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"THE THINGS WHICH ARE SEEN ARE TEMPORAL; BUT THE THINGS WHICH ARE NOT SEEN ARE ETERNAL."

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The Principles of Nature.

PSYCHOLOGY: ITS PRESENT STATE AND TEACHINGS.

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Psychology, (from *psuche*, soul, and *logos*, a discourse,) is that science which relates to the laws, operations, and manifestations of the human soul, especially as disconnected from the ordinary offices of the bodily senses. Dreams, visions, trances, somnambulism, premonitions, spiritual impressions, magnetic sympathy and clairvoyance, may all come under the general head of psychological phenomena.

Among these various phenomena, that of DREAMING is the most familiar. Scarcely can one close his eyes in slumber, but that scenes, sometimes wild, fantastic and incongruous, pass before his mind, of which he generally retains a recollection more or less distinct, on awakening. Generally these scenes are but repetitions, in modified and newly combined forms, of things and occurrences which have acted upon the mind during the previous day, or at some time during the course of one's past life; and they may be considered as the faint and subsiding undulations upon the mental substance produced by the agitation of thoughts impressed upon the mind a few hours previously, or be referred to an introversion upon the experiences of past life stored up in the repositories of the memory. It is undeniable, however, that the mind, during the hours of physical slumber, is sometimes endued with the power of *original* conception, and is even susceptible, while in a perfectly passive state, of being acted upon by causes existing without itself. Who has not sometimes witnessed scenes, and experienced thoughts in his slumbers, of which he previously had not the remotest conception? Sometimes a person will dream of declaiming in poetry, indulging in witticisms, offering ingenious arguments, and of doing a thousand things entirely novel and original. A very interesting and important fact is thus established, viz: That the mind has powers of perception and conception independent of the medium of the physical senses; for while it is undergoing these exercises, the physical senses are entirely closed to all impressions from the outer world. The man neither sees, hears, feels, tastes, nor smells; and if his impressions are entirely novel, as they often are, they cannot, in any sense, be considered as a mere prolongation or recombination of any impressions that ever have been produced upon the mind through the outward senses.

Still, the class of impressions referred to *appear* to come through the senses, the same as impressions in the waking state. While dreaming, a person is sensible of seeing, hearing, tasting, &c., and sometimes even experiences acute pain. The inference which seems naturally to arise from these facts is, that the mind is furnished with a set of *interior* senses in all respects corresponding to the senses of the body, with the exception that they are in a higher state of refinement and susceptibility. For if a man is sensible of seeing an object when the physical eye is closed, or of hearing a sound or feeling a pain when the bodily senses are not acted upon, how, we may ask, is the phenomenon to be accounted for unless we admit the existence of interior senses?

The existence of the interior senses being admitted, a basis is thus formed for farther speculation, and a clue is given to the explication of numerous interesting and well attested facts. As the senses of the mind are the etherialized correspondents of the senses of the body, they are not only susceptible of being acted upon by causes within the mind itself, (such as vivid imaginings,) but also by etherialized causes and influences existing *without* itself, whether these consist of the electric or magnetic emanations from the material world, or of the substantial contact with minds and essences in the spiritual world. In this way dreams may be, and frequently are, produced, which are truly significant. Let no one pronounce this impossible before he has sufficiently studied the laws and interior working of the mind, to be able to say *why* it is impossible. Until the above considerations relative to the interior senses can be shown to be fallacious, the presumption will stand in favor of the present proposition. Besides innumerable facts might be collected from the records of ancient and modern history, and from the daily occurrences of the present time, demonstrative of our position. Whatever allowance should be made for the credulity and superstition of a dark and semi-barbarous age of the world, the numerous accounts of significant and truthful dreams recorded in ancient history, and especially in the Old Testament, cannot all be considered as the wild fancies of ignorant and perverted minds. The dreams of Joseph, of Pharaoh and of Nebuchadnezzar, (the records of which there appears to be no reason to dispute,) can scarcely be considered as the subjective fancies of their respective minds, considering their remarkable fulfillment.

It was the general opinion in those ancient days, that all significant dreams and spiritual impressions, were the result of an immediate divine *afflatus*. But this opinion is peculiarly characteristic of the infancy of the human mind, when mankind could not conceive of remote and secondary causes, and it is no more to be considered valid than the simple opinion of the *child*, that God makes the grass grow by a *direct* exercise of his power. The most easy and *natural* mode of accounting for any phenomenon, is of course to be preferred to that which is merely hypothetical, and beyond the sphere of natural causation; and if the philosophic mind can find an adequate solution of these phenomena in the psychological facts and principles now understood, it will of course reject the theory of an immediate divine *afflatus* as altogether unnecessary, and even derogatory to the character of that Being who governs the Universe by *general* laws too perfect to ever require suspension.

Besides instances of significant, and even *prophetic* dreams, have been as frequent, if not more so, even since the supposed age of "miracles" and "inspiration" closed. Almost innumerable accounts of significant dreams found among the records of more modern times, and many of which are much better authenticated than the dreams of Joseph and Nebuchadnezzar, are now passed by as idle tales originating in ignorance and superstition, simply because they are not recorded in a book sanctioned by councils of fallible men, as the word of God! A few cases among thousands that might be collected may here be introduced:

Mrs. W—, a lady of unquestionable veracity, residing in

Taunton, Mass. informed me that several years ago, a family intimately related to her, removed to the State of Ohio. Some time subsequently to their removal, the family, (by some untoward occurrence which I do not remember,) was thrown into deep affliction, which rendered the presence and sympathy of Mrs. W. very desirable. About this time Mrs. W. had an impressive dream, in which were represented to her mind the general condition of the family; the appearance and architectural structure of the house in which they resided; the species of the trees, and the relative positions and appearances of these and all other objects near the house. The whole scene, with all its minutiae, was, as it were, at one glance vividly daguerrotyped upon her mind, although she had never had the slightest description of the place. On subsequently relating her dream to her friend who had returned from Ohio, he confirmed it as true in every particular.

Another lady of my acquaintance correctly saw in a dream, all the main particulars of the burning of the steamboat Lexington on Long Island Sound, a few years ago, on the night of its occurrence; and on awaking, she related the account to her husband, in general terms, just as it subsequently appeared in the newspapers.

Many of our readers will remember the blowing up of the steamboat Medora at Baltimore, several years ago, attended by the loss of many valuable lives. An authentic account, (which I must now relate from memory,) subsequently appeared in the papers, of a sailor belonging to a small vessel which plied up and down the Chesapeake Bay, foreseeing the occurrence, with all its essential particulars, in a dream, a night or two before it took place. He related his vision to his shipmates, who of course deemed it unworthy of attention until after they heard of the fate of the steamer. The vessel to which the man belonged sailed up the bay on the day of the catastrophe; and as she approached the city of Baltimore, a vessel was seen lying at anchor in the harbor, with flag at half-mast. On seeing this, the man who had had the dream, immediately exclaimed, "That's for the Medora!" Strange to say, they found that the Medora had been blown up, and lives had been destroyed, precisely, in all essential particulars, as had been foreshadowed in the dream!

The reader will remember the tragedy of the murder of Mr. Adams by John C. Colt, which took place in New York several years ago. Two days before the murder of Mr. Adams his wife dreamed twice that he was murdered, and that she saw his body cut to pieces and packed away in a box. The dreams made a deep impression upon her mind; and on the disappearance of her husband, and before he was found, she was inconsolable. The facts were precisely in accordance with the dream.

The following is a condensed account of a case recorded in Sunderland's 'Pathetism.' On the night of May 11, 1812, Mr. Williams, of Scorrier house, near Redruth in Cornwall, dreamed thrice that he saw a man shoot with a pistol, the Chancellor of the Exchequer, in the lobby of the House of Commons. The dreams made a deep impression upon his mind, and the next day he related them to many of his friends whom he met, describing minutely the man whom he had seen assassinated. A friend to whom Mr. Williams related his dream, recognized his description of the person assassinated, as answering precisely to Mr. Perceval, Chancellor of the Exchequer, and whom Mr. Williams had never seen. Shortly afterward the news came that on the evening of the 11th of May, a man of the name of Bellingham had shot Mr. Perceval in the lobby of the House of Commons, precisely as Mr. Williams had dreamed, and on the same night. "After the astonishment had a little subsided, Mr. Williams described most particularly the appearance and dress of the man whom he saw in his dream fire the pistol, as he had before done of Mr. Perceval. About six weeks after, Mr. Williams having business in town, went, accompanied by a friend, to the House of Commons,

where he had never before been. Immediately that he came to the steps at the entrance of the lobby, he said 'This place is as distinctly within my recollection, in my dream, as any room in my house,' and he made the same observation when he entered the lobby. He then pointed out the exact spot where Bellingham stood when he fired, and which Mr. Perceval had reached when he was struck by the ball, and where and how he fell. The dress, both of Mr. Perceval and Bellingham, agreed with the description given by Mr. Williams, even to the most minute particular."

A gentleman of this city, in whose veracity I have every confidence, recently related to me a fact which came under his personal knowledge, as follows: A lady residing with her son in one of the Eastern States, recently dreamed that her daughter, living in New York, was taken suddenly and dangerously ill. Her son dreamed the same dream on the same night. Though neither of them had previously had any faith in dreams, in this instance their dreams made a deep impression upon their minds, and they mutually related and compared them on the next morning. Shortly afterward, a telegraphic dispatch arrived announcing that the daughter was severely and dangerously ill. The mother set off for New York with the first conveyance, and found her daughter in a condition precisely as represented in the dream of herself and son.

Thousands of facts of this kind might be related, but our space admits of the introduction of no more at present. Indeed it is believed that a large portion of those minds which are given to calm and interior meditation, are conscious of having at some time received truthful impressions through the channel referred to: but for fear of the ridicule of persons given altogether to sensuous processes of reasoning, and who have bestowed no attention upon the interior workings of the soul, and the thousands of invisible influences by which it may be acted upon, few persons have the courage to declare their belief that dreams may in any case be relied upon, or to avow any confidence in the impressions they have received through that mode of spiritual exercise. But the time has come for this subject, as well as all others of kindred nature, to be fearlessly investigated, regardless of the scoffs of the sensuous and incredulous. Facts indicating an objective reality in the impressions often descending to the soul through this mental process, are too numerous and conspicuous to be much longer passed by as the idle vagaries of the imagination, or to be set down as mere remarkable coincidences. Indeed, dreaming, of whatever kind, must by all be acknowledged as a phenomenon of mental action greatly bordering on the mysterious; and by the truly reflective mind it will be considered none the less surprising because it is so common. And unless one is capable of explaining its laws, and accounting for the many wonders it confessedly presents to all, it is not wise for him to deny upon any *a priori* grounds, the possibility of its being in some instances the medium of truthful impressions, especially in the face of the numerous facts which have been and may be presented to the contrary.

The question may here arise, since it is acknowledged that dreams in most cases arise from the unquieted thoughts and impressions of the previous day, and from introversion upon the thoughts and experiences of past life, by what rule shall we know when a dream may be relied upon as significant of facts and truths which we otherwise do not know? I answer, those dreams which can be accounted for by any thing which has acted upon the mind while awake, should be disregarded. They generally will be, for they never make any very lasting impression. Nor should any importance be attached to a dream that is incongruous or indistinct, and the imagery of which does not spontaneously, and without any effort of the mind, connect itself with corresponding ideas which are intrinsically proper and consistent. But when one is truthfully impressed in this way, he will have an indescribable inner consciousness of the fact, and that consciousness, without any effort of his own, will re-

main with him, and generally even grow upon him, for days, and months; and sometimes even years.

Farther explanations of the causes of truthful dreams will be involved in our remarks upon magnetic sympathy and clairvoyance. Suffice it to say for the present, that dreaming, we believe, is the most simple way of receiving impressions from the interior or spiritual world, though it is also confessedly the most imperfect. Natural sleep always partially closes the outward senses, and produces a condition of body analogous to partial death. Then if the inner man is active, it must act by inner senses. In other words it must act *spiritually*; and when the spirit is rendered perfectly passive by the slumbers of the body, and all conditions are favorable, who can doubt that its thoughts may receive direction by the sympathy and action of spiritual intelligences from the inner world, admitting, as most people do, that there are such?

It is our sincere conviction, founded upon an abundance of evidence, that every person whose affections are pure, and whose faculties are well regulated and harmonious in their action, may receive impressions in this way, whenever it is really proper that he should, and he sincerely *desires* it. But let no one in this way seek information for the furtherance of any selfish ends to the prejudice of the interests of others, for if he does he will be disappointed, and the very desire that is so improper, will be liable to create delusive fantasies which may result in great injury to himself.

TRANCES AND VISIONS may be considered as next in the category of psychological wonders. In all ages and among all nations, have these occurred; and the analogy of the phenomena as occurring in remote and modern times, and among people of different mental predilections and religious views—people, too, who have no communication with each other, distinctly refers it to some established *law* of the human mind. Cases of trance are recorded as taking place among the Chinese, Hindoos, Turks and Jews, which in their general psychical features are precisely analogous to those sometimes witnessed among professing Christians of different denominations. Numerous and undoubted cases are on record of persons lying in a state of apparent death for a number of days, and reviving while preparations were being made for their interment, and afterward relating strange spiritual experiences through which they had passed while in their abnormal state. Many have in this way been buried alive, as has been discovered from their altered positions on subsequent disinterment.

As with the phenomenon of dreaming, although certain fundamental features of this are always the same, yet its particular manifestations admit of almost endless diversities. Sometimes the strangest delusions and fancies enter the mind while in this state. Sometimes, also, the most important truths are presented in a consistent and consecutive form. A few cases, showing the various phases of this psychical phenomenon, may here be presented:

About the year 1670, great excitement was created among the Jews by the appearance of one Sabatai Sevi, who pretended to be their promised Messiah. By his authoritative direction, the Jews were led into many absurd and fanatical measures; and at their public assemblages, wrought up to a spirit of wild enthusiasm, many of them would fall into trances, become apparently insensible to outer things, foam at the mouth, and afterward relate extravagant visions and prophecies concerning the triumphs of their supposed Messiah, and their future prosperity under his reign.*

In the year 1688, a strange spiritual epidemic made its appearance in Dauphiny and Vivarais in France. Five or six hundred protestant Christians of both sexes, gave themselves out to be prophets inspired of the Holy Ghost. Their number soon increased to several thousand, all of them professing, in like manner, to be inspired. The greater number of them were

boys and girls of from seven to twenty five years of age. "They had strange fits, which came upon them with tremblings and faintings, as in a swoon, which made them stretch out their arms and legs, and stagger several times before they dropped down. They remained awhile in *trances*, and, coming out of them with twitchings, uttered all which came in their mouths. They said they saw the heavens open, the angels, paradise, and hell. Those who were just on the point of receiving the spirit of prophecy, dropped down, not only in the assemblies, but in the fields and their own houses."* This strange fantasy spread itself from mind to mind as by *infection*—by *sympathy*. Let this fact be remembered, as its intimate relation will be perceived to the phenomenon of magnetic sympathy, to which we shall hereafter have occasion to refer.

Phenomena similar to those exhibited by the Jewish and French fanatics mentioned above, have frequently occurred among the Catholic monks and nuns, and particularly among the Shakers and Methodists. In seasons of religious excitement, persons among the latter frequently swoon and become insensible to external things, the muscles becoming rigid and exhibiting every appearance of catalepsy; and on recovery, they will often relate remarkable visions, corresponding generally to the preimpressions of their minds. A few years ago it was not uncommon for a score of cases of this kind to occur at a single Methodist camp-meeting.

The visions and interior impressions of persons wrought upon in the manner above described, are of course not for one moment to be relied upon. Although their interior or spiritual senses are really in some measure opened, and the outer senses closed, this state is induced by the violent action of outer things, and previous impressions, generally false, and thus the interior faculties are isolated in their action, and always more or less deranged. Hence their visions, though they may appear real to themselves, should be considered as the mere projections from their own excited minds, and are no more to be regarded than the wild fantasies of an incoherent dream.

But in proportion as the faculties are well regulated, and the mind is calm, and unperverted by any of the arbitrary dogmas and creeds of the world, and is governed by a supreme desire to know the truth *whatever* that may be—there will be an actual truthfulness in the visions and impressions it receives while in this transic or interior state. A few examples may now be presented as connected with the experience of minds in different degrees of adaptation to receive truthful and reliable impressions while in the interior state referred to.

Some of the Jewish prophets appear to have been frequently in the psychical state referred to, and while in that state received impressions through the medium of *visions*. Among the most conspicuous examples, are those presented in the history of Ezekiel and Daniel. Ezekiel generally prefaces his visions by such expressions as "The heavens were opened," or, "The hand of the Lord was upon me," (see Ezek. i; 1-3). He introduces his remarkable vision of the valley of dry bones (Chap. xxxvii) as follows: "The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones," &c. This clearly indicates that Ezekiel was placed in a kind of abnormal or interior state, and that this enabled him to perceive the remarkable and highly significant imagery that was made to pass before his mind; for how, we might ask, could it have been possible for him to perceive this imagery unless the physical senses were closed to all tangible objects in the outer world, and a set of interior senses were opened, such as every one is conscious of exercising in an imperfect manner, in dreams? Ezekiel's assertion that "the hand of the Lord" was upon him, must of course be interpreted in the light of the fact that in those days every extraordinary occurrence, and every strong mental impression, was attributed to the direct agency of the Lord.

* See Buck's Theological Dictionary, Article Messiah.

* Buck's Theological Dictionary, Article French prophets.

This, as before remarked, was because in the simplicity of their undeveloped minds, they could not easily conceive of *secondary* causes. *Known facts* developed in our own day, however, render it not unreasonable to suppose that Ezekiel and others, during their moments of interior illumination, were attended by a *spiritual assistant*.

Still more remarkable were the experiences of Daniel. An account of his extraordinary visions may be found in the latter part of his book. It will be particularly observed that in several instances at least, when Daniel received these visions, he was in a *deep sleep*. (See Chap. vii: 1, 13; viii: 18; x: 9). In the Xth chapter, after giving a glowing description of his attending angel, "whose face was as the appearance of lightning," &c., he says (vs 7), "And I, Daniel, alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them so that they fled to hide themselves." The psychological developments of our own day would assign as a reason why Daniel's companions could not see the angel, as *he* did, that their interior senses were not opened as those of Daniel were—and explain the "quaking" that fell upon them as owing to an action upon the psychical forces of their bodies, produced by the "sphere" of the spiritual visitant, for whose approach they were not prepared.

Daniel continues his account: "Therefore I was left alone, and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption; and I retained no strength. Yet heard I the voice of the words: and when I heard the voice of the words, then I was in a *deep sleep* on my face, and my face toward the ground." In the phraseology of our own day, this "deep sleep" which fell upon Daniel, would be called a *magnetic sleep*, produced by the *will* or sympathetic action of the angel, (who was only a man *out* of the gross body,) in order more perfectly to open the interior senses of Daniel, and thus the better prepare him for spiritual communication.

PETER's vision of the great white sheet containing all manner of four-footed beasts and creeping things, &c., (than which nothing could have been more appropriate and instructive under the circumstances) was also received during a trance. (See Acts x: 10.) Paul also appears to have been in the same transic or interior state, when he was caught up to the third heavens, and heard unspeakable words, which, in that age of ignorance and superstition, when the general mind was unprepared to receive any very high spiritual revelation, "it was not lawful for a man to utter." (2 Cor. xii: 2-4.) We may here remark that a knowledge of those very things which Paul was not permitted to reveal in that age of the world, seems *now* to be a legitimate and pressing want of the human mind; and hence, as we profess to be able to show, the requisite instrumentalities have been developed to unfold this knowledge to the world.

A more conspicuous example in point than either of the foregoing, is presented in the case of St. John, the author of the apocalypse. This author declares that while in the isle of Patmos, he was "IN THE SPIRIT" (that is, in the spiritual or interior state,) "on the Lord's day." It was while in this interior state, generally conscious of the presence of a spiritual attendant, that he received his diversified and remarkable visions and instructions concerning things which were to, and did, "shortly come to pass," and also concerning the final establishment of the "new heaven and the new earth."

MOHAMMED, having retired to a cave, and being deeply absorbed in religious contemplation, with his physical senses in a great measure closed to the tangible objects of the outer world, professes to have, by the conduct of the angel Gabriel, rode through the heavens upon the beast Alborak, and received the spiritual revelations which are recorded in the Koran. There is no necessity of considering this pretension as a designed imposture, as known psychological facts and laws show the possibility of these scenes being actually represented to his mind

while in an interior or transic state, into which, aided by his peculiar mental susceptibilities, his seclusion from the world and his profound meditations, may very probably have thrown him. And although Mohammed's spiritual teachings are mingled with crudities at which the refined sensibilities revolt, it is believed that they will hereafter be recognized as, on the other hand, not destitute of *some* important truth.

The history of subsequent ages presents us with few if any examples of psychical conditions which may to any extent be relied upon as the source of truthful impressions, until we come down to EMANUEL SWEDENBORG, the Swedish seer and philosopher. Many facts and phenomena in the experience of this extraordinary man, show that his psychical state while receiving his superior impressions, was in all essential respects identical with that of St. John, except, perhaps, generally more exalted. After studying profoundly the natural sciences, and writing some valuable works upon them, he fell into a trance, and his spiritual eyes were opened for the first time, in the year 1743, in the city of London. He was at the time conscious of the presence of a spiritual attendant, from whom the first communication which he received, was an admonition to greater abstemiousness in his habits of diet, it being intimated that such would prepare him for higher disclosures from the spirit world. From this time until the day of his death, including a period of nearly thirty years, he was in habits of daily intercourse with spirits and angels. It is said that in those trances during which he conversed with spirits, received revelations, and had views of the invisible world, he seemed like one in a dream—his features expressing pain or rapture according to the nature of the scenes which were opened to him. His works detailing his experiences and impressions while in the spiritual state, are very voluminous, showing an amount of labor which few ordinary men could have endured. In his works many of the psychological and scientific discoveries of the present age are anticipated; and the profundity of thought, and comprehensiveness and cogency of reasoning which his writings display, are certainly incompatible with the idea of the "mental hallucination" which has been charged upon the author mostly by those who have not read nor understood his works. And whatever errors and imperfections the teaching of this author may exhibit, the time will yet arrive when his writings will be highly appreciated for their profound philosophy, and for the many important spiritual truths which they present, and their author will assume a high place among the prophets and seers who from time to time have risen up and blessed the world with their light.

The following facts recorded of Swedenborg, substantiated by an amount of testimony which seems altogether satisfactory, sufficiently indicate the character of the singular spiritual powers which he possessed: Sometime after the death of a gentleman in Stockholm, a bill was presented to his widow by one of his creditors, for payment. The lady distinctly recollected hearing her husband say before his death, that he had settled that account. Diligent search however, among her husband's papers, failed to discover the receipt for the payment of the debt. Being in somewhat straitened circumstances, and unable to pay the bill without embarrassment, and learning that Swedenborg was capable of conversing with spirits, she was induced to request him to seek an interview with the spirit of her husband, and ask his advice. A few days afterward, Swedenborg met her, told her that he had seen her husband in the spirit world, and that he wished him to say to her that in a particular place in a bureau in the house, there was a secret drawer, of the existence of which he had never informed her, and that in that drawer she might find the receipt for which she had been seeking. Search was accordingly made; the secret drawer was found, and in it the receipt, precisely as indicated, and thus the lady was relieved from her embarrassment!

Another fact related is, that being in Gottenburg, at the residence of a nobleman, one of his friends, Swedenborg one evening

after having been walking in the garden, came into the house pale and apparently abstracted, and on being asked whether he was ill, answered that he had an interior perception that a destructive fire was at that moment raging in Stockholm, and that a house owned by himself was in danger of being consumed. Soon, however, he became apparently less concerned, and stated that he saw that the fire would be arrested before it came to his building. A day or two afterward, intelligence came from Stockholm that a destructive fire had occurred there on that very evening, as Swedenborg had described, and that it commenced and was extinguished at precisely the places which he had indicated.

We must now speak briefly of the remarkable experience of A. J. Davis, in the way of trances and visions. Endowed with a peculiar constitution and temperament, almost from his childhood his mind has been singularly susceptible to interior exercises. In his earlier days he was much subject to involuntary somnambulism; and in this state he once, in a series of sittings, executed, with unpracticed pencil, a picture which in his youthful conceptions corresponded to the garden of Eden. The choice of such a subject in such a state, indicates the general quality of his affections and tendency of his thoughts, in which a desire for innocency, harmony and peace, is ever uppermost. Being during the whole period of his boyhood, placed in circumstances in some respects trying, many were the instances in which he felt that his steps were directed by an invisible influence; and wisdom and strength seemed to be given him equal to every emergency.

After experiencing, in the earlier part of his life, several interior impressions which, though distinct and decided, were of minor importance, he, on the 7th of March, 1843, fell into a strange abnormal or transic state, in which he continued for many hours, and during which he traveled a long distance. While in this state, he saw a vision (which was repeated) and passed through many experiences, and received much direct spiritual instruction, which were calculated to prepare him for his future mission. The vision was of a very extraordinary character, much resembling in some respects that of Peter while upon the house top at Joppa. It was, however, more comprehensive and expressive, looking to an organization of the whole race in the form of one harmonious Brotherhood, and indicating what he, Mr. Davis, was to do toward accomplishing this glorious result.* He was then informed by two spiritual messengers, that he was to be the medium of revelations soon to be given to the world, such as are presented in his book now before the public, and as will hereafter be given.

This vision with its accompanying experiences, wrought a decided change upon Mr. Davis's feelings and modes of thought. Conceptions and ideas were afterward expressed by him, of which he was previously totally incapable, being destitute of education, and not yet seventeen years of age; and since the period above referred to, he has appeared to live, in some respects, in an entirely new sphere of existence, where the scoffs and jeers of the incredulous have no apparent effect upon him.

Since the occurrence to which we have above referred, Mr. Davis has had frequent visions and interior communions of like nature, illustrative of various truths and principles connected with his office of Seer and Reformer; and for the last six months he has been in the habit of passing, without the assistance of magnetism, almost daily into the interior state for the purpose of receiving, (through visions or otherwise) such information as is needed.

Mr. Davis's experience as a clairvoyant, while under the influence of magnetism, will hereafter be referred to, as presenting examples of still higher mental exaltation.

It will now be observed that the same general and fundamental

phenomenon is presented in the cases of all those to whom we have referred as going into the transic state—that is, their exterior senses were closed to the perception of material things in the outer world, and their interior senses were opened to a perception of things which to persons in the ordinary state, would be invisible. Their simple psychological condition, therefore, may be defined as an *unfolding of the spiritual senses*; and although there were differences in the degrees to which these were unfolded in different cases, yet the general psychical state was perfectly identical in all so far as it was induced—whether this is observed in the fanatics of Dauphiny and Vivarais, in the Shakers and Methodists, in the prophet Daniel, in St. John, in Mohammed, in Swedenborg, or in Andrew Jackson Davis. The exterior phenomena presented by all perfectly corresponded in their *general and fundamental features*; and the same may be said of many of their fundamental psychological disclosures, such as could not have been affected by previous educational prejudices, or the peculiar action of outward things upon the mind.

Admitting the identity of the general psychical state of the persons referred to (which we scarcely think any one will attempt to disprove) an important question arises for consideration: of the almost innumerable persons who have gone into the interior state referred to, some of whom have confessedly discoursed much nonsense, how shall we know upon whose sayings to rely as truthful, and whose to reject as false? Common educational feelings and affections in our own country would answer, Let all the sayings of the authors of the Bible who have spoken from this transic state, be considered as infallibly true: let all others be rejected as unworthy of notice, if not diabolical and dangerous. In Constantinople, however, a different answer would be given to this question; and among the Parsees a different one still—each religious fraternity erecting their own recognized sacred book as the supreme authority, and rejecting, unexamined, all pretensions to interior illumination found elsewhere. But a person of well balanced judgment and highly expanded intellect—if we could suppose such an one to come from another planet, free from the local and sectarian prejudices which have grown up among the inhabitants of the earth—would estimate all books only according to their own *intrinsic merits*, and would see no reason why a book composed of the writings of various authors in different ages of the world, and collected and canonized by councils of uninspired and bigoted men, should be considered of any more authority than the Keran, the Zend Avesta, or the writings of Plato—provided its *intrinsic contents* are not such as to establish its claims. We affirm, therefore, without further remark, that while the writings of the Bible should certainly be taken for all they are worth (and some of them are worth much) it is wholly inconsistent with the progress of the race, and totally unworthy of the manly wisdom of the nineteenth century, to consider the Bible as embodying all the truth which ever has been, or ever can be, given to the world, through the mediums of trances and visions.

It may be alleged, however, that the secrets of the Bible were directly taught by the spirit of the Lord. Of this there is no evidence, except, perhaps, in their own professions. But Mohammed also professed to be taught of the Lord: so did Swedenborg, and so have thousands of others, in all ages of the world, who have to some extent had real interior illuminations, but whose claims are much less entitled to respect. But when one attempts to enforce his teachings by claiming for them a direct divine sanction, a suspicion may be entertained that the decisions of reason are not sufficiently clear in their favor to dispense with so *arbitrary* a mode of forcing them upon the mind.

What rule of judgment, then, shall we adopt, in estimating the relative degrees of credibility of the different persons who have given forth impressions received while in the transic state? For ourself, we would adopt a rule quite similar to that by which we would judge of the teachings and assertions of per-

* I am authorized to say that a detailed account of this and many other profoundly interesting visions, which Mr. Davis at different times has had, will hereafter, at the proper time, be related by himself, in the columns of this paper.

sons in the ordinary state. The mere opening of the interior senses is not of itself in any case a sufficient guaranty of the truthfulness of a man's impressions; for doubtless there are some spirits entirely in the Second Sphere, less enlightened than some spirits still connected with the body. To entitle one, therefore, to a high degree of credibility, he must in the first place, have a naturally well balanced and harmoniously organized mind. There must be no marked excess in the development of some faculties, or decided deficiencies in the development of others. The person must have no inordinate affections for any particular theory or system of faith, considered as such, either in theology or philosophy. A supreme love of truth for truth's sake, must be the only ruling affection of his mind; and one must not only be desirous to receive this *whatever* it may prove to be, and from whatever source it may come, but he must be willing to make every thing bend to its authoritative teachings. He must also be capable, in his transic state, of deep abstraction from the thoughts, theories and customs of the world, and of having his interior senses clearly and decidedly opened. He must then enter the superior state entirely free from all excitement, and with a comparative indifference to every thing except the discovery of Truth. Then if what he reveals is intrinsically consistent, and there is a *decided use* in it, it may be relied upon with a degree of certainty almost absolute.

Religious fanatics who fall into trances, have, in the first place, a violent affection for a narrow circle of ideas. They are thrown into the abnormal state by violent excitement which closes up the outer senses by physical exhaustion and a kind of deranged abstraction. Hence the interior senses are opened in a deranged state, and the wildest dreams, sometimes mixed with slight vestiges of truth, are the consequences.

MOHAMMED'S mind was tinged with the fanatical and persecuting spirit of his times. Besides, he entered his trance while under the excitement of a concealment from his enemies. Hence his revelations cannot be relied upon, except as they can be verified by independent processes.

SWEDENBORG possessed a strong and well balanced mind, and a desire to know the truth. He was, however, strictly educated by his father, who was a clergyman, in the doctrines of Lutheranism, the essential principles of which, as may be supposed, grew upon him until he was fifty-five years old, when he first entered the interior state. By that time, early religious impressions had become so deeply infixed in his mind as not to be easily erased, and hence he commenced his spiritual investigations upon a certain basis which he took for granted as true, without even questioning its authority. Hence, while he has revealed some stupendous truths, it is not strange that his writings should present some vital errors, especially in their theological portions.

A. J. DAVIS, when he commenced his career, was an uneducated and unsophisticated boy, who, if he ever had any decided sectarian impressions, these were totally erased by the first considerable vision which he had. His mind is well and harmoniously organized, and he is always governed by the supreme desire to know the truth, whatever that may be, upon all subjects of inquiry. As occasion requires, he enters the transic state at will, and under an entire freedom from excitement. To show the absence of all desire to astonish the world, or to make himself conspicuous, I would mention the fact that he sometimes receives interior illuminations of the most surprising character, of which he says nothing, even to his most intimate friends, for months, and then only speaks of them as prompted by a *use*.

In view of the foregoing facts, I leave the reader to draw any farther inference which he may consider legitimate. The book of Mr. D. now before the world, as also his series of articles now pending, speak for themselves.

[To be continued by a consideration of natural somnambulism, magnetic sympathy, spiritual impressions and clairvoyance.]

The Physician.

(WRITTEN FOR THE UNIVERCELM.)

CANCER—ITS CAUSES AND CURE.

BY A. J. DAVIS.

CHEMICAL investigations have unfolded many important truths concerning the organic constituents and requirements of the human constitution. The intimate relation of chemical science to physiology and pathological anatomy, can be recognized and fully appreciated by those alone who comprehend and apply its invaluable teachings to every department of individual, domestic and industrial life. By it we are enabled to determine what articles of food are best adapted to organization, development and reproduction; and by it we can rationally ascertain the general causes of material decomposition, and the phenomenon of structural change, or physical death. The causes of the latter are identical with those physical disturbances which invariably precede the local development of glandular or cutaneous disease. Consequently, a knowledge of those chemical processes in the vital economy, which ultimate themselves in the disorganization of a tissue, a gland, or the entire system, is quite indispensable; for individual health, as well as the soil's equilibrium, depends upon the prompt and perpetual application of those principles which chemical investigations and experiments have so admirably developed.

To successfully prevent the production of internal tubercles, or external tumors, which afflict the corporal structure of man, we must learn to select from the larder of the vegetable and animal kingdoms, appropriate nourishment—substances capable of being transformed into blood, bones, muscles, nerves, membranes, and into all parts necessary to the complete organization. If heterogeneous compounds are taken into the stomach, a succession of local disturbances, together with a rapid generation of morbid matter, will be the inevitable result. By a series of examinations in relation to cutaneous diseases, the conclusion has been attained that the ignorant violation of the laws of chemical combination, in their application to the human system, is the predominating cause of their development.

The highest and most fatal representative of cutaneous diseases, is the scirrhus or indurated cancer. All other disorders of the cuticle from the pimple to the salt-rheum, scurvy, scrofula, erysipelas, and obstinate tumors, are nothing more than modifications of the corroding cancer. The cancer is the concentrated development of previously generated and sometimes long-existing acrimonious matter, which the system has derived from its similarly inclined progenitors, or accumulated by the continued use of improper articles of food, or by the perverted exercise of individual endowments. Without descending into minutiae concerning the origin and tendencies of cancerous secretion, I will proceed to a brief consideration of its general causes and locality.

I. THE CAUSES.—That constitutional predisposition, together with the frequent violation of chemical principles, are the primary causes of cancer, and of its ultimate manifestation, is established by experience, and the well-attested facts preserved in pathological records. If there exist, then, sequestered in the system, malignant secretions, tending to the development of cancer, every incidental injury or local disturbance will urge on and accelerate its local organization. There are, therefore, a number of secondary causes of this disease, such as suppressed evacuations, bruises, indolence, imperfect digestion, pressure, barrenness, compression of the chest by artificial means; and indeed any thing that interferes with, or infringes upon, the circulating mediums—the blood, nervous fluid, and motor influence—may be engaged in developing this disease.

The investigations of physiologists have been, until quite recently, manifestly involved and superficial, and this disease, among many others, has been pronounced incurable. Now to apply medicines, or the scalpel, to a tumor, a cancer, or to any excrescence, in its incipient stages of growth, (which is the popular practice,) with the intention to cure it, is evidently doctorizing the effect instead of its cause; hence the fatal termination

for which this disease is most dreaded and distinguished. The conclusion is perfectly legitimate, I think, that another cause of the fatality of cancer lies in the ineffectual, because superficial, treatment adopted by physicians every where, in reference to this disease.

II. THE FORMATION.—That acrimonious matter which is deposited in, and generated by, the deranged action of the system, circulates through every vein and artery, and consequently is diffused and secreted every where, unaccompanied by any symptoms or phenomena, until it is intercepted by injured or hypertrophied glands. These glands being rendered previously susceptible, attract the circulating atoms, and a nucleus is substantially formed. Infiltration of cancerous humor immediately follows, and a scirrhus cancer is organized. It generally appears directly under the skin, extending inward, through the mucus membrane to the bone, and around neighboring glands and integuments, which, one by one, become implicated.

III. THE LOCALITY.—Amid the viscera, no organ is more frequently afflicted with cancerous tubercles, than the liver. Its indolent action is favorable to the accumulation of this secretion; but its contaminating influence is seldom imparted to surrounding organs, and, consequently, it may reside in the liver, producing but slight evidence of tuberculosis, and be unknown to the patient for many years. Next to the liver is the spine. Cancerous tubercles are never found here, however, unless the reproductive system has sustained voluntary or accidental injury, or unless the kidneys are frequently and violently attacked with inflammation. And although the spleen, pericardium, diaphragm, and pancreas, are generally free from this disease, the duodenum, and succeeding portions—the large and small intestines, are not unfrequently the seat of cancer.

The stomach, however, is a frequent victim to a species of cancer, which may be termed dyspeptic ulceration. In my last article I explained the various causes of dyspepsy; but now the fearful fact develops itself, that many symptoms of *that* disease arise from the existence of cancerous ulcers—ulcers upon the mucus membrane which lines the stomach. These gastric accumulations are secreted by the pancreas, spleen, and contiguous membranes, which have previously been injured by impure, or too much food; but the ulcers are principally located upon the pylorus. This corroding secretion is, at first, powerfully resisted by the secreting and digesting surfaces; but, at last, these coatings give way to its decomposing power, and become hypertrophied—together with the whole gastric cellular structure.

The oesophagus, or passage to the stomach, is sometimes the residence of cancer; but such instances are not common, and may be passed by as unimportant.

Lingual cancer, or cancer of the tongue, is one of the most distressing afflictions. Its commencement is indicated by an infiltration of salivous particles, and the formation of an indurated fungus near the tongue's base. The tonsils, palate and salivary glands are not implicated until cancerous deposits produce enlargements that obstruct the process of mastication; then they yield, one by one, to the decomposing action, which immediately succeeds this advanced stage of the disease.

Epulis, or gum cancer, is of frequent occurrence, but is seldom attended with fatal consequences. It generally makes its appearance near the base of carious teeth, and communicates gradually with the whole dental structure. The bone and supporting membranes yield to its corroding influence, and the excreting glands become decomposed or hypertrophied.

Labial, or lip cancer, is of rare occurrence, but when a cancer is once organized in this location, it is exceedingly dangerous. The tissues secrete acrid fluid, and scirrhus humors in great abundance; this accelerates the progress of ulceration, which eventually spreads the disease over the cheek, ear, maxilla, and lymphatic glands, and cases are recorded in which the cancer extended over the entire sternum, and contiguous portions.

Thus the locations of this disease are numerous. It is, however, principally confined to glands, the mamma, the angle of the eye, lower lip, the wings of the nose, arm pits, face, and to all those portions that are not sufficiently protected by flesh against external injury.

IV. THE APPEARANCE.—The cancer may be distinguished from any other cutaneous disease by a number of characterizing indications. When first developed, it is small, hard, granulated, yields to the touch, and periodically decreases and enlarges its dimensions. This is so emphatically the case, that the patient will sometimes suppose it entirely gone, and then again it will suddenly increase to a frightful size.

Accompanying these changes, is a discoloration of the cuticle in its immediate vicinity, then a paleness blended with a purple hue, then a blueness, and at last it is distinguished by a slatey blackness. Externally it appears in the possession of roots, or extremities like those of a crab, from which its name is derived; and the impression has been entertained by many physicians, that the cancer is an independent entity, having life and motion peculiar to itself, and capable of eating the entire body. That it is an organized tumor, growing out of a constitutional pre-disposition, acrimonious matter, and accidental disturbances, is proved by the uniform testimony of pathological researches; but the opposite opinion is not susceptible of the same proof, nor is it consistent with reason; for this would be virtually acknowledging to this disease an omnipotency over the material form, and mental skill of man, which there is no reason to suppose it possesses. But judging superficially, the former conclusion is irresistible, for as the cancer progresses, it branches in diverse ways, implicates the capillary vessels, corrodes the tissues, and breaks through the surface; a thin acrid fluid flows forth and spreads its virulence over neighboring points; similar cancers arise with an astonishing rapidity; and its termination is that of an ulcerated tumor, exceedingly offensive and deplorable.

V. THE SYMPTOMS.—The existence of a cancerous tumor is invariably intimated by pulsations, vibrations, sensations, burning pain, quick and varied aches, lancinating pains, and general exhaustion. Associated with these local symptoms are instability of appetite, hectic fever, bloody discharges, fainting, periodical convulsions, emaciation and complete decay. To diagnose the pathological form or anatomy of this disease and its particular concomitants, would require more space, and a more elaborate consideration; but this is deemed unnecessary, as phenomena have been noticed sufficient to direct the patient aright in the act of self investigation.

VI. THE REGIMEN.—Study the principles of organic chemistry, and apply them to the preparation of nourishing substances, and let these be duly masticated before being consigned to the stomach. Fail not to do this. With this knowledge, the patient would understand that his food should be solid, simple and nutritious, and that it should be taken at regular periods; that irritants, aromatics, salts and stimulants, should be avoided; that nitrogenized constituents are indispensable to the formation of healthy blood, viscera, muscles, nerves and vital power; that oxygen must enter the lungs, combine with the carbon and hydrogen of the food, and thus create and preserve a healthy temperature; that their constant combustion and exhalation is essential to this healthy temperature; and that the body must be warmly clothed, and properly situated in relation to surrounding objects which act upon it to cause health or disease. Moreover, every thing must be done to divert the patient's mind, as this, like every other disease that afflicts man, may be lessened or exacerbated by cerebral influences. The power of mind or spirit over matter, is but little understood.

VII. THE CURE.—As has been remarked, physicians, judging superficially of all cancerous affections, have pronounced this disease incurable; hence the excision treatment is almost universally recommended as the most effectual means to alleviate the patient's sufferings. A successful operation is attended with immediate, but, generally, only temporary relief. Sometimes, however, it is permanent; sometimes it is fatal; but, nevertheless, this is the present practice.

Now, from interior assurances, I am persuaded that cancer, whether hereditary or superinduced by secondary causes, is a curable disease; and, in accordance with this internal prompting, I will proceed to state the remedies. For a constitutional eradication of the disease, take mountain dittany, mezeron, elecampane, and comfrey roots, of each one pound; white-oak, white

pine, wild cherry, and butternut barks, of each ten ounces; and guaiac chips, blue flag, and liquorice root, of each four ounces: break these ingredients together; put them into a vessel, and tincture them one week in one gallon of brandy; then add four gallons of water, and steep the mixture over a slow fire, for one day; add two more gallons of water, and boil the whole to that quantity; then strain it immediately. After this medicine has cooled, add half an ounce of the muriated tincture of iron, and bottle it very tight. Dose: the dose should be graduated by the patient's judgment. The smallest portion is a drachm; the largest is an ounce; and an over-dose will be attended with dryness, nausea and fever.

This preparation should be made and taken for at least one year, with occasional intermissions, as it is intended for those various cutaneous diseases, already named, which are the incipient manifestations of the cancerous secretion; but it is more especially directed to the cancer, which has made its appearance.

In connection with the above, dress the cancer every morning and night, or more frequently, if desired, with a *weak* dilution of sulphuric acid; then place upon it a thinly-spread plaster, composed of blood-root and gun-powder, of each four drachms, finely pulverized, and of a sufficient quantity of castile soap to form the proper consistency; then place over this plaster a piece of fur, and protect the parts from irritation or excitement. If the cancer be far advanced, the nitrate of silver, nitrate of mercury, iodine, creosote, gold, hydrocyanic acid, and the chloride of zinc, may be used internally and externally, with much advantage. The patient should never attempt this latter treatment himself, however, but leave the application of these remedies to some judicious physician: and, if artificial expedients be still required to stay the progress of this disease, ablation may be consented to as the last resort.

The patient is requested to remember that the regimen lies at the basis of his cure. A constant obedience to the rules above suggested, and a persevering application of the remedies, will effectually arrest the turbid stream of that disease, the contaminations of which sometimes flow through the veins of many generations.

Communication.

CREATION.

Two general theories obtain with respect to the Creation. One seems to be founded in the hereditary impressions of the multitude, transmitted from an age of comparative ignorance and has its place only in the affections. This supposes that worlds, and beings, in number beyond computation, were by an effort of the Omnipotent Mind suddenly born into existence. The Mosaic records are appealed to as evidence that Creation was the work of only a few hours. 'In the beginning God created the heavens and the earth, and God said let there be light and there was light;' and from this it is inferred that the whole was done *at a word*. The sun and moon, and the countless stars that look down through the great dome of the Universe—worlds and systems innumerable stated up in about the time required to develop Jonah's gourd the great Luminary of the Univercelum was produced as readily as a man would light a candle! This impression is still fondly cherished in rudimental minds. If the idea itself is irrational, the evidences urged in its defense, are not less so. Of these, the following may be briefly stated: We learn from the Bible that God commanded and it was done; this has been the faith of the Church in every age, and besides, God is omnipotent and *could* perform such a work in the time specified. It is maintained that those who dispute this theory, not only question the infallibility of the Church, but deny the Bible and limit the power of Jehovah.

The other general idea of the Creation is the result of an investigation into the philosophy of Nature, and has its eternal hold upon the Reason. In this view of the subject, Creation appears as the work of an indeterminate and inconceivable period. It supposes the Divine Principle to exist *in matter*, and that by the operations of his laws, which are the expressions of his thoughts, all things were gradually developed. Matter as-

sumed imperfect and inanimate forms at first, but by degrees as the refining process went on, the eternal laws of progression and development were manifest in new and higher forms, in which the original principle of motion become life and sensation.

The hereditary impressions upon this subject lose their influence as men become truly enlightened. When the rational mind would conceive of the period of Creation, it turns to the great dial of the Universe, and traces the finger of Time as it marks the flight of unnumbered ages.

The common idea is opposed to reason, science, and philosophy—everything but the childish fancies of uncultivated minds; while the other accords with the development of material forms in the several kingdoms of Nature, and with all we see in the material and spiritual Universe. The one virtually assumes that matter has no inherent principle of life, and that all motion is made to depend upon laws which are instituted, enforced, suspended or abolished, to suit the ever-changing circumstances of time, place, and occasion. The other maintains that Nature contains vital forces to which all visible phenomena are properly referable, that the Divine Mind resides *within*, moving all the members of the great body, according to certain immutable laws, which laws are the outward expressions of his eternal purpose, and that in this way, Nature, with all her complicated and beautiful forms was progressively unfolded.

There can be no question as to which of these theories is most natural and rational. One assumes that Nature's God has no natural connection with Nature herself, while the other regards the visible Universe as the vast Body of which God is the SOUL.

So far as our observations extend, the vast empire of the Creator is governed by immutable laws. The revolutions of the planets and all the operations of Nature, from the opening of a flower to the development of a world, are carried on with precision. In the association of minute particles, as well as in the sublime movements of the stellar system, we read the great truth that— "ORDER is Heaven's first law."

The established laws of the Universe are the natural expressions of God's thoughts, and if suspended or abrogated, would destroy all rational grounds of confidence in the ONENESS of his Mind and the stability of his government. If the Divine administration in Nature is the highest and best which infinite Wisdom could devise, it is evident to the rational mind, that Deity cannot produce *supernatural* results any more than he can institute laws and a government above his own.

All Nature is like a well-tuned instrument, and when the expanded Soul perceives its Divine music, it is lifted above its mortal habitation to join the great harmony of the celestial spheres. This harmony is made to depend upon the equal operation of all existing laws. The absence of a single law would, therefore, destroy the perfection of the system, and render its movements uncertain and ruinous. To perform a *miracle* in the theological sense of the term, would be to *break* or to *relax* one string, while all are necessary to perfect the harmony—the great lyre of the Universe would be unstrung for ever.

BRIDGEPORT, Ct., 1847.

H. K. H.

THE "Christian Messenger," in its notice of the late work of Messrs. Bush and Barrett against "Davis's Revelations," among other quotations has the following: "And last, though not least, the grave account of three hundred and eighteen Bishops assembled under Constantine at the Council of Nice, *deciding upon the canon of scripture, when history does not whisper a syllable of any such action on the part of that body!*"

But "*history does whisper*" some things about this matter; and *strange things too!* Pappus, in his *Synodicon* to the Council of Nice, asserts, "that having promiscuously put all the books under the communion-table in a church, they besought the Lord that the *inspired records* might get upon the table, whilst the *spurious ones* remained underneath, WHICH ACCORDINGLY HAPPENED!" No wonder that Christian writers have said so little concerning the doings of this Council, when such means were adopted for the forming of the canon. Thus it is seen, notwithstanding the assertion of Messrs. Bush and Barrett, that Mr. Davis was right in the statement he made upon this subject.

THE UNIVERCELUM AND SPIRITUAL PHILOSOPHER.

S. B. BRITTAN, EDITOR.

NEW-YORK, SATURDAY, JANUARY 1, 1848.

OUR REASONS.

"They besought him that he would depart out of their coasts."

It must be evident to the reflecting mind, that while the absolute character of a transaction is determined by its consequences, its *moral aspect* must depend in a greater or less degree upon the circumstances of the case, and the motives of the actor. This principle is recognized by every properly constituted mind; and justice requires its application in all the departments of government, and in the general intercourse of men. If this be admitted as true, it follows that a knowledge of the diversified circumstances which surround the individual and incite him to action, is essential to an intelligent and righteous judgment of his conduct. We cannot, therefore, with even the semblance of propriety, select a single transaction in the life of any one, and without the slightest investigation into the circumstances of the occasion and the motives which governed the action, decide with confidence upon the character of the man.

We cannot resist the conviction that the professed minister of Christ is far from his appropriate sphere, when instead of preaching righteousness, he labors to exhibit humanity in its worst phases; to excite suspicion, and to destroy the reputation of his brethren. Mankind will not be elevated by such examples. If the Christian Ambassador is commissioned to assail the motives of men, without first knowing what their motives are; if the strong man may blow the Trumpet in Zion and sound an alarm, summoning from their misty abode the adversaries of spiritual freedom, before it is ascertained that there is an enemy in the field; if the Christian Freeman is at liberty to decide that men are "*dishonest*" before they have been heard in their own defense; in short, if this be the peculiar freedom which the Christianity of the Church confers, we shall not be greatly displeased, though we are cast out, and "numbered with the transgressors."

These remarks are made in view of what others have said to invalidate our claims to the Christian name and character. We have been charged with dishonesty in the journals of the Sect, and by several professed ministers of the Gospel, *because* we have not thought proper to withdraw from their fellowship. We have ventured to pursue the course which in our judgment is sanctioned by the spirit of Wisdom and the precepts of Jesus. We may err, but our mistakes will not be corrected by inflammatory appeals to popular prejudices. We are so constituted mentally that denunciation will not supply the place of argument, nor the hereditary opinions of men be received as the eternal truths of Nature and Deity. We are not to be frightened from our position by principalities and powers; we cannot be *voted from the course* we have marked out by the adoption of a mere resolution, and we are in no immediate danger of being allured from the way by *winning manners* and *complimentary speeches*.

But while we are not prepared to publish our renunciation, or to express what we do not feel, (a disposition to withdraw,) we are ready to assign *reasons* for this refusal. These would have been given before, and through another medium, but it did not seem to comport with the purposes of our brethren to ask for an explanation. Even at this late hour it is unsolicited; but as we have many true friends whose confidence is not shaken at the first breath of slander; whose ears and hearts are ever open to the claims of justice, we have judged it expedient to submit, for their consideration, the following brief statement:

When we received the fellowship of the Sect, we did not pledge our fidelity to old errors, nor promise to close the eyes of the understanding to newly discovered truths. We did not agree to entertain any views not sustained by adequate testimony. No standard of faith was raised to which our Reason

was required to bow. Fellowship with the Sect did not then involve a sacrifice of individual freedom of thought. If an ordeal was instituted, it was to test the disposition, character and mental qualifications of the candidate, and not his speculative opinions. The door of the church was so high, that we did not find it necessary to *stoop* in order to effect an entrance. Christianity, as defined to us at that time, did not require a man to incarcerate his reason and crucify his conscience by subscribing to opinions better suited to other minds.

In the covenant thus formed there was certainly nothing to restrict the liberty of thought, or to circumscribe the sphere of investigation. Hence the largest freedom in these respects cannot involve a violation of any obligation, either expressed or implied. How, then, have we offended? We have only asserted our claim to the privileges guaranteed to us. Others *now* assume the right to define the *limits* of our faith; to impose restrictions *not contemplated when the connection was formed*, and which are alike offensive to the reason and the conscience. Hence, it follows, that *they* and not ourselves have disregarded the terms of the union. If, therefore, our brethren have violated the obligations of the compact, we fear they have sinned against great light, but this furnishes no reason why *we* should be required to withdraw from the Christian church.

It is with profound astonishment that we witness the attempts of our brethren to *force* conviction by means and agencies which are neither authorized by the laws of Nature nor the precepts of Christ. It is impossible to bring all to acknowledge the same closely defined standard of faith and opinion. Men are diversely constituted, and never can all think alike. The same proposition may be presented through the same medium, but the impression upon the mind will vary according to the mental characteristics of each individual. Christ and his Apostles evinced a better knowledge of Nature, and the laws of the human mind. They did not labor to bring all to one standard of opinion. The Jew and the Greek were allowed to retain many of the peculiarities of their former faith. Each was permitted to "*be fully persuaded in his own mind*." Christ did not aim at a unity of opinion; he sought that which is higher and better—"THE UNITY OF THE SPIRIT IN THE BOND OF PEACE." These remarks suggest another reason for our course which may be thus briefly expressed: we cannot regard a *oneness of opinion* as necessary to true Christian fellowship; consequently a diversity of opinion does not render it obligatory upon us to interrupt any existing relations, much less to signalize the same by a public annunciation.

We propose to confine this statement to a presentation of three reasons. One only remains to be given, and this alone is sufficient. *We cannot consent by any act of ours to authorize the supposition that we do not still clearly perceive and recognize the true relation established among men by the Universal Father.* We regard the race as composing ONE GRAND MAN; whose true life will be developed only when the scattered members are brought together, each occupying its true position and performing its appropriate functions. We are unwilling to signify to the world that we have lost sight of the Unity of the Race, while this is the great central Truth, the ENSIGN around which we gather. We are conscious that the actions of the individual disclose more fully than language can embody the feeling and sentiment of the heart. To disregard the relation we sustain to these brethren; to tear ourselves away from the connection and announce the separation to the world, would be to affirm in the most emphatic manner, that we have lost our sympathy for them, and have no longer the same interest in their welfare. We *cannot* express in this significant manner, what we do not feel—what is not true. If others will rudely sunder the most sacred ties; if they deem it Christ-like to confine their sympathies within the narrow circle of a creed; if they will have *no fellowship* except with those who can pronounce the *shibboleth*, we leave them to pursue their course without molestation. We cannot follow them. Our position is defined. It may expose us to the storm, but there is a Power above the uplifted elements to whose will these are subservient. We will not wrong the soul and outrage the majesty of Truth and Love; but *we can* endure the cold scorn of disaffected brethren—can bear to be reviled as

infidel; and if the earthly hopes which have cheered and strengthened our hearts, go out and leave the shrine deserted, we will invoke the inspiration of that Spirit which is able to give submission, and clothe us with a diviner joy.

We have many devoted friends with whom we have lived and labored and loved. We will not lay rude hands on the golden chain which has made us one. We regard them with undiminished affection, and their names are enshrined in the inner sanctuary of the spirit. The past is gilded with pleasant memories,

"And other days come back to us
With recollected music, tho' the tone
Is changed and solemn."

S. E. B.

CHRIST THE MODEL MAN.

MR. EDITOR—Dear Sir: While reading the first article in No. 2, of the *UNIVERCELUM*, headed "The Philosophy of Miracles," the thought struck me very forcibly, if (as I doubt not you will admit) all human knowledge is progressive, and that too, by the light diffused around us, how came Christ possessed with such infinite acquirements. In an age so dark and obscure, was not his very existence a special interposition of the Almighty? You ask—"If Christ was the model man, may not others be like him? If he was a living example of what the race is designed to be, surely humanity when perfected must possess and exercise his powers." Granted. But how came he perfect so much in advance of his fellows?

E. M.

THE inquiry, which our brother has instituted, cannot be profitably and effectually answered, unless we know which Christ suggested it; for there are represented in the general mind two distinct Christs—one of the reason, and the other of the affections. The affections are inclinations which spring spontaneously from the soul of the mind; that is, from the rudimental essence of which the mind is organized—its love. These affections are subservient to the will and government of reason, and in a well developed and directed intellect, they are thus governed; but, owing to the ignorance of men concerning themselves, reason is permitted to be trammelled and held in subordination by the affections, which receive right or wrong directions according to the favorableness or unfavorableness of influences which arise from the situations of life, from surrounding circumstances, and from education. If reason is subjected to the affections, and is not made the medium through which we receive knowledge from the outer world, then the affections will admit and ardently cherish whatever object, faith or doctrine may be presented to them clothed in captivating robes, though it may involve the most palpable errors and inconsistencies.

The Christ of the *affections* is a being who is believed to be the concentrated development of special providences eternally instituted and established in the constitution of things; a being who possessed unnatural endowments and exhibited incomprehensible powers; whose whole life exhibited but a succession of supernatural phenomena; and whose death was attended with a series of corporal changes and transfigurations, altogether novel and unexampled.

The tendency and effect of this faith, is to amaze and confound the uneducated, but not to enlighten or refine them. This hereditary belief is incorporated in almost all departments of education, and is instilled into the youthful mind, accompanied with the injunction—"question not its validity." These minds develop themselves into manhood, and are talented perhaps, and commence the promulgation of this faith of the affections. And by them Christ is endowed with attributes, which are magnified beyond the simple truth, and thus he is removed from our understanding. Consequently, many minds experience a trembling delicacy whenever the name of Christ is mentioned, and never attempt to reason concerning him, or if they do, it is for the purpose of conferring more brilliant honors upon him, and rendering more highly supernatural his mission and accomplishments. Thus reality is transformed into imagination, and still seems to be absolutely true; thus the Christ of the affections is our enthroned idol, bearing but little resemblance to the Christ which reason recognizes as residing on

the earth about two thousand years ago, and doing good to the children of men.

The Christ of the *reason* is a good, amiable, benevolent, and unassuming man; who not only loved, but impressively taught the simple and practical truths of peace and righteousness; who relieved the diseases and sufferings of mankind, whenever and wherever he could; who was great and noble, because simple and good; and who, after living a righteous life—teaching men to know themselves and love each other as children of one Father—was crucified, according to prevailing custom, for his open and unreserved denunciation of the popular doctrines, philosophy, institutions and ceremonies which characterized the whole Jewish nation. Thus the Christ of the reason is a natural man, but the Christ of the affections is supernatural; the one is reality, the other is a creature of the imagination.

We now proceed to the question. If our brother had in his mind the unreal Christ, his question is unanswerable: but if he refers to the great moral reformer, whose name was Christ, then it admits of a satisfactory explanation. The difference between Christ and his fellows was not conspicuous in any thing, excepting his well-constructed and comparatively perfect body, and his well-balanced and harmoniously developed mind. These are the natural and legitimate consequences of a proper conception, a proper birth, a gentle culture, and a meditative association with the objects and scenes of Nature, which tend to refine and elevate the soul. He was distinguished from other men by two prominent characteristics: first, by a peculiarity of deportment and personal habits; secondly, by the promptness and originality of his answers to the profoundest interrogatories. The causes are plain. The one resulted from accidents of birth, and the influences of outer association; the other from the intuitions of his unsophisticated mind, because untrammelled by sect and popular superficiality. The manifestations of his simple and spiritualizing morality were ever in keeping with the circumstances of the multitudes which surrounded him, and which called them forth. The causes and their effects are visibly represented together as relating to the character of our spiritual and brotherly reformer; and all that cannot be explained of him, is referable to the imperfections of ecclesiastical and biblical history, or to that which men have done for him, and not what he has done for men. Local conditions, circumstances and influences favoring a *local* development of extraordinary correctness, Christ exemplified that perfection of character and amiableness of disposition which we greatly admire. As he is represented to the *reason* as a noble child of an eternal Father, we hesitate not to consider him a model man, and as an example of what the race will be.

And here let it be deeply impressed that we believe man to be a microcosm—a combination of all else in the material world, and the most perfect embodiment of Harmony. We believe that the race will progress and grow to the completeness and "stature of a perfect man." Then will be exhibited that harmony of structure and reciprocation of justice so admirably represented in the human form. In this sense do we believe that "Christ was the model man," and a "living example of what the race is destined to be," and, the latter in its unity "will possess and exercise his powers," which were displayed in deeds of mercy and exemplifications of native righteousness. But in order to ascertain the truth of the doctrine of this general development, we must elevate our thoughts above ourselves, and all fragmentary and individual organisms which confound the superficial observer, and calmly contemplate the substantial evidences of the great law of progress, which universally present themselves in the world of matter, and the world of mind.

A. J. D.

DISTRESSING CAUSALTY.—With the deepest regret we learn that a house on the banks of the Ohio River, in Clermont co., belonging to an association in whose objects we have the greatest interest, was prostrated by the recent extraordinary flood in that river, and that seventeen of its inmates were either drowned or buried in the ruins.

ADVISE not what is most pleasant, but what is most useful.

THE GOSPEL OF TO-DAY.

It is a pleasing reflection to every benevolent mind, that most, if not all, the reform movements of the day, contemplate the elevation and improvement of man as a *social* being. The folly of striving for individual exaltation, while society is so rife with injustice, and darkened by oppression, begins to be discerned. The conflict existing between the various departments of active life, growing out of the system of competition now so prevalent in the civilized world, excites and inflames the passions of the individual to such a degree, and urges him on to such a pure selfishness, that it is of little or no use to attempt the reformation of the world, while the monstrous wrongs of society continue to exist. No one who has given the matter any serious attention, but will admit, that the present state of society is unnatural and demoralizing in the highest degree. For two thousand years, the Christian Philosopher has labored unremittingly for the salvation of the world from the evils under which it groans. He has toiled, sacrificed, suffered and died, in the great work of redeeming his fellows from the thralldom of sin. But what has been the result? After centuries of strong and ardent effort, the world is still groaning with oppression—its fair fields purpled with human gore, its inhabitants inimical to each other's welfare, and striving to advance their own good at the expense of each other's happiness, and even life. The various departments of business, are alive with struggling humanity, eagerly appropriating to itself as much of the outward comforts and luxuries of this life, as it can possibly bear. And in each department or sphere, countless numbers are pressing on in the race for honors and pelf, regardless of all but self—intent only on the great and absorbing work of adding to individual possessions, and advancing personal comfort and good.

We hear much said, at the present day, about the advantages of civilization—the blessings of an enlightened, cultivated State. But how many are there, even in our most advanced and refined communities, that feel the need of some engine of reform, that may put within their reach the common comforts and necessities of life? How many, who are in the heart of enlightened communities, are pining in poverty; dragging out a life of wretchedness and want? Alas! the majority of the inhabitants of the most civilized, Christian lands, are pressed down by toil, crushed in spirit by oppressive laws, and blunted in moral sense by the heartless conduct of their fellow-men. Christian Philosophers are seeing this, and are beginning to awaken to the startling fact, that, upon such, all their efforts, for improvement and elevation are nearly or quite thrown away. Men whose moral sense is blunted, or obscured by oppression and haggard want, cannot appreciate, or even understand, those sublime spiritual truths of Jesus, which were designed to reform and improve the world. They cannot understand how it is possible to *love* those who exact from them their blood and sweat, ay even their *very life*! They cannot "overcome the evil" of their heartless oppressors by offering up their bodies sacrifices to their cupidity and love of gold.

How, then, shall the reformation of man be accomplished? What is the avenue through which his heart and his soul may be profitably reached? We answer, by accomplishing the social renovation of the world. By taking away the oppressive burdens that crush him, and give him his native energy, and freedom of will. The "Gospel of To-day," as it has been quaintly termed, must be preached to the masses, and Christian Reformers must realize the imperative necessity of *some* plan of social reform. We do not say that *this* scheme, or *that*, is the only true plan of reform. We would not dogmatically assert Fourierism to be the *only* practicable scheme; neither would we urge the completeness and perfection of Owen's favorite enterprise; or insist upon any other modified plan, as being *the* one. This, and *this* only, are we persuaded of ourself, that some idea similar to the one named, must become *the idea* of reforming spirits, and take the lead, before any permanent good can come out of the efforts of those noble souls, who under the broad banner of Christianity, and under the ample folds of philosophy, are preaching freedom from the dominion of error and sin.

This "Gospel" is now preached with earnestness and spirit,

by more than *one* ardent friend of man. As a Christian Gospel, it is preached in public by one amply qualified to impress its truths upon the world. William Henry Channing has recently preached it with spirit and with power, to an assemblage of the people in Newburyport, this State. The discourse referred to, was delivered at the ordination of a clergyman of that town, and has been published at the request of his friends. The character of this production is Christian, in its highest and best sense: not only Christian in its *idea*, but in its spirit and tone. Unlike many reform preachers, Mr. C. eschews all epithets—courts not opposition; and denounces only in the spirit of meekness, modesty and love. A few such reform preachers of Christianity are needed at the present day, and we hope God will raise them up for the defense of that which is emphatically the "Gospel of To-day."

Boston, Mass.

STRATIFICATION OF UNIVERSALISM.

Not to go too far back in the history of sectarian formations, it may be remarked, as a general truth, that the more recent are derived from the freed particles of the more ancient and crude, which in their turn become more and more assimilated until an infusion of some petrifying solution, and the weight of more rare and farther perfected elements, complete the work of stratification. There are various indications by which the approach of this period may be determined. The upper surface is free comparatively, and frequently complains of the impenetrability of what is beneath; but the moment it approaches this point, its tone is changed, and in the room of declaiming against bigotry and superstition, and all attempts to restrict the freedom of thought, or proscribe the advocates of truth, it begins to harp upon the sacredness of forms, the necessity of a creed, the danger of innovation, and the *guilt* of promulgating error.

From the time the early Christians emerged from the persecutions of the pagan world, and commenced operations on their own account, the lower have shut out as far as possible all influences from the higher; each more strenuous to exclude the distinguishing principles of the one next above it. The sect which we have signified above, (for it is fast becoming *sectarized*) is at present exhibiting all the indications of approaching petrification: at least a large proportion of its elements are striving after this state; how far it will be realized, only time can determine.

Its approved teachers have heretofore been most loud in their clamor for "liberty of speech, and of the press;" in their expressions of sympathy for the persecuted, whether they were of one sect or another; in their professions of confidence in the truth; in their appeals to the reason and conscience, rather than to authority; and in their declaration that "they do not consider faith and virtue, nor unbelief a crime?"* But all at once a mighty change has passed over them, and it is now discovered that all this cry of proscription and intolerance, is a mistake; that "personal liberty is open to all men," and that it is a mere "baby's plea" for any one to speak of trial, when he contemplates the severance of all family and social ties, and of long formed friendship for the truth's sake; or of the effects of a *dis-fellowship* upon his power to provide for the wants of life in a bigoted and unfeeling world; not having made unto himself "friends of the unrighteous mammon." Now, it has become "dangerous" to speculate any farther, the truth after all might not prove so invulnerable as we suppose! and reason and conscience are not to be set above a "sound and scripture orthodoxy!" It is now also seen that "men are responsible for their opinions;" that, "we must answer for whatever we advance," and that there is "a tribunal of truth."*

Another evidence is found in the use of epithets. Those who have been doomed to suffer the reproaches of the world, and its charge of infidelity, have reached the point where it seems necessary to apply such terms as "pantheist," "deist," "philosophers, alias atheists," etc. to somebody, in order to prove good their own claim to be called Christians; for of what consequence

* Wm. S. Balch.

*Uriah Clark. Query; where?—in Rome, Geneva St. James Old Yale or Clinton Lib. Institute?

is a name, by which all shall be called, more than a salvation by which all shall be saved! Again, charity has been allowed to be of greater importance than belief, and works of moral honesty and benevolence have been esteemed the best testimonies of a living and Christian faith. This was but a puerile conception, however, for brethren can accuse each other of habitual falsehood, and of the greatest meanness in business transactions; without signifying that it could not be fellowshiped; although regarded as "morally unchristian," as the philosophy was theoretically so, which should not be tolerated in connection with the denomination, "one-moment."*

I had thought to have followed up this illustration by a number of extracts, showing the great difference between the past and present teaching of the denomination, in regard to these points; but at present it is not necessary; for every intelligent mind, acquainted with the subject, cannot have failed to have marked the contrast. One from the Freeman of Nov. 5, however, shall be submitted:

"In the progress of events, our relation to the religious world has become essentially changed. In the early history of Universalism in this country, one of its distinguished characteristics was its protest against the illiberality, bigotry and superstition, which were then supposed to enter largely into all the religious creeds of the times. It was thought necessary to apply to the scriptures more rational rules of interpretation; to expunge from the creeds to which we were asked to subscribe whatever limited the mercy, benevolence and paternal goodness of our Heavenly Father; to introduce into public worship more of freedom and rationality than were then found to exist. In short, Universalism was militant in its character. It sought the destruction of the religious institutions which then prevailed, that it might rear others, which should better embody the great and life-giving doctrine of our Savior, and more nearly harmonize with the enlarged sentiments in regard to God and the destiny of man, which it endeavored to promulgate. It was indeed the extreme of the liberal side of Christianity.

"But, brethren, in latter times other sects have sprung up, which are outside of us, and from whom, perhaps, more danger to the interests of religion is to be apprehended, than from the sects to which we have heretofore been opposed. Such changes have taken place, and are taking place, in the religious sentiments of our country, that we may soon find ourselves exerting a centripetal, instead of a centrifugal force. It may become necessary to contend for the very existence of Christianity itself, instead of employing ourselves in freeing it from the incongruous materials which human hands have sought to incorporate into it. If such a necessity shall be found to exist, I trust we shall not be found wanting in our duty. Having given the first impulse to the spirit of inquiry, it becomes us to see well to it, that it does not run riot with all that is most dear and interesting to us."

Whether the time has really come for it to assume the same position in respect to mental and spiritual development and progress, with the older formations, will soon be determined. The hasty and arbitrary measures adopted by two prominent bodies of the order, would seem to imply as much; but it is doubtful whether the portions of the country which are swayed less by worldly pride and policy, will respond to this authoritative dictation. We shall see.

J. K. I.

* See Cobb's letter to Drew, Chris. Freeman, Nov. 26.

TO READERS AND CORRESPONDENTS.

Our readers may have observed that thus far the contents of the paper have been mostly of a theological character. The reason is this: Those who have thus far furnished most of the original matter have felt that a false theology—such as tends to restrict the thoughts and pervert the affections of mankind—is the first and most formidable obstacle to reform, and that until this is removed, very little can be accomplished for the elevation of the masses. They have felt, and do feel, still more forcibly that a true theology—expansive as the Universe and free as the ethereal fluid which pervades immensity—such as will enlarge and liberalize the thoughts, and harmonize and socialize the

affections of men—is the only true basis of all reform; without which no substantial superstructure may be reared. We are deeply sensible, however, that with whatever ingenuity and agency of argument any set of central principles may be established, these can not be considered of any general importance unless their light and influence radiates to all departments of the great world of human conditions and relations. And recognizing whatever conduces to the true interests of man as a part of true theology, we shall, (following the law of progression in the presentation of subjects) endeavor, in the course of a few weeks, to present the practical features of our paper in a much stronger light than heretofore. The disunities and conflicts of social interests will be exposed, and suggestions will be presented and urged on philosophic grounds, as to the first and succeeding steps to be taken toward a new and higher order of things.

Meanwhile we would request our CORRESPONDENTS to make their communications less speculative and more practical. Articles upon social reform, of moderate length, and written in a spirit consonant with the liberal and catholic objects of the paper, will ever be acceptable. We would, moreover, respectfully suggest that our columns must not be made the arena of personal or party warfare. Our object is not to build up a sect, and we wish to keep our pages clean from all contaminations from the local affections and prejudices of sects existing. Our sect is the Human Race!

In our present number may be found the first part of an article on PSYCHOLOGY, from Bro. Fishbough. The sequel will, if possible, be published next week. We hope the length of this article will not deter any one from a perusal. It may be considered as forming the basis of a series of articles on the new philosophy, from the same author, it being his intention to illustrate, cosmologically, the general structure and constitution of all things (as explained by the seer, Mr. Davis) and unfold so far as possible, the teachings of natural law, in respect to human society.

"DAVE'S REVELATIONS REVEALED." Being a critical examination of the character and claims of that work, and its relations to the teachings of Swedenborg. By George Bush and B. F. Barritt. New-York: John Allen, 139 Nassau-st. Boston: Otis Clapp.

This is a neatly printed pamphlet of forty-three octavo pages. Its authors, acknowledging and confirming all that is claimed in respect to the origin of Mr. Davis's book, and commending its general philosophy, take exceptions to its theology, and endeavor to make it appear that in this department, Mr. Davis has contradicted himself in several instances. They would have their readers believe that in every instance in which Mr. Davis departs from the theology of Swedenborg, he was under the deceptive influence of "evil spirits." We have been awaiting an opportunity to give this pamphlet a somewhat extended review, but have been prevented by more pressing duties. This matter shall be attended to, however, at the first leisure day which presents. There are two sides to most subjects, and we may possibly discover that this forms no exception to the general rule.

W. F.

The Fine Arts.

THE NEW YORK GALLERY.

THIS Institution occupies the building known as the Rotunda, situated in the north-east end of the Park, corner of Chambers street. The collection was originally made by Luman Reed, a wealthy merchant, whose liberality, taste and refinement will be herewith transmitted to posterity. Numerous and valuable paintings are being added as the funds of the Institution accumulate. It is sustained by the sale of life, admissions being one dollar for a single individual, and is intended as a permanent Gallery, where citizens and strangers may at all times retire from scenes of excitement, and enjoy repose in contemplating the productions of the artist.

We consider resorts of this character highly desirable and would be glad if the general community would devote a portion of their time to such rational pleasures. Man, to enjoy and appreciate existence, should supply his intellectual as well as phys-

ical requirements, and this Institution is one of the various sources where the former may be gratified.

No. 78. "A Portrait," by HENRY INMAN. This was executed on the artist's late visit to England, and ranks among his best productions. It is natural in expression, full of color and agreeable in posture. Mr. Inman enjoyed a reputation as a portrait painter beyond any artist since the time of Gilbert Stewart. He painted in a very popular manner, but in comparison with the best works, his were crude and florid, wanting depth, tone and solidity.

No. 76. "Fortune Telling," by WILLIAM S. MOUNT. This painting was presented by the artist to the Institution. It contains three figures at a tea-table: an old lady with a shrewd, prophetic vision, examining the dregs of an empty tea-cup; by her side stands an unsuspecting maid, listening to her destiny as foretold by the mystic emblems, and directly behind, overlooking her shoulder is one apparently interested in the result. The subject brings us back to the times of our good old grandmothers, who were ever active in prying into the secrets of Cupid. As a work of art, it contains a great deal of merit; the countenances seem as expressive as nature itself, and the story is told to perfection. We think if Mr. Mount would omit some of the particulars in his compositions, they would be more satisfactory; the pipe-stem curls on the girl for an example, are true, and represent a custom, but it is only accidental, not a general characteristic.

No. 90. By A. B. DURAND, "represents a Girl and parrot." The figure is beautifully conceived and well executed: it possesses a solidity and depth of color which we have not seen in any other of this artist's works. The position is graceful and the expression appropriate. In its general aspect, it reminds us of a copy of Titian by the same artist, though not so natural in color: this appears toned until the native tints are lost in monotony, particularly the shoulder; whereas in Titian we find the general colors embraced in unity.

No. 5. "A copy of Titian," by J. G. CHAPMAN. This is a portrait of a Venetian, with a flowing beard and loose red dress. It is painted in a low key, full of color, and life-like in attitude. We are inclined to think, however, that it does not convey a very correct idea of the original; our opinion is, that Titian possesses more of the luminous quality or internal light, which effect is strongly characteristic of nature.

No. 16. "A copy of Rembrandt," by the same artist. This is a portrait of the celebrated Flemish painter when advanced in life; it is executed with vigor, is low in tone and powerful in effect; with more force and solidity than any other work in the Gallery. The paint is laid on as with a trowel, which, at a proper distance gives it the reality of nature.

No. 89. "A painting of a Lady," by INGHAM. In execution this is the opposite extreme to the last named; it is finished with fidelity, but we think, not truth: every part is wrought up in the finest possible manner, and although it is a curiosity to behold the perfection of finish, and delicacy of blending, yet such an enameled appearance is not found in nature, and consequently, it does not receive our approbation. Mr. Ingham has grown gray in the service, and is possessed of a stock of the most valuable artistic knowledge; our remarks have reference only to his peculiar manner of execution. To embrace a subject in painting, the spectator should be at least twice the length of the canvass from it, and at that distance we are struck with the unnatural smoothness of this artist's productions.

Bro. N. Brown: the yearnings of thy spirit are fragrant with the incense of holiness. It is a pure offering, and thankfully received. That article shall appear in due time. S.E.B.

WONDERS OF THE HEAVENS.—Sir John Herschel, in an "Essay on the power of the Telescope to penetrate into Space"—a quality distinct from the magnifying power—says there are stars so infinitely remote as to be situated at the distance of twelve millions of millions of millions of miles from our earth; so that light, which travels with a velocity of twelve millions of miles in a minute, would require two millions of years for its transit from those distant orbs to our own; while the astronomer who should record the aspect of mutations of such a star would be relating not its history at the present day but that which took place two millions of years gone by.—[Church and State Gazette.

Poetry.

(Written for the Universalist and Spiritual Philosopher.)

SPIRIT YEARNINGS.

BY REV. N. BROWN.

THERE is a pulse within the struggling Soul,
A yearning there to pierce "beyond the Veil,"
Nor Sense nor Earth this yearning can control—
Onward—for aye, it's tides of feeling roll—
The pulse beats on, though doubts and fears assail.

Why should this gross, encumbering crust of clay,
Seal up the Vision of the Spirit's sight?
Why blind the Soul to ev'ry spirit-ray,
And harshly drag this inner-Soul away
From wond'rous gleamings of celestial light!

Has not the Soul a power to conquer Sense,
Subdue it's passion-fires and reign supreme?
A power to purge, and fling the evil hence—
Re-link the Spirit with Omnipotence,
And lift its thoughts to ev'ry heav'nly theme?

I know not why—may Heaven forgive the thought!
If ought profane the yearning thought should be—
I know not why the Soul is thus in-wrought
With spirit yearnings, that must be for nought,
Though Soul o'er Sense obtain the victory!

O tell me Sages, why,
The Spirit's inner-eye
Can turn not upward to a kindred sphere?
Must Death alone, unseal,
And to that eye reveal
The Spirit-wonders, circling round us here?

God placed those yearnings there, which upward leap,
Like thoughts of angels, searching more of God;
The weary Soul, its watchful vigils keep,
Struggling to gaze within its own vast deep,
Or soar away to realms by angels trod!

It comes—the heav'nly light
Bursts on the Spirit's sight!
A heav'nly influx fills the yearning Soul;
THE VEIL IS TORN AWAY—
Bright beams the nightless Day—
Bright Seas of Truth in awful beauty roll!
Harps! bring your harps, and sweep the sweet-tone lyre;
Tongues, tuneful be, from hearts of gushing praise!
Within each Soul, light up an altar fire,
And to the heav'nly let each heart aspire;
Songs to the GIVER, not to Man, we raise!

Miscellaneous Department.

A ROMANCE OF RONDA.

BY MRS. ROMER.

THE inhabitants of the mountains of Ronda still bear evident trace in their moral and physical qualities of the admixture of Moorish blood, which, during the long period of the Arab domination in Spain, was so largely infused into the veins of the conquered people of the southern portions of the Peninsula. They are daring and courageous—devoted to those they love; but at the same time obstinate and vindictive, never forgiving an injury, and pursuing the infliction of one with vengeance which too often ends in bloodshed. The mountaineers are at once active and indolent; preferring the exciting perils of occasional *contrabandista* adventures, to the prosecution of some more regular and creditable branch of industry; but there are exceptions to this lawless rule, and when a native of Ronda turns his mind seriously to business, the energy of his character enables him to succeed in the teeth of difficulties which mere plodding patience could never surmount.

Of this latter description was Isidro Valdes, one of the most prosperous proprietors in the immediate vicinity of the little

mountain city of Ronda. He possessed an excellent habitation in the town, and a flourishing farm in the environs; his breed of horses, and of game-bulls, were in greater estimation than those of any other proprietor in the mountain; he was handsome, amiable, and only twenty-four years of age. His dark countenance possessed all the animation and regular beauty, and his slight, well-knit form all the symmetry and grace, for which the Andalusians are celebrated; and never was *Majo* dress worn by one who so happily knew how to draw a line between elegance and coxcombry—dash and swagger; a distinction rarely understood by the bully beaux of Andalusia. All that was wanting to render his happiness complete, was a wife; and with his natural advantages, that want was easily supplied. His choice fell upon a young girl of Ronda of his own class, more richly endowed by nature than by fortune; but as he was wealthy enough to marry a portionless bride, and too disinterested to make money the chief end of matrimony, he did not suffer that objection to interfere with his wishes. He tendered his hand to the fair Carmen Diaz, and was accepted by her and her family with every demonstration of satisfaction.

The marriage was to be celebrated at the period of the fair of Ronda, when the town is one scene of bustle and gaiety from morning till night, and the population of all the villages in the mountains, as well as many English officers from the garrison of Gibraltar, and gentry from the more distant cities of Andalusia, flock into Ronda to attend the bull-fights, which form the great attraction of the period, and always draw thither the most celebrated *toreros* of Spain. At those times Isidro's house generally afforded hospitality to some of the English strangers whom the scanty accommodations of the Ronda *posadas* would otherwise have condemned to sleep *a la belle étoile*; and they fared so comfortable in his cool, clean chambers, that those who had once been his guests always sought to return to him. One of these more especially, an officer attached to the medical staff at Gibraltar, was as often led thither by his regard for Isidro as by his partiality for the sports of Ronda. Mutual benefits had been conferred of a nature to create no common regard between them, and in a measure to neutralize their difference of station. Doctor W. had saved Isidro's life during the dreadful period of the cholera—Isidro had rescued the Englishman from the hands of some of those desperate bandits who infest the mountains of Andalusia; and thus, when the young man had decided upon becoming the husband of Carmen, he dispatched a letter to his friend, to apprise him of the coming event, and to solicit his presence at the marriage ceremony.

"I am, as you know, an orphan," he wrote to him, "and have not even any near relations living; but since a fortunate chance has bestowed upon me such a friend as yourself, I feel that I do not stand alone. Come then, *senor doctor*, and replace the father and the brothers I have lost—come and witness the event that is to insure the happiness of my future life. To all other guests but yourself my house will be closed during the period of the approaching fair."

The invitation was accepted with all the warmth that had dictated it; and on the day previous to the one that had been fixed upon for the wedding, the doctor arrived at Ronda. He was received by his young host with a countenance beaming with the happiest hopes, and the first words addressed to him, after those of welcome, were an assurance of the ineffable contentment of his heart.

"I see you are desperately in love," observed his friend.

"In love! oh, doctor! if you knew my Carmen—but you will soon behold her—you would understand my transport. Yes, I am marrying her for love alone. She possesses nothing but that which surpasses all the wealth in the world, and which gold could never buy—beauty and grace that intoxicate the senses—goodness and purity that captivate the soul! Such are her perfections, that I scarcely dared to hope she would have accepted me."

"What! young, rich, and handsome as you are, you scarcely dared to hope?"

"Ah!" replied Isidro, "you know not all. It is because—"

Then suddenly checking himself, he stammered a few incoherent words, and became silent.

His friend discreetly forebore to question him further, and the conversation soon took another turn. The chamber Doctor W. was in the habit of occupying, next to that of his host, had been prepared for him; and after a *tête-à-tête* dinner with Isidro, he pretexted some visits among the early *tertulias* of his fair friends at Ronda, and went out in order to leave the young man at liberty to pass the evening with his betrothed. At half-past eleven he returned to the house, and was preparing to retire for the night, when Isidro entered his room, pale and agitated, and threw himself upon chair by his side.

"What is the matter with you?" inquired the doctor; "are you ill?"

"No!" was the brief reply.

"Have you had a lover's quarrel, then?"

"No, no!" he repeated. "But, good God! who would have thought that—"

"Speak out, Isidro; open your heart to me—surely I have a right to your confidence."

"You have," said Isidro, pressing the doctor's hands: "and you shall know all. This evening I went to the house of the Viada Juana Diaz, Carmen's mother, where all the family were assembled. Carmen watched her opportunity, and at a moment when her mother and her brother were both so occupied as not to observe her, she whispered in my ear: 'Isidro, will you be at home to-night, and alone, at midnight?' 'Of course I shall,' I replied, astonished at the question. 'Well then,' she resumed, 'send your servants out of the way, and I will go to your house at that hour. When you hear three light taps at the door, open it yourself, and let me in, for I must see you alone before to-morrow.' And then," continued Isidro, "she turned away, and before I could stop her, she was in the midst of her guests; and it was impossible for me to address a word to her that would not have been overheard by them. And now, *senor doctor*, what do you think of this strange proceeding? A virtuous young girl, as timid as she is modest, to steal out of her mother's house at midnight, in order to come clandestinely to her lover's, when only a few hours more will confer upon her the right of entering it openly! What mystery can be hidden under such an undertaking?"

"Do you believe that she loves you?" inquired the doctor.

"As truly as I love her; she has sworn it to me a thousand times."

"Tranquelize yourself, then; she can mean nothing that will afflict you. You will only have to listen to some girlish confidence from one who has already more reliance on you than on her mother."

"No, no!" exclaimed Isidro; "some storm is impending—some fatal secret remains to be revealed, that will prevent our marriage. But, no! nothing shall prevent it! Rather would I die a thousand deaths than relinquish the fond privilege of becoming Carmen's husband." Then, after a pause of some minutes, during which he paced up and down the room in the greatest agitation, he resumed: "Doctor, you are a friend sent hither by Providence to support me in this trial; you must hear all that passes between Carmen and myself, but unseen by her. Place yourself against that hanging, which masks one of the little Moorish arches that pierce the wall between my room and yours; you will be able distinctly to hear every word that passes between us, and will thus become acquainted with the powerful motive that leads Carmen to take so singular a step. Seat yourself there, extinguish the lights, and, above all, make no movement that can betray your near vicinity. I must now go down stairs and watch for her coming."

A few minutes afterward Doctor W. heard the two young people enter the adjoining room precipitately, and close the door after them; the first words uttered were rendered indistinct by the sobs of the young girl.

"You are astonished," said Carmen, at last; "you ask why I come to your house in the middle of the night, like one guilty or mad? It is because I love you, Isidro, and because I will not marry you!"

At this unexpected declaration, Isidro uttered a cry of indignation.

"Listen," continued Carmen, gently, but firmly, "I will not

marry you! You must fly—you must quit Ronda immediately! My heart would have broken had any one but myself forced you to this fatal separation, or had I not been able to tell you—to swear to you—that it is because I love you better than myself, that I refuse to become your wife!”

Speechless with emotion—indignant at what he supposed to be a heartless mystification—Isidro remained standing before Carmen, unable either to interrupt or to reply to her strange declaration. The young girl drew him toward her, and forcing him to place himself on the same arm-chair which she occupied, she passed her arm round his neck, and continued: “We are both very young, Isidro, and very inexperienced; because we have been absorbed in our mutual love, we have believed that there is nothing but love in the world. Instead of which, another time of life, and other interests, bring with them other passions. Remember your father and mine, and think what your fortune is compared with ours.”

“Well?” ejaculated Isidro, gasping—“well?”

“Well, my beloved,” replied Carmen, “those rich pasture lands, which constitute so great a part of your wealth, formerly belonged to my father. They were to have been my marriage portion, they were my mother’s fortune, and ought to have become the patrimony of my brother Jose.”

“Yes, Carmen, I know it; those lands belonged to your family, but your father owed money to mine far beyond their value; and if they have now become my property, it was because my father consented to accept them as a very insufficient compensation for the sums due to him.”

“You are right, Isidro; but everything relating to that transaction is calculated to wound my mother’s feelings—the debt itself, and the way in which it was paid. But that is not all. There is blood between our two families; and whose blood, great God?—my father’s!”

“Too true, alas! my Carmen; but——”

“Yes, yes,” interrupted the poor girl, vehemently, “a worthless woman caused all the mischief! She was beloved by both of them—both forgot that they had other and legitimate ties;—they fought, and your father killed mine. These, then, are the motives for the hatred that must separate us: my mother and her children ruined for a gambling debt; my mother deprived, in the flower of her youth, of a husband whom she adored in spite of his faults; her children made fatherless.”

“I know it all—I knew it all long ago! And so thoroughly was I penetrated with the justice of the animosity that was entertained by your mother for my father’s son, that when first those lovely eyes enthralled my heart, I despaired of ever obtaining the blessing of your hand. But at last your mother consented to listen to my suit; she looked with pity upon our mutual love; she nobly sacrificed her resentments to our happiness; and now, in return, all that I possess will revert to her family. I cannot, alas! restore to her the husband she has lost, but I can give her a son who shall become the most devoted and submissive of her children.”

“Oh, how miserably are you mistaken!” exclaimed Carmen.

“Yes, brought up, as I was, to hate you—to execrate your very name—no sooner had love, despite those fierce prejudices, crept into my heart, than I foresaw, as you did, that our attachment must end unfortunately. What was my astonishment when I found that my mother encouraged it! I thought that your merits had caused her heart to soften at last toward you, and that she was glad to accept the reparation you offered her. And why not? It was not *you* who killed my father—it was not *you* who had impoverished us all. But oh! how great was our error when we believed that such hatred could ever be extinguished—such thirst for vengeance die away! Know then, Isidro, that my mother’s hate is still so strong, that your death alone can satisfy it; that she contemplates in you only the offspring of a man whose memory she execrates. Know that, if my brother Jose has not already called you to account for the precious blood spilt by your father, it has not been from want of courage, but because my mother cast herself at his feet, and besought him to forbear. She knew your strength, and the skill with which you handle every weapon, and she trembled lest she should lose a son as she had lost a husband. No, she aspired to

a vengeance more certain—a vengeance which you yourself placed within her reach, when you threw yourself into the arms that have only opened to smother you. To-morrow you are to marry me, and from that day forward your life will no longer be your own—it will belong to those who have sworn remorselessly to pour out, drop by drop, the poison that is to destroy it. At first they attempted to make me their accomplice, for they thought that I, too, ought to avenge my father’s death; but they soon found out that my love for you was stronger than my filial piety, and then they endeavored to conceal their intentions from me, and make me believe that they had relinquished them. I watched them narrowly, however, and have discovered all. Their guilty joy was not to be repressed, and it has betrayed them. They believe that they have taken safe and sure means of carrying out their vengeance unsuspected; and after having taken patience for so many years, who will venture to accuse them of being accessory to the death of a son-in-law? Fly, then, Isidro! Cross not the threshold of a house where certain death awaits you—abandon all connection with a family of homicides! Fly! and to-morrow I will appear alone at the altar.”

“Fly?” repeated her lover—“fly, and leave you to the mercy of those assassins?”

“They will know nothing of the part I have taken in your flight. They believe me to be at this moment soundly sleeping in my bed; and I have taken such precautions as will insure my returning home without being seen or heard by any one in the house. They are, besides, far from suspecting that I have surprised their secret.”

“Well, then, I *will* fly, but it shall be with you, my guardian angel! From this moment, I will lose sight of you no more.”

“No,” replied Carmen, in a resolute tone, “I cannot accompany you. I love my mother, guilty as she is, and I will not leave her. It is enough that I have betrayed her.”

A long silence ensued, during which the doctor vainly endeavored to distinguish some sound beyond the stifled sobs of Carmen. At last Isidro’s voice was again heard.

“Be it so,” he said; “I will fly from this place.”

Carmen arose, and bending over her lover, pressed her lips to his forehead. Then both of them left the room together, and in a few moments Isidro returned to it alone. His friend immediately joined him.

“My dear fellow,” said the doctor, “I trust that you are determined to follow the advice of that noble girl, and that you will avoid entering into a family which she has so justly stigmatized as *homicide*.”

“Oh, doctor!” exclaimed Isidro, quite unmindful of this remark, and entirely absorbed in his own tender recollections, “would that you could have seen her! How beautiful she looked! but at least you could hear the melting tones of her voice.”

“I heard her give you the best advice that woman’s heart ever dictated, or woman’s lips ever pronounced, and had she croaked like a raven, I should have thought her voice delightful. But come, my dear Isidro, set about your preparatives for departure without loss of time; instead of my remaining your guest here, you shall become mine at Gibraltar: we will start from hence at day-break, and once that I have you within the English lines, it will go hard with me if I do not console you for the unfortunate termination of this cruel adventure.”

Isidro made no reply, but, throwing off his clothes, flung himself upon his bed.

“Good-night, doctor,” said he, “happy slumbers to you!” and scarcely was his head upon the pillow ere he fell fast asleep.

Doctor W. remained silently watching him for some time, absorbed in the physiological phenomenon thus presented to his observation—a man in love, menaced with the loss of his mistress and his life, yet sleeping, as calmly as an infant on its mother’s breast. Then, as he himself was happily neither in love nor in danger of being poisoned, and as he was moreover exceedingly tired by his long ride to Ronda, he retired to his own room to follow Isidro’s example, muttering to himself as he undressed—

"The devil's in it if I don't save the poor fellow in spite of himself!"

The next morning at an early hour, Isidro entered the doctor's chamber, dressed in his wedding suit, and looking so handsome and so happy that his friend could not forbear complimenting him on his appearance. Isidro only smiled, but his smile was full of deep-seated joy.

"I see how it is," thought the worthy Englishman, "he is so madly in love that he is determined at all risks to marry the woman he adores—and he is in the right. For my own part, I see clearly what I have to do. As soon as the ceremony is over, I shall carry off the bride and bridegroom, either by fair means or foul, and make them pass the honeymoon with me at Gibraltar." And calling for his servant, he gave him private directions to have horses, and a mule with a woman's saddle, in readiness for a journey, as soon as the wedding ceremony was over. Then, rejoining his friend, they proceeded together to the church, where the bridal party was to meet them.

Already had many of the inhabitants of Ronda flocked thither, eager and curious to behold the accomplishment of a marriage which was to unite two families that had been divided by fifteen years of the bitterest hatred. The unfortunate events that had caused the feud were freely discussed by them, and the ruin of Diaz, his death, his widow's sufferings, and the triumph of Valdes, were on the lips of all—and, with one accord, all blamed Isidro for contracting such a union. "Why," they argued, "throw himself into his enemy's power—why rake up the bleeding ashes of the dead—why attempt to offer reparation for that which is irreparable?"

Their reasoning was founded upon the mistaken principle of the old *vendetta*, which has descended to the Spaniards from the Arabs, and which may slumber for a time, but never dies. Some of the spectators fancied that even at the eleventh hour Isidro would repent of his imprudence, and that the beautiful Carmen would wait in vain for her lover at the altar. But his intimate friends indignantly refuted such a supposition. "No," they asserted, "he will come, and he will marry her, even though a wall of fire interposed between them."

At that very moment Isidro appeared on the threshold of the church, his face radiant with serene joy, accompanied by Doctor W., whose grave and anxious countenance offered a striking contrast to the happiness that breathed in that of the bridegroom. Almost in the same instant the Diaz family entered by a lateral door, poor Carmen silently addressing prayers to Heaven that she might not find her beloved Isidro there—that he might be already far from Ronda and his implacable enemies; when lo! upon reaching the altar, she beheld him already standing there, his eyes fixed upon her trembling form with passionate admiration.

The ceremony commenced and terminated without interruption, and the whole wedding party proceeded from the church to the house of Isidro, where an elegant repast had been prepared. Carmen, pale as the white roses that were entwined among her raven tresses, and leaning for support upon her exulting bridegroom, looked more like a criminal led forth to execution than a happy bride who had just been united to the object of her tenderest affection. Doctor W. followed closely in the rear and, watching his opportunity as they reached Isidro's house, contrived in a whisper to convey to the bride the necessity of immediately acting upon the preparations he had made for their instant departure with him to Gibraltar.

Ere she could reply, Isidro interposed. "Doctor," said he, "go up to your room, and place yourself in the same spot you occupied behind the curtain last night: you have been initiated into the commencement of this affair, you must witness the end of it."

The doctor in astonishment obeyed; but this time desiring to see as well as to hear all that passed, he took out his pen-knife and cut open a small portion of the curtain that hung before the Moorish arch. Scarcely had he done so ere he beheld Isidro enter the adjoining room, followed by the mother and brother of his bride. Jose Diaz, young, slight, with a heavy, unmeaning countenance, did not look like a very formidable adversary; but the Viuda Juana, with her imposing figure, her keen bright eyes, her hawk nose, and her thin lips—in all respects the very reverse of her son—was in truth the only enemy Isidro had to contend with. In the lines of her face the concealed witness fancied he could read cunning, dissimulation, and hatred that patiently waits for its victim, and in the sinister smile that curled her lip the ferocious joy of a vindictive woman who feels that she has at last clutched her prey. Isidro, as soon as he was alone with these two persons, closed the door carefully, and then, throwing himself into the arms of Juana Diaz, kissed her forehead, her cheeks, and her lips.

"Mother, dear mother!—suffer me to call you by that tender name—oh! how happy you have made me! for to you do I owe the only felicity I ever coveted, the possession of your beloved

daughter, who is now—thanks be to heaven!—my wife. Oh, bless you a thousand times, mother, for having forgotten for a moment your hatred that you might bestow upon me so inestimable a gift. I shall enjoy my happiness but a short time, I know—but what matter? I am one of those who would barter a hundred years of mere existence for one rapturous week of love."

"What do you mean?" she inquired, endeavoring to disengage herself from his embrace.

"That you have injuries to avenge," replied Isidro—"that the blood of your husband rises up against me—that you intend to poison me!"

"Who told you—who could have told you so?" she continued, pushing him violently from her.

"Who told me?" he answered, calmly; "no one—or, rather, every thing! Your lost fortune—your dead husband—your youth quenched in sorrow—all require that I should perish by your hand. I know it, and I deliver myself up to you, madly do I love your child! Another would have fled, but I remain; for death near her is preferable to exile far away. Let me die beneath the shade of my beautiful fig-trees, breathing the perfume of my orange flowers, my head pillowed upon Carmen's bosom, my hand clasped in hers! See, mother, here is a deed of conveyance by which I transfer all my possessions to my wife—you will enjoy them with her when I am gone. Here, too, is a poison, unerring in its effects, which destroys existence without acute suffering, and leaves no outward trace by which its agency may be discovered. Take it, and in eight days hence you may give it to me; but let one week of health and happiness with my beloved Carmen be my portion ere I die! Is that too much to ask of you? Afterward you may crush your child's heart with the same misery that rendered your own youth so joyless;—young, lovely, and loving, you may deprive her of the husband she adores!"

The countenance of Juana Diaz had undergone many changes while Isidro thus addressed her, but at the last words a torrent of tears burst from her eyes. She rushed toward Isidro, snatched from his hand the phial of poison which he held out to her, and, dashing it upon the ground, crushed it beneath her feet; seized upon the deed of conveyance, and tore it into atoms; and then throwing her arms round Isidro's neck, she covered his face with kisses and tears.

"Let us forget the dead," she said; "you are my son—my noble, well-beloved son!"

"Ouf!" muttered the doctor to himself, drawing a long breath, and wiping his eyes—"he is saved!"

And now the chamber door was thrown open, and Carmen, pale and breathless, burst into the room in quest of her husband. Her mother ran forward to meet her; took both her hands in her own, and, placing her in Isidro's arms, exclaiming with that accent of sincerity and deep feeling which finds its way at once to the heart—

"He has carried the day! and now, my child, with my whole soul I give him to you."

The wedding-day finished more gaily than it had commenced. The doctor, instead of carrying off the new married pair *à arms* to Gibraltar, danced a *bolero* that night with the Viuda Juana Diaz; and, and in the following year, when at the period of the fair he revisited Ronda, he again led out the same lady—now became a grandmother—and together they opened the ball that was given by her to celebrate the christening of the infant son of Carmen and Isidro.—[London Keepsake, 1843.]

As a bird is known by its note, so is a man by his discourse.

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