacklan just referred to, is the one before spoken of as having lectured after, and in the same place as Geikie. We refer to this because his subject was partly the same as Geikie's. His lecture was on poets—Hood, Emerson &c. This man shewed a growth, and liberality of soul, that tours far above Mr. Geikie's. There is in him, poetry and philosophy, love and truth. He is *nearly* a freeman. You can see his elbows and knees out—bursting through his swaddling clothes—the errors of "early impression." He spoke of Emerson like one who could afford to speak well of a great man, and like one disposed to allow every man his due. But he too must pander a little, to the prejudices of the people. He said Emerson's works should be *read with caution*. This implies there is error ignorantly or willfully propagated, and when he gives us no proof, that there is, he asks us to treat one with distrust without grounds for so doing, which is a slight insult. It