## THE DAILY EVENING TELEGRAPH .- PHILADELPHIA, WEDNESDAY, MARCH 20, 1867.

## LITERATURE. REVIEW OF NEW BOOKS.

6

THE EHENANDOAH: OR, THE LAST CONFEDE-BATE CRUISER. By Cornelius E. Hunt, New York: Carleton, Philadelphia Agent: Duffield Ashmead

We doubt if Southern soldiers and Southern sailors will ever cease to write stupid books detailing their adventures. The one before us is more than ordinarily dull. It has nothing to enliven it. The Shenandoah burned a score of whalers, and that was all she did. She never had a fight. Her captain appears, by the making out of Mr. Hunt, to be little better than a thief, and Mr. Hunt himself seems to be a good deal of a coward. The work has no redeeming quality, and can be of no possible interest to any but the crew of the pirate herself. It is printed in large type, and has a wood-cut of the Shenandoah as a frontispiece.

MOSEBY AND HIS MEN. By J. Marshall Craw-ford. New York: Carleton. Philadelphia Agent: Duffield Ashmead.

Yet another of the Southern war narratives. It is of the stereotyped class, filled with uninteresting details, and abounding in all the usual buncombe display, which is so liberally scattered through all such adventures. We speak impartially when we say that it will not repay perusal. It is filled with hideous woodcuts of men of whom we never heard, and is altogether such a poor work that we wonder Mr. Carleton has consented to its publication.

SWEDENBORG'S "HEAVEN AND HELL " HEAVEN AND ITS WONDERS AND HELL, FROM THINGS SEEN AND HEARD, By Emanuel Swedenborg, Originally published in Latin at London, A. D. 1758, Svo., pp. 454, Philadel-phia; J. B. Lippincott & Co.

When Swedenborg announced, about a century ago, the actual existence of a spiritual world in immediate proximity to the natural, like cause and effect, he was regarded as a visionary whose claims were too preposterous to be entertained. But a great change has come over mankind; and doctrines which were ntterly rejected in his day are now preached from thousands of pulpits and by ministers of every denomination of Christians, many of whom have never read a line of his writings, and who have no idea how wonderfully his teachings accord, not only with all the recent scientific discoveries, but with the most advanced mind of the religious world.

Swendenborg was no sectarian-he wrote for the whole world-his system is too vast and comprehensive to be appropriated by a puny sect; and whilst his philosophy is making rapid progress, his followers as a sect have met with little success. Whatever may be thought of his claims as a whole, the spirit of sincere piety which pervades his works, his devout acknowledgment of the divinity of Christ, and his reverence for the Holy Scriptures, should entitle him to a respectful hearing from both ministers and laymen in all branches of the Christian Church.

The volume before us, as to paper, typography, and binding, is one of the most beautiful ever published in this country, and we congratulate Messrs. Lippincott & Co, on the perfection to which they have brought the art of book-making.

ciation with others; but the interiors of the spirit are those which belong to his proper will and consequent thought, which are trackly mani-fested in the face, the speech, and the man-ner. For man is accustomed from infancy to assume the appearance of friendship, of bene-voience, and of sincerety, and to conceal the thoughts of his own proper will; hence from habit he assumes a moral and civil life in ex-ternals, whatever he may be in internals. In consequence of this habit, a man scarcely knows what his internals are, nor does he pay any attention to them.

knows what his internals are, nor does he pay any attention to them. The first state of man after death is similar to his state in the world, because then in like manner be is in externals. He has also a similar far face, similar speech, and a similar mind (animus), thus a similar moral and civil life. In consequence of this, he is not aware but that he is still in the world, unless he adverts to those things which present themselves, and to those things which present the most as a spirit. Thus one life is continued into the other, and death is only the passage [from the natural to the spiritual world]. Because the spirit of man recently de-

the spiritual world, Because the spirit of man recently de-parted from the world is such, therefore he is then recognized by his friends, and by those whom he had known in the world; for spirits whem he had known in the world; for spirits recognize another, not only from his face and speech, but also from the sphere of his life when they come near him. When any one in the other life thinks of another, he also brings the other's face before him in thought, and at the same time many of the circumstances of his life; and when he does this, the other becomes present, as if he were sent for and called. This occurs in the spiritual world, from the fact that thoughts are there communicated, and that thoughts are there communicated, and that there are no spaces there, such as exist in the natural world. Hence it is that all, when they irst come into the other life, are recognized by their friends, relations, and those with whom they were in any way acquainted; and that they also converse together, and afterwards asso-clate according to their friendship in the world. I have frequently beauty they are and they are have frequently heard that those who cam from the world rejoiced at seeing their friends again, and that their friends in turn rejoiced that they had come to them. This is a common the end of the there according to the definition of the send the world.

THE CHEISTIAN HYMNAL. Hymns with Tunes for the Services of the Church. Compiled and edited by Rev, Frank Sewall.

This is the title of a new and attractive colume published by J. B. Lippincott & Co. We consider it as marking an era in the choir-book literature of this country.

In the first place, almost every hymn in the ollection is wedded to its own tune-a great and decisive improvement. We never think for a moment to divorce the tunes of our everyday songs from the words for which they have been composed. We see a propriety in every patriotic song, every love song, yea, every child's song having its own definite tune-we idmit that they belong together, and would leem it preposterous to separate them. Who, for instance, could sing "Home, Sweet Home," or the "Last Rose of Summer," to any other tunes than those composed for them in the first place, and to which they have always been sung ? But while our sense of the musical adaptation of words and tunes is so keen in our secular songs, we never hesitate to tear asunder any church tunes and church hymns; the law that the music expresses the same sentiments as the words for which it has been composed, does not seem to extend in our eyes to sacred tunes and sacred hymns. Now, if this law is true in the one case, it must be true in the other; and we do not see any reason why each church hymn should not have its own individual tune, expressing in music what the hymn expresses in words.

Madame Récamier lived on. One woman outliving seven national powers is a sight seldom presented, and is fearfully suggestive of the weakness of authority. Born in 1777, Jeanne Barnard married M. Récamier at the age of fifteen. During her childhood she was present at one of the state dinners of Louis XVI, and was sent for by Marie Antoinette, who, struck with her beauty, desired to see her alone. Thrown at once, by the wealth of her husband, into the best society of the gayest city of the world, she was the intimate of all the moving spirits of the Revolution, and was presented to General Napoleon Bonaparte on his return from Italy. She inspired Lucien Bonaparte with a violent passion, and was constantly persecuted by his attentions. While affiliating with the Liberals, she saw the Republic and First Consul sink and an Empire take their place. She still kept her house open to all the disaffected, and so bitter did Napoleon become towards her that he proclaimed that "any foreign Minister who frequented Madame Récamier's salons was an enemy of the Emperor." While thus receiving and acting as a centre to all the Republicans of France, she came in contact with the renowned Fouché, Minister of Police, who was at first not insensible to her charms, but, finally, irritated by her continual correspondence with the exiled Madame de Staël, caused her to be sent to personally comfort her illustrious friend. She was banished from Paris in 1811. At the same time the celebrated Mathieu de Montmorency underwent a similar sentence. The imprisonment of Napoleon at Elba freed her from banishment, and she, in company with the other enemies of the Empire, hastened at once to Paris. During the hundred days of the return of the Little Corporal, she remained unmolested at the capital, and with his final defeat became once more the reigning belle of Paris. It was during the winter of 1814 that she fascinated the Duke of Wellington, who, notwithstanding his prestige as conqueror of her foe, is honored with no other entry in her journal than-"Met the Duke at Madame de Stacl's. He pays me a visit next day. Continuation of his visits. He writes me unmeaning notes, which all resemble each other.' Such a judgment on the admiration of the victor of the world's victor shows how satiated Madame Récamier must have been with the homage of the great. It was during the reign of Louis XVIII that she first became intimate with Chateaubriand, between whom and Madame Récamier there ever existed the sincerest friendship. The entire reign of that monarch found her life intermingled with those of Montmorency and Chateaubriand; and the disgrace of the latter, to which, to a great extent, must be ascribed the overthrow of that monarch's policy, estranged her from the royal family as much as it did the disgraced Minister. The accession of Charles X restored the late ministry to power, and throughout all of that reign she was in the innermost secrets of the State councils. Although bearing no title, with no literary reputation, and having lost to a great extent her surpassing beauty, she still exerted the rarest tributes of their excessive adulaa mighty influence in the affairs of France. Her intimacy with Horteuse Beauharnais, Queen of Sweden and mother of the present Emperor of France, brought her into contact with Louis Napoleon; and after his flasco at Strasbourg, and when he lay in prison at the Conciergerie, she was one of the few who visited him and received his distracted mother into her house. He never forgot her kindness: and when years afterwards he was once more in Paris as a Deputy, he called at once at her house. She was then sinking rapidly, and failed to see him. In her old age, when all her friends had been taken from her one by one, and Chateaubriand was the only one left of that brilliant galaxy of gems that surrounded the throne at the Bourbon Restoration, she became attached to the Count de Chambord, heir to the French throne by right of birth, and between them there existed until her death the relation of mother and son, although they were compelled to communicate by correspondence, as he was not allowed to visit France. At last, at the age of seventytwo, she expired in 1849. Had her life been spared a year longer, she would have witnessed an eighth change in the Government of France, in the accession of the son of her friend Hortense, of Sweden. The life of such a woman must be remarkable, and it is only to be regretted that she left no autobiography to present a connected chain of the remembrances of her eventful life. While all the changes which her eventful life witnessed in France were transpiring, it is curious to note that the sister kingdom of Great Britain had no revolution whatever, and the unbroken succession of monarchis contrasts strangely with the tumult and turmoil across the Straits. Her life presents one good lesson, as it teaches the immense influence which can be secured by tact and amiability where talent is not possessed, and where beauty has faded with the lapse of time. It was the beauty of Madame Récamier which first attracted to her the powerful, but we must look to her kindly disposition to discover the power which retained her popularity when

| national renown. The bosom-friend of the lamented Douglas, he stood by the "Little Giant" through all the mighty conflicts of that daring and undaunted statesman, suffering political decapitation as Postmaster of the lucrative office in Cleveland rather than trim his sails to meet the exactions of the old Public Functionary-Jeems Buchanan. (Par don me if I cannot speak with respect even now of this man.)

Then there was the author of "Round the Block," John B. Bouton, afterwards connected with the Journal of Commerce, and still, I be-lieve, a writer on one of the daily papers of New York. Bouton was scarcely past his maority when he came upon the Plaindealer, ike Browne, a tall, slim New Englander. His was a racy pen, and he possessed a poetical temperament, which sparkled with bright and pretty gems. He bade fair to become an author of no mean repute, and, though he has given the world but one book-and that a fiction of no remarkable power-I still believe him capable of something which shall be enduring.

Bonton was followed by William E. McLaren, now an eloquent missionary in some dis tant part of the globe, but then a poet, whose contributions to the Knickerbocks and other magazines were fraught with the divine inspiration of which true poesy born.

Next came a brilliant young Hebrew, who as since risen to great distinction among his wn people-Benjamin F. Peixoth, at present he Grand Master of the I. O. B. B., a Jewish rder, like the Masons, spread throughout the ountry. His writings are in the quick, nerous, florid, and fascinating type of the Orient. He is more of an orator than writer, though excelling in each gift, for with him it is a gift f rare and singular power.

Then came Charles F. Browne, then A. M. riswold, the "Fat Contributor," "Hun Ki Dori;" then William A. Collins, owner and present editor of the Pittsburg Chronicle, and man of rare mental parts.

Browne came from Teledo to Cleveland, naving been a brief while upon a daily paper n that city. His columns or department-the cal-was never distinguished for the dry reord and chronicle for which such are geneally reputed. He could not gather the dry etails of a new block of buildings, nor fathom the mysteries of a boiler-shop, nor plunge nto the depths of the "largest and most eleant stock of goods this side of New York." To him everything wore a comical aspect. le saw fun in everything. His lips were always smiling. Genial to all, everything that ame within his quick, penetrating, observant ye, wore its grotesque shape.

"His eye begets occasion for his wit, For every object that the one doth catch, The other turms to a mirth-moving jest."

This was literally true of him. His first triking essays of wit were his caricatures of ocal politicians. These were drawn to the life. The "Western Reserve" at the time had its Giddings, its Wade, its Spalding, its Tilden, and its D. K. Carter. It has some of these still. His pencil-photographs of these were of the most grotesque and side-splitting character. By-and-by he came to write his "A. Ward'' letters from Baldinsville. These set the town in such a roar that it was caught up and carried throughout the land and across the "big pond," and is still echoing its hearty mirth-though it will lull now for a brief while to weep tears over the grave of the early dead. These letters were reprinted everywhere in this country and in Great Britain. His famous "Piccolomini" criticism shared a like reputation, convulsing the fair, sweet ongstress herself by its inimitable humor. In Cleveland, Browne was the cynosure of all the wits of the town. By them he was throned monarch of mirth, and at his feet were spread tion. He quitted Cleveland and came to New

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We quote:-

Man after death has every sense, and all the memory, thought, and affection, which he had in the world; and he leaves behind him nothing

but his terrestrial body. That when a n.au passes from the natural into the spiritual world, he takes with him all things belonging to him as a man except his terrestrial body, has been proved to me by manifold experience. For when he enters the spiritual world, or the life after death, he is in a body as he was in the natural world; and to all appearance in the same body, since neither touch nor signt can detect any difference. But his body is spiritual, and thus is separated or purified from things terrestrial; and when what is spiritual touches and sees what is spiritual, it is the the seme to sense as when what is just the same to sense as when what in Hence when a man first becomes a spirit he is not aware that he has deceased, and believes that he is still in the body which he had when he was in the world. A human solvit also enjoys every external and internal sense also enjoys every external and internal sense which he possessed in the world. He sees as before; he hears and speaks as before; he smells and tastes as before; and when he is touched he feels as before. He also longs, de-sires, wishes, thinks, reflects, is affected, loves, and wills as before. And he who is delighted with studies reads and writes as before. In a word when her posses from one lifetre. In a word, when man passes from one life into the other, or from one world into the other, it is just as if he passed from one place to another; and carries with him all things which he po in himself as a man, so that it cannot h be said that man after death-which is only the death of the terrestrial body-has lost anything that belonged to himself. He carries with him his beinged while the back has with the matural memory also, for he retains all things whatsoever which he has heard, seen, read, learned, and thought in the world, from earliest infancy even to the end of life. But begause the natural objects which are in the memory cannot be reproduced in the spiritual memory cannot be reproduced in the spiritual world, they are quiescent, just as they are with a man in this world when he does not think of them; but still they are reproduced when the Lord pleases. The sensual man cannot possibly believe that such is the state of man after death, because he does not comprehend 11; for the sen-sual man cannot think otherwise than naturally, even about spiritual things; whatever therefore is not palpable to the bodily sense, that is, whatever ne does not see with his eyes. and touch with his hands, he affirms ha existence; as we read of Thomas, in John xx, 25, 27, 29,

THE FIRST STATE OF MAN AFTER DEATH. There are three states through which man Increase through which man passes after death, before he enters either heaven or hell. The first state is that of his ex-teriors; the second, that of his interiors; and the third, that of his preparation. These states are passed through in the world of spirits. But there are some who do not pass through them, but immediately after death are either taken points heaven or cast into hell. They taken up into heaven or cast into hell. They who are immediately taken up into heaven are those who have been regenerated, and thus prepared for heaven, in the world. They who have become so regenerated and prepared that they need only to cast off natural defilements with the body, are immediately conveyed by the angels to heaven. I have seen them taken up soon after the hour of death. But they who have been interiorly see hour wicked, though to ontward appearance goo and thus have filled their wickedness with deceit, and have used goodness as a means of deceiving, are immediately cast into hell. I have seen some such cast into hell directly after death—one of the most deceitful, with his head downwards and feet upwards; and others in other ways. There are also some who im-mediately after death are cast into caverns, and mediately after death are cust into caverns, and are thus separated from those who are in the world of spirits, and are taken out thence and let in thither by turns; these are they who, under civil pretenses, have dealt wickedly with the neighbor. But the latter and the former are few in comparison with those who are kept in the world of spirits, and there according to divine order are prepared for heaven or for hell. As to what concerns the first state, which is the state of the exteriors, man comes into the time didately after death. Every man as

is the state of the exteriors, man comes into that immediately after death. Every man as to his spirit has exteriors and interiors. The exteriors of the spirit are those whereby he accommodates his body in the world, espe-cially his face, speech, and gestures, to conso-

effected, of good church tunes with appropriate hymns, will be respected by the leaders of choirs, and that the example there set will be followed by the compilers of our future choir-books.

We welcome, therefore, the "Christian

Hymnal" as a move in the right direction,

and we hope that the reconciliation there

"THE RICH HUSBAND,"-Mrs. J. H. Riddell's new novel, to be published on Saturday next by T. B. Peterson & Brothers, is by the author of "George Geith," which alone will secure for it a wide circle of readers. It has an intrinsic excellence, the narrative being well sustained throughout, clear, concise, glowing, and ladylike, while the dialogue shows great skill in perception and arrangement. A wellknown reviewer says :- "The writings of this lady bear the impress of genius, consecrated to the noblest purposes. They may be put into the hands of all classes without the least hesitation: and no better service could be rendered to the age than to inspire it with a love of these productions. We recommend this book to our readers, and especially to our female readers."

"New America," by William Hepworth Dixon, has been greeted with marked success. It is a book which is specially adapted to our citizens, inasmuch as it graphically describes life among the Mormons, and travels through all sections of our country. We made, some time ago, extracts illustrating the elegant and attractive style in which the work is written. So great has been the success of this book, that, notwithstanding the comparatively short time it has been before the public, a third edition is called for in England, and the very handsome American edition, from the well-known publishing house of J. B. Lippincott & Co., is taken up rapidly. The work is well suited to please and profit, as it gives interesting delineations, happy reminiscences, and statistics, which makes it, on the whole, a desirable book.

WE HAVE RECEIVED from Duffield Ashmead No. 724 Chesnut street, a copy of a pleasant little satire entitled "Parson Sourball's Excursion Tour." By a Philadelphia Parson. It is written in a happy vein of quiet humor, which makes it amusing without being bitter, and displays observation and a keen appreciation of the ridiculous.

MEMOIRS OF A PARISLAN BEAUTY THE succession of changes in national affairs which can and do occur during the life of one individual, is vividly called to mind by the publication of the " Memoirs of Madame Récamier." The utter instability of thrones, and the greater permanence sometimes granted to a human being than to a dynasty of kings, is well illustrated by the fact that while seven governments were erected in France, each successively came to an end while that beauty had vanished with old age. THE STORY OF ARTEMAS WARD.

BY A FELLOW REPORTER.

The writer of this article, associated with the deceased humorist on a daily journal of the Western press, possessed, perhaps, oppor tunities for understanding his peculiarities better than those who mingled with him in the zenith of his remarkable fame. When I knew him he was "a poor yonng man, localizing for the Cleveland Plaindealerournal, apropos, that has turned out more literary men, men of genius, than perhaps any other daily journal of the great West. For instance, in the person of its former owner and editor, Joseph W. Gray, whose life was so sadly cut short, it possessed a political paragraphist and a brilliant wit, whose writings and sayings ten years ago enjoyed a

ork with letters to distinguished autho which he never presented. He won his own way here, as he had won it in the West. He literally laid the corner-stone of his own renown, and his magnet lay alone in his genius. His ascent of the ladder of fame was apid beyond all parallel. He became world-cenowned before he had reached his twentyfifth birth-day, and he died lacking a year of is thirtieth.

He was his own worst enemy. Too yieldog, his associates were more of the Bohemian pe, because he was, indeed, the Prince or ohemians. He did not, indeed, attain "the lignity of literature" in the exalted sense of hat noble profession, for he was deficient in ducation, his range of reading restricted, and his life never that of a student. Nor was there any affectation of the "dignity of literaure" in his composition. He had no affectation about him; he was a naturalist without even the knowledge of a single science; and vet to him all things wore their natural color. He never assumed to be anything more than what he really was, and he was as much at home in one place as in another, if the people vere only human and natural.

He utterly scorned all and every attempt at ant and hypocrisy, and was as keenly alive to his own demerits and deficiencies as the most acute of his critics. What Bobby Burns was as a poet, Charley Browne was as humorist - a simple, unaffected original genius whose heart beat warm and true whose human nature filled every household with gladness. He was emphatically the humorist of the people; to them he was something more than the "Great Showman" in literature. He is gone in his early manhood, with all his virtues and imperfections on his head. The latter were of the head, not of the heart, which was ever as genial, and joyous, and gladsome as an unclouded summer's day. Let us

"No farther seek his merits to disclose, Nor draw his fralities from their dread abode There they alike in trembling nope repose, The bosom of his father and his God.

N. G. HOYT.

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BUREAU OF ORDNANCE, NAVY DEPARTMENT, WASHINGTON CITY, March 15, 1867. ] There will be sold at public auction to the high-est bidders, at noon, THU RNDAY, the lith day of April, 1867, at the office of the Inspector of Ordnance, Navy Yard, Philadelphia, Pennaylya-nia, a lot of old and unserviceable articles of Ordnance, embracing Shot and Shell, about seven hundred (700) Carbines, breech londers, about hundred (700) Carbines, breech loaders, about twenty-five hundred (2500) Muskets, rified and smooth bore, Gun Carriages and other Stores. The articles will be sold in lots. Terms, one-half cash in Government funds, to be deposited on the conclusion of the sale and the remainder milling that days afterwards

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