

THE UNIVERCELOM

AND

SPIRITUAL PHILOSOPHER.

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

VOL. I.

NEW-YORK, SATURDAY, JANUARY 8, 1848.

NO. 6.

The Principles of Nature.

PSYCHOLOGY: ITS PRESENT STATE AND TEACHINGS.*

WRITTEN FOR THE UNIVERCELOM,
BY WILLIAM FISHBROUGH.

SOMNAMBULISM—MAGNETIC SYMPATHY—SPIRITUAL IMPRESSIONS.

PERHAPS no phenomenon illustrative of the powers of the human soul, is more calculated to arrest the attention of minds in the ordinary spheres of thought, than that of SOMNAMBULISM OR SLEEP-WALKING. With this phenomenon, as to its exterior manifestations, most persons are more or less acquainted, either from experience or personal observation; and of its frequent occurrence in the forms represented by common testimony, no one pretends to have any doubts.

This phenomenon seems to be an intensification of the act of dreaming, in which the movements of the body correspond to the action of the mind, as in the waking state. It may be termed a *physical*, as well as mental dream. We have seen that dreams are produced by an action of the *interior senses*, which are operated upon by influences from within or from without. It would seem that in Somnambulism, owing to some peculiar condition of the nervous system, the nerves of muscular motion are called into action by the promptings of the internal senses, and by the desires which these create in the mind while in the act of dreaming. Thus the organs of speech, and frequently the whole body, are moved to correspond to the volitions of the mind, as in the normal condition.

An imperfect development of the same general condition, which in one of its manifestations has received the name of Somnambulism, is frequently manifested in the utterance of incoherent sentences by the dreamer. This indicates a movement of the muscles of the larynx and glottis, corresponding to the imperfect thoughts and volitions of the mind. As interior conditions become more harmonious, and volitions become more regular and imperative, muscle after muscle is called into action, the limbs move, and the whole body rises from its recumbent position, and the person walks about and attends to his business as in the ordinary state.

The interior senses being much more refined than the outer senses of the body, they are hence capable, when duly developed and harmoniously regulated, of forming the most accurate estimate of relative positions, of motions, and of equilibriums. Hence numerous instances are on record of persons in the Somnambulant state performing physical exploits, of which they were totally incapable while in the normal condition. Nothing, for instance, is more common than for Somnambulists to place themselves in positions which to persons awake, would be exceedingly inconvenient and dangerous—performing such feats as climbing out of windows and returning the same way, or climbing to the roofs of houses, and there enjoying their nocturnal promenades.

A few years ago, a colored woman, in Philadelphia, was seen one night by the watchmen, standing upon the apex of a dor-

mer window on the top of a four story house, leaning forward and apparently contemplating a leap into the street.

Quite recently, a man was discovered one night at the top of a liberty-pole in Cherry street, New York, with his night-clothes and boots on, amusing himself by turning the vane. He was watched in breathless silence for some time, when he quietly descended, and on arriving at the ground he started and ran. He was, however, overtaken by the watchmen, when he fainted and fell, and soon revived and returned to his normal state, without being able to give any account of what he had been doing, or of the motives which prompted him to so strange an act.

An account is on record, of a boy dreaming that he arose from his bed, ascended to the summit of a high precipice, and brought an eagle's nest and placed it under the head of his bed. On awakening he found the eagle's nest where he dreamed he had placed it. His dream that he had ascended that precipice was confirmed as an actual occurrence by persons who had witnessed it. The precipice was such that in his ordinary state he could not have scaled it, and it would have been perilous for him to make the attempt.

The foregoing facts, to which many others of like nature might be added, show the acute perception of *equilibrium* sometimes possessed by persons while in the somnambulant state. But there is abundant evidence in facts that the other powers, while the person is in this state, are often in an equally high state of unfolding. Numerous cases have occurred of persons painting pictures, and performing other works of ingenuity, and even of solving mathematical problems, of which they were entirely incapable in the waking state. And what heightens the wonder is, that many things requiring the most delicate exercise of the sense of sight, have been performed by somnambulists, in a state of total external darkness.

When a boy, residing in Easton, Pa. we for a time roomed with a young man who was much subject to fits of somnambulism. On one occasion he was suddenly aroused to a consciousness of his situation, and as he informed us, for a moment, before he was restored entirely to his natural state, it was as "light as day," and he could see minute objects with the utmost distinctness, though a moment afterward he was obliged to grope his way in darkness to find his bed.

Sunderland in his "Pathetism," records the case of a Mr. Collins, of East Bloomfield, New York, "who, while asleep, would often arise and write poetry and long letters, in a room perfectly dark. He would make his lines straight, cross his *v's* and dot his *i's*, and make it perfectly legible. He seemed to be clairvoyant when in this state; and would often tell what a sister and brother-in-law were doing, and where they were, when several hundred miles off. . . . His statements, though many and often, were always found correct. This was in 1827."

The following case, which has received extensive publicity in the journals of the day, is related on the authority of the Archbishop of Bourdeaux: A young clergyman was in the habit of rising from his bed and writing his sermons while in his sleep. Whenever he finished a page, he would read it aloud and correct it. Once in altering the expression *ce divin enfant*, he substituted the word *adorable* for *divin*; and observing that the

* Continued from page 79.

word *adorable* (commencing with a vowel,) required that *ce* before it should be changed into *cet*, he accordingly added the *t*. While he was writing, "the Archbishop held a piece of paste-board under his chin to prevent him from seeing the paper on which he was writing; but he wrote on, not at all incommoded. The paper on which he was writing was then removed, and another piece substituted; but he instantly perceived the change. He also wrote pieces of music in this state, with his eyes closed. The words were under the music, and once were too large, and not placed exactly under the corresponding notes. He soon perceived the error, blotted out the part, and wrote it over again with great exactness."

The case of Jane C. Rider, known as the Springfield Somnambulist, created, some years ago, much wonder and speculation among intelligent persons acquainted with the facts. I find the following account preserved in my note-book, with a reference to the Boston Medical and Surgical Journal, Vol XI, No. 4 and 5, (which work I have not now at hand,) for more particular information. Miss Rider "would walk in her sleep, attend to domestic duties in the dark, and with her eyes bandaged; would read in a dark room and with cotton filled in her eye-sockets, and a thick black silk handkerchief tied over the whole. These things were witnessed by hundreds of respectable persons. She learned, without difficulty, to play at backgammon while in this state, and would generally beat her antagonist, though in her normal state she knew nothing about the game, and remembered nothing whatever which occurred during her fits."

Facts similar to the foregoing have been familiar more or less, to medical men of every nation for many ages. They are recorded in the books, and no one pretends to doubt them. Yet, strange to say, the idea that phenomena of a *precisely analogous nature* to those recorded above, can, in particular persons, be induced by a certain physical process, is met, upon *a priori* grounds, with the most unqualified incredulity by many physicians, even in the face of constantly occurring facts, and the most absolute and unexceptionable testimony! It is gratifying, however, to reflect that Truth exists independently of the belief or disbelief of men, and that it possesses an intrinsic power which must finally make it conspicuous to the general mind, despite the incredulity with which it is at first met; and this fact is now being signally exemplified in respect to the subject referred to.

Facts, established and universally acknowledged, such as are connected with the phenomenon of Somnambulism, afford an additional and powerful demonstration of the existence of the interior senses. How, we might ask, can somnambulists, often with eyes closely bandaged, and in a state which to others would be total darkness, read or write, or paint or embroider, or do many other things equally demanding an acute exercise of the sense of sight, unless that sense is developed in some other way than through the medium of the physical eye? This question imperatively demands solution before any one assumes to deny the existence of *interior senses* as definitely constituted, and as perfect in their relations to outer objects, as the physical senses themselves. We would also have it duly borne in mind that the interior senses in some of the cases referred to, acted in entire *independence* of the outer organs of sense.

We are now prepared for another step in our disquisition, and shall proceed to consider the varied phenomena of what has, perhaps unfortunately, been termed ANIMAL MAGNETISM.

This term, by conventional usage, signifies that power or influence residing in the human system, by particular conditions of which, two persons may be placed in certain sympathetic relations with each other. There is much reason to believe that the same principle which in man is termed magnetic, exists, in modified forms, in all organic bodies in the animal, vegetable, and mineral kingdoms. In the mineral and vegetable kingdoms, its manifestations are not so conspicuous; yet the laws of induction seem to justify the conclusion that the commingling emanations of different crystalline bodies in the mineral king-

dom, cannot be without their effects upon each other, and indirectly upon the solid bodies of which they are a part. The relative positions of mineral bodies in the earth, being apparently in accordance with general laws, seems to confirm this conclusion.

Similar remarks are applicable to the vegetable kingdom. The apple-tree planted in the forest, soon becomes gross and gnarly, as by sympathy with the wild vegetation by which it is constantly surrounded; whereas, on the other hand, wild vegetation introduced into the society of that which has been refined by cultivation, soon changes its aspect in such a manner as we believe cannot be entirely accounted for by the mere difference in the quality of the soil. These remarks are more or less applicable to all vegetable productions.

In the animal kingdom, the same sympathetic influence is not only displayed in the mutual affections and attachments of animals of the same species for each other, and which bind them together, as it were, by a chain of reciprocal influence, but in certain animals the sympathy seems to be partially under the control of a kind of will-force, and is thus made to exert a positive action upon animals susceptible to its influence. Thus serpents, and some other animals, seem to possess a power of fascination over certain other living creatures, as is proved by numerous and well-attested facts.

In man the same sympathetic principle is displayed in a great variety of forms. For instance, the action of any particular faculty or passion in one person, tends to excite the action of corresponding faculties or passions in the minds of persons with whom he may be in communication. Thus mirth excites mirth, joy excites joy, sorrow excites sorrow, &c. It is upon the *perfection* of this sympathetic transmission of sentiments and emotions from one person to another, that the pleasures of social intercourse wholly depend—an important fact, by the way, which should be thoroughly studied and understood by those who would form congenial social relations.

But of the same sympathetic influence almost every one is at times conscious, even when it has not been developed by direct social intercourse. Often on meeting a person for the first time, one will feel, almost before a word has been exchanged, an indescribable attraction to him, which cannot be accounted for by any knowledge of the quality of his mind or affections, acquired by any external process. On the other hand, how often on first coming into the presence of a man, do we irresistibly feel that there is an indescribable *something* about him which we do not like, even though we may at the same time have no doubt of his general moral integrity? The same influence renders us unavoidably stiff and formal while in the presence of some, and free and open while in the presence of others. The whole phenomenon appears to be referable to certain peculiar spiritual emanations with which each person is surrounded, which, in the language of the new philosophy is called his "sphere." The spheres of different persons must be naturally adapted to each other, and must blend and unite according to the law of mutual affinities, or else there is no congenial association.

When there is a perfect blending and unity of the spheres or spiritual emanations of different persons, and the minds of such persons are interiorly susceptible of impressions, and are properly free from the disturbance of outer influences, another phenomenon sometimes ensues: thoughts and emotions flow from mind to mind, without the employment of the organs of speech, or of any external signs. How frequently does it happen, when two congenial associates are sitting together in silence, with all obtrusive influences discharged from their minds, that the thoughts of both will simultaneously alight on the same subject, even though this be totally foreign to the theme of previous conversation! This may be attributed to the fact that the blending of their spheres measurably unites them as one being, and thus brings the motions of their respective minds into unison, and faintly extends the wave of thought from one to the other.

Owing, we presume, to the same general cause, it frequently happens that when one is approaching another, even though unseen, the other will think and speak of him a moment before his appearance. This phenomenon is of so frequent occurrence that it has given rise to a well-known proverb, which we need not repeat. Sometimes this consciousness of the approach of friends, is, in persons of peculiar temperaments, exceedingly impressive. A clergyman informed me that his mother-in-law, Mrs. P—, residing in Providence, R. I. had a distinct consciousness of the approach of her husband on his return from sea, although she had no other reason to expect his arrival at the time. This impression commenced several hours before he made his appearance, and she accordingly prepared herself for his reception. She knew the instant he placed his hand upon the latch of the door, and had arisen from her seat and advanced to meet him before he entered.

The wife of a clergyman in Maine lately informed me that her father while lying on his death bed, had a distinct perception of the approach of his son who resided in a distant town, though none of the family expected him at the time. When he mentioned that his son was coming, and near the house, they supposed him to be wandering in his thoughts; but in a few moments afterward the son entered.

We could relate many facts of this kind did we deem it necessary. The foregoing are sufficient to prove the action of mind upon mind through an invisible medium. This medium may, for distinction, be called *magnetism*. It consists of the peculiar spheres or spiritual emanations which surround every human being (analogous in principle to the emanations which surround all inferior organisms,) and it is by the commingling or interpenetration of the spheres, that thoughts and emotions are sympathetically transmitted from one mind to another. Still more decisive illustrations will occur as we proceed.

We are now prepared for the proposition—That the sphere of each person, like the organs of the body, is, within certain limits, under the control of the *will*. Admitting the existence of the “spheres” of which we have spoken, and that these often serve as a medium for the sympathetic transmission of thoughts from one person to another, this proposition becomes intrinsically probable and almost self-evident. Indeed it is difficult, if not impossible, to conceive how a medium or organ of spiritual conveying or expressing thought, can exist without to some extent being under the control of thought itself.

Actual facts confirm what is thus from the nature of the case rendered almost certain. Let two persons of congenial spheres and temperaments, and naturally sustaining positive and negative relations to each other, seat themselves together, with thoughts free from all disturbance by outer influences. Let the one to be acted upon, then become perfectly passive; and let the other intently fix his mind upon him, with the design to produce certain results. To heighten the effect to be produced, he may use physical contact, and certain downward passes with the hands. In this way the blending of the spiritual essences of the two may be carried to a great extent. The subtle fluid pervading the nerves of sensation in the subject, will be withdrawn by the attraction caused by the force of the operator’s will, and all the physical senses will be closed. In this state the subject cannot see nor hear by the outer organs of those senses, and the most difficult surgical operation can be performed upon him without the slightest pain, as has been proved by hundreds of examples.

At the same time, by the perfect blending of the spiritual essences of the subject with those of the operator, the former has for the time being, almost lost his personal identity, and experiences sensations and emotions mainly through sympathy with the operator or other persons with whom he may be in communication. If the operator tastes any thing, the subject experiences the same taste without putting the substance into his mouth, and will generally tell what it is. If the operator causes him-

self to be pinched or pricked with a sharp instrument, the subject feels a corresponding pain. Sometimes the subject will even obey the volitions of the operator in moving about the room, without a word being spoken to him; and we have known instances in which the form of any animal could be presented before the subject with the vividness of reality, simply by the influence of the operator’s imagination. Many subjects show a great facility in imbibing impressions from the mind of the operator, and even from the general mental atmosphere by which they are surrounded; and these they will relate in their own phraseology, and in recombined forms, in such a way as to leave the impression upon the minds of those present, that they receive this knowledge by a process independent of influx from their minds.

When the subject is, with the consent of the operator, put in communication with a third person, a sympathetic relation is in like manner established with the latter: but generally the subject can hear the speech of no one except he be in communication with him.

The foregoing is intended as a description of an *imperfect* stage of the magnetic state. In this stage, though the subject may have some degree of interior sight, yet the perceptions which it gives are so blended with the impressions of surrounding minds, that it is not to be relied upon. A more perfect stage of the magnetic condition will be described in the sequel.

We have not mentioned isolated facts to prove the reality of such conditions as that above described, simply because these have now become so common as to preclude the necessity. Such conditions may be witnessed almost any day by those who will take the pains to inform themselves. Besides there is now comparatively little incredulity existing among intelligent minds as to the reality of this state. Although the doctrine of Animal Magnetism has been compelled, under the most disadvantageous circumstances, to fight its way, inch by inch, to public credence, it now numbers among its believers many of the most intelligent men of the age, both in this country and in Europe; and few there are who are not willing to acknowledge that “there is something in it,” but *how much*, there are many who do not pretend to say, and apparently do not even care to know.

In the light of what has been said upon the foregoing subject, we obtain a rational solution of another phenomenon—that of SPIRITUAL IMPRESSIONS. I use the term “spiritual impressions” in a sense including all those distinct impressions which are made by foreign influences, upon the interior principle or spirit of man, whether these impressions result from the action upon the mind, of the invisible emanations—*magnetic* emanations, if the expression is allowable—from surrounding things in the material world; whether they are caused by the sympathetic action of spirits in the body, or by the *similar* action of spirits out of the body.

The possibility of impressions coming to the mind through other channels than the physical senses, cannot for one moment be denied by those who admit the foregoing statements in regard to the phenomena and principles of magnetic sympathy. The peculiar susceptibility of the person in the magnetic state, is evidently owing simply to the great unfolding of the senses of the spirit, which ensues upon the closing up of the senses of the body. The magnetic state, indeed, is a kind of artificial *trance*, which corresponds in its essential features to the cases of trance to which we have before referred. Now between the transic state and the most undeveloped state of the mind, there are evidently, even in persons in their ordinary conditions, all *intermediate* degrees of spiritual unfolding. This remark is sustained by universal observation in respect to the relative manifestations of interior life in different individuals. It follows, then, that in proportion to the expansion of one’s interior life, (which of course includes the development of his interior senses,) will be his susceptibility to interior or spiritual impressions;

even though he is not under the influence of what is known as human magnetism resulting from the action of another person.

The impressions which may be received by one whose spiritual principle is properly unfolded, are of three general kinds: they may be either retrospective, prospective, (prophetic) or they may relate to facts, truths and principles, the knowledge of which could not be received at the time, through the channels of the senses. Either of these kinds of impressions may be received from either of three general sources: from the invisible emanations of existing things in the outer world as addressing the interior senses; from the sympathetic action of spirits still in the material body; or from a like action of spirits who have departed from the flesh.

Many well authenticated examples of interior impressions of each of these kinds, and arising from each of these sources, might here be mentioned, as occurring in past and present ages. Among the most familiar cases on record are those found among the Hebrew writings. Moses, and Joshua, and Isaiah, and many others whose names and writings are found in the Old Testament, were evidently subject to these impressions. It was said of Elisha the prophet, that he could tell the king of Israel the words which the king of Syria, (with whom he was at war,) spake in his bedchamber. This would indicate a kind of *clairvoyance*, in addition to his high susceptibility to interior impressions.

Among the heathen nations of those ancient times, interior impressions were equally common. In Egyptian, Grecian, and Roman history, many such impressions are recorded with the same marks of religious veneration which characterize the similar records of the Jews. The history of Zoroaster is quite obscure. What we do know of him, however, renders it highly probable that he received his best impressions interiorly. The same may be said of Confucius, and some others.

The history of every ancient nation also presents its accounts of angelic or spiritual appearances, and of impressions being received through them. These appearances, in their main features correspond, whether found among Jewish, heathen, or Mohammedan records. Angels are said to have appeared to many of the Hebrew prophets, and gave them instructions. Socrates, and many other distinguished persons among the heathens, were frequently conscious of the presence of spirits. Paul, while on his perilous voyage to Rome, was comforted by an angel. From these spiritual visitors, heathen and Jew received impressions. The accounts found among the records of both, appear to be equally well authenticated.

It would be useless for any one to contend that spiritual impressions occurring in precisely the same manner with those to which we have referred, entirely ceased with the early Christians. If they ever really existed, no good reason can be assigned why they should ever cease. Besides records and testimonies much less obscure, and more easily verified than any which are found either in the Old or New Testament, show that interior impressions coming in precisely the same general manner with those of old, have occurred in more modern times, and are of daily occurrence even at the present day.

The experience of JACOB BOEHME may be mentioned as affording some decided examples. Boehme lived and wrote at Gorlitz, in Upper Lusatia, in the forepart of the 17th century. His parents being poor peasants, the education which he received at school was very imperfect; and through life he followed the occupation of a shoemaker. He was, however, of a devout spirit, and with a philosophic desire for truth, he dwelt much in the undisturbed contemplation of Nature. He continued in his earnest desire for interior knowledge until, to use his own language, he became "surrounded by a divine light for seven days, and stood in the highest contemplation and kingdom of joys." He was subsequently again surrounded by the same "divine light," and received farther knowledge of interior things, inso-

much that on walking abroad into the fields and viewing the herbs and grass, he saw into their essences, uses, and properties. A third interior illumination occurred some years subsequent to the latter, wherein additional mysteries were in like manner unfolded to his mind. His writings, though mixed with crudities as resulting from circumstances which surrounded him, and the influence of hereditary impressions, contain many valuable suggestions and generalizations, which in his day were altogether novel.

Analogous to the experiences of Jacob Boehme, (though more perfect) were many of the experiences of EMANUEL SWEDENBORG, of whom we have before spoken. Aside from those *trances* which we have seen Swedenborg frequently entered, he often experienced interior impressions and illuminations, as though he were in the natural and spiritual worlds at almost one and the same time.

The life of JUNG STILLING abounds with examples directly in point. I would recommend a perusal of the beautiful autobiography of this devout and amiable man, as the only means of justly appreciating the evidence afforded by his experience, of the constant guardianship of friendly spirits. Every important step of Stilling's life, seemed to be directed by promptings from the interior world; and in the darkest seasons of adversity, when he was destitute, and without credit, and when *immediate* pecuniary aid became absolutely necessary to save him from ruin, some unseen hand was always outstretched for his assistance, and relief would come often from quarters from which there were no possible reasons to expect it. In his youth, after having grown out of his early associations, he suddenly felt an interior impression which commanded him to depart from the place of his nativity. Obeying the impression, he wandered forth without plans, and almost moneyless; and after passing through many chequered scenes, he found himself a student in the medical college at Strasburg. He was without funds, and with but few personal acquaintances, but he thrice received, without asking, pecuniary assistance on the very day when it was absolutely needed, and from sources whence he did not expect it.

At a subsequent time, being obliged by an exacting landlord to pay rent on a particular day, the day arrived and found him without means to meet the demand. Having no credit, owing to his misfortunes, he was thrown into the deepest mental distress, when, an hour or two before the payment was to be made, a postman arrived with a letter enclosing one hundred and fifteen rix dollars from his friend Goethe, who, without the knowledge of Stilling, had caused the publication of the biography of the latter's youth, and had received that sum as a portion of the proceeds, which he felt prompted to send him at that time. Many like occurrences, some of them still more remarkable, took place in the subsequent part of Stilling's life, which would seem to indicate the kindly office of some protecting spirit in providing for his relief in hours of need, by influencing the minds of those who could assist him. But the *circumstances* need to be known in order that the facts may be appreciated; and our limits at present admit of no further reference.

One fact, however, may still be related as a specimen of many others which occurred in Stilling's experience. Having at one time, occasion to write on business to his friend Hess, Stilling, while engaged in writing, suddenly felt a deep internal impression, as though a voice had spoken within him, that his friend Lavater "would die a bloody death—the death of a martyr." He was impressed to write this to Hess, which he accordingly did. In ten weeks after Stilling had this impression, Lavater received a mortal wound from the hand of a Swiss grenadier, incited, as it was supposed, by some political jealousy.

Dr. George De Beaneville, a physician and Anabaptist preacher, who resided at Germantown, Pa., before and during the American revolution, was also subject to interior impressions. Being an exceedingly benevolent man, he spent much of his time in bestowing gratuitous medical attention upon the poor.

One morning he told his family that he felt impressed to ride into Philadelphia (nine miles distant) by a consciousness that a vessel had just arrived in port, having on board a poor sick sailor who needed his assistance. He accordingly went to Philadelphia, and found the sick sailor, just as he had described.

During the revolution, while Philadelphia was occupied by the British, Dr. De Benneville resided a portion of the time at Reading, Pa. One day while there, he ordered his horse and chaise, saying that the British had on that day evacuated Philadelphia, and that matters there required his immediate attention. His family at first thought him wandering in his mind; but they suffered him to depart. A day or two afterward, intelligence arrived that the British had actually evacuated Philadelphia on that very day!

A gentleman of the strictest veracity residing in New York, (whose name I am not now at liberty to mention) recently informed me that he had a distinct impression that if his brother embarked on a certain sea voyage, which he was contemplating, he would in some way lose his life before his return home, though of the *particular circumstances* that would attend his death, he had no foresight. Immediately on receiving this impression, he wrote to his brother, who was at a distant port, to dissuade him from going; but his letter was too late to be received. Some weeks afterward, he had a distinct impression that his brother was undergoing the process of drowning, at the very moment when, as he afterward learned, that event was actually taking place, though his brother was at the time not less than five hundred miles off. I must here remark that *distance* appears to have little or no effect upon the causes of these impressions.

We might swell the list of facts of this nature to almost any extent.* There is, indeed, good reason to believe that interior impressions, either through dreams, visions, or by direct influx, are more common at the present day than they have been at any previous period of the world's history. The present nervous susceptibilities of men, and the high degree of unfolding and refinement to which a large number of minds have arrived, form conditions more favorable for frequent interior impressions and spiritual influx, than any which have ever existed so extensively in the world before. Furthermore, in the present crisis of man's social and spiritual history, there are personal and general interests at stake, which we may naturally suppose are more calculated to excite the interest of spiritual intelligences in the higher world, and to call forth their assistance, than any conditions which have ever existed among mankind heretofore. And from facts which have come, and which are constantly coming to our knowledge, we have good reason to believe that there are scores if not hundreds of persons residing even in the cities of New York and Brooklyn, who are more or less subject to spiritual impressions of the various kinds to which we have referred. Of these things the world knows but little, because, for fear of the ridicule of the sensuous and skeptical, they are seldom made the subject of conversation, and even when they are, it is with reserve, accompanied with the injunction of *secrecy*. At no distant period, however, these psychical exercises will be better understood, and reduced to fixed principles; and then there will not only be a free communication in relation to them, but all will be instructed and profited thereby.

Some persons will probably deem it incredible that the human soul should be capable of those wonders which we have attributed to it, in the foregoing remarks—even in face of the known causes and principles by which we have attempted to rationalize the facts we have stated. But if we could suppose a person sus-

pending a million of miles from the earth, surrounded by the blank void of space, and unfamiliar with Nature's operations upon the surface of the planets; and if we could suppose a messenger by some means to be sent to him, who presents detailed accounts of psychological facts such as we have given above, and then proceeds to describe the wonders of wonders involved in the growth and constitution of a blade of grass—which may it be supposed he would be best prepared to believe? Would not one appear to involve as great a wonder as the other? and would there be any great difference in their respective degrees of credibility?

The reason why so many persons refuse their assent to, and even recoil from the contemplation of, such psychological facts as the foregoing, is because a dark and dismal veil of materialism enshrouds the best powers of their minds, and, regardless of the infinitude of unseen causes and principles which pervade the length and breadth of the universe, they are firmly shut up in the belief only of that which can be seen, and felt, and handled! But if man would only turn his thoughts inward, and duly contemplate the mysterious and immeasurable universe of his own soul, he would never be disposed to say of what it may *not* be capable, especially in the face of well-attested and constantly occurring facts to the contrary.

One more remark: The psychological facts to which we have referred evidently belong to the general categories in which we have arranged them. Facts occurring in ancient and modern times, are all marked with the same general characteristics. None of these facts, then, should be considered peculiarly sacred and authoritative, because they are found recorded in a *particular book*: none should be considered profane and unworthy of attention, because they occurred since that book was compiled. Let all be received for what they are worth—no more nor no less; and let us rejoice in the evidence of an inspiration in our own day, far more perfect than any that existed three thousand years ago.

The superior claims which some of the records of the Bible seem to put forth, are attributable to the *early period* when the books forming it were composed. If, for instance, the first fact stated in relation to Dr. George De Benneville, had occurred three thousand years ago, it would have been recorded somewhat on this wise: "And the voice of the Lord came unto De Benneville, the physician, saying, Arise, get thee hence; for behold in Philadelphia which is by the river side, there lieth one sick, nigh unto death, and needeth thine attendance. So De Benneville arose and departed, and came unto the city, and found the man that was sick, even as the voice of the Lord had described to him."—And the incident as thus related would at this day, be believed and revered as a sacred and stupendous miracle. On the other hand, if the great and amiable Reformer who lived in Palestine, lived in our day, and pretended to predict with certainty the destruction of a city, or to read accurately from the memory of a woman the fact that she had had five husbands, he would be pronounced a deceiver; and by those who make hereditary faith the touchstone of orthodoxy, the cry of "collusion" would be raised as a convenient substitute for investigation and argument. But we trust the reader will remember that the lapse of a few thousand years can make no essential difference in the sacredness of Truth; and that whether it is developed in the first or the nineteenth century, by this process or that, it should be equally cherished and venerated. And that love for *old* phenomena and disclosures which would preclude a just appreciation of the equally truthful *new*, is a mere love of *persons* and *forms* and *names*, and not a love for those immutable principles established by the Deity and eternally operative in the Universe, exhibiting their legitimate phenomena and results in every age and nation.

* An intelligent and well known clergyman recently told me that he had notes in his possession sufficient to form a considerable volume, concerning interior impressions and prophecies which have been fulfilled, not recorded in the Bible, but many of which are even more remarkable than any found in that book.

[To be concluded by a consideration of Clairvoyance, and the inferences deducible from the whole.]

NATURALISM AND SUPERNATURALISM, DAVIS'S REVELATIONS, &c.

BY NELSON BROWN.

BRETHREN: Understanding that the "Univercœlum" is to be a fearless Advocate of Truth in all its religious and philosophic forms, or coming from whatever source; and that its columns will ever be open to free and candid discussion, I have taken the liberty of offering you and the public a few thoughts upon one or two subjects much agitated at the present day. They are subjects indeed, which lie at the very heart of Christianity and Religious Philosophy. I sincerely trust they will continue to be agitated until we all find the bottom thereof.

There are two extremes in the Christian world in regard to miracles. The one, *ultra Supernaturalism*, the other *naked Naturalism*. The one imputes all miracles to a direct exercise of divine, omnipotent power, without regard to Nature, her Laws, or the nature of things; or in other words, a power in direct antipodes to all known or unknown laws of Nature—above, and contrary to them all;—a kind of brute force exercised—blind to every thing except to actual results. The other is a kind of philosophic, natural magic, open and comprehensible to all when its principles and rules of law are discovered, and governed by certain immutable and harmonious laws, all within the circle of *physical nature*.

Now we believe there is a middle course here—one more in harmony with true philosophy, and the nature of things. We fully believe there is a great battle near at hand in the Christian world upon the great subject of miracles; and all who are interested in the coming contest, whether Christian, infidel or philosopher, would do well to begin soon to polish and put in order their weapons of offense and defense. This great moral battle must be fought with keener weapons than of old; they must pierce deeper than of old, to obtain a victory. The mode of warfare is changing with believer and unbeliever; new and more formidable weapons have been forged, and soon will be gleaming in the sunlight, and ringing upon helmet and buckler.

Scarcely any subject connected with Christianity has attracted more attention of late in the Universalist denomination than that of miracles. It is indeed a grave subject, well deserving this attention. But it should, methinks, be a little more carefully and candidly discussed. We should not be content to nail our faith in miracles to a few old, stereotyped arguments, merely, or be too confident that we have thus arrived at the *ne plus ultra* of all knowledge, and all philosophy in regard to the *rationale* of miracles.

There has already been some discussion upon the subject by the clergy of the denomination mentioned, and which has apparently grown out of the so called "New Revelations." There has been exhibited, I am sorry to say, no little bitterness of spirit in some quarters, and of unmanly squeamishness in others. A very sad course to get at the Truth, or to convince the errorist of his errors. Some have shouted humbug, others excommunication! and amid all this Popish thunder, and war of words, I have seen but one candid, manly review of this proscribed Book, and that had but very little to say concerning its religious philosophy.

In the estimation of many, some of the "shining lights" of the Universalist clergy are fast verging to absolute infidelity, and that in their efforts to escape the Scylla of supernaturalism, they are likely to be dashed in pieces upon the more frightful Charybdis of naturalism. Now this may all be true, but there is a better and a more gospel way to win them back to Reason and Truth, than denunciation, and the idle and irritating cry of "humbug!" There is a gospel rule of brotherly love and kindness; an arcana of truth and argument; all this has been too much neglected.

We have watched the course of these so called "Reformers" with no little interest, sometimes with fear and trembling—sometimes we admit, with feelings of mingled contempt and indignation. But we cannot say we cherish any unworthy feelings now. These brethren have perhaps erred, but their errors we would charitably hope are of the *head* rather than of the *heart*. They

are men of ardent mental temperaments, and in their investigations after truth have possibly traveled to unwarrantable extremes in reference to some grave matters of Theology. This is not an uncommon infirmity, certainly not one that should quite *unchristianize* or *expatriate* them.

We have read the "New Revelations," and we have pondered more deeply the old. We give our decided preference to the writings of Moses, the Prophets, and the Evangelists. We are not prepared to rank the new Revelator with Isaiah, Jesus Christ or the Apostles. This to us would be impious at least. To us it seems profane to argue that any mere man can hope to rank equal with the especial Son of God, to teach higher and more important truth than he taught, or wield the same miraculous power. Jesus is represented in the record as being something more than a mere man, or a "fully developed man." His was a mission higher than that of prophet or seer. He was sent of the Father to save the world, to bring life and immortality to light, and to reveal to man a perfect code of morals. He, and he only, was, or can be a true representative of the Father—the brightness of his glory—the perfect image of his person. To me he is the "resurrection and the life," or he is nothing. That he revealed great truths which otherwise never could have blessed a wanting race, seems evident. That he revealed *all divine truth*, is improbable, and it is certain he revealed very little of what the world calls philosophy. His mission was not that of a philosopher. That he revealed the highest, the most important truths of ethics, duty and destiny, and of the Father, that man can ever hope to learn while in the flesh, I have no doubt. Yet that he left *unrevealed* many important truths, to be revealed to man in subsequent ages, and in more advanced stages of enlightenment, seems neither inconsistent nor profane. He revealed while upon earth sufficient for the age in which he lived, and *perhaps* sufficient for all succeeding ages. In the first dawns of the Gospel, it is well known, that even the immediate disciples of Jesus did not understand many of his revelations and truths. They were "hard to be understood." They understood not fully the crowning glory and truth of the Gospel—the resurrection. They entertained very vague views in regard to the "kingdom of heaven." Peter did not understand the covenant of grace in its extent and triumphs until enlightened by a vision on the housetop at Joppa. Sufficient was revealed for that age—more indeed than they all understood. I can see nothing absurd or contradictory in the idea that still future generations should be blessed with additional revelations from God. As to the manner of the revelations I have nothing in this place to say. It may be by a more perfect development of our nature. I can find nothing in the Bible, in reason or the nature of things, which bids me to confine all miracles, and all divine revelations, to the Apostolic age. There is no intimation in the record that all ages from the death of the Apostles, onward and for ever, should be shut out from any *additional* revelations of divine truth. This is a subject too much neglected by Christians. We should like to dwell here a little longer, but space forbids.

To ask for a *higher* revelation than that made by prophets or Jesus Christ seems to me inconsistent and profane. To ask for *subordinate* revelations, and even to expect them, is to my mind consistent with reason, the record, and the yearning heart. The great central truth of Christianity, of philosophy and religion, we already have—the resurrection—a future life of blessedness. The great central truth of moral ethics we also have—the Brotherhood of the Race. The Golden Rule of practice we have, and the doctrine of a common universal Father.

To me the comprehensibility of God, the "mode of his existence," the divine philosophy of the origin of worlds, and of the race; the philosophic *rationale* of miracles, etc. are subordinate considerations, or forms of truth. Even were they revealed to man, I can see no important practical benefits they could bestow upon the intellectual or moral nature of the human race. They might satisfy an idle curiosity, they might perhaps enlarge our views of God; but this is not probable while in the flesh, and with our present innate love of the marvelous. Such

* The reader is referred to an article on the Philosophy of Miracles, in the 2d No. of the Univercœlum, for what we have to say concerning the powers which Christ possessed and exercised. S. B. S.

knowledge, if revealable at all to finite beings, we should naturally suppose would be reserved for the glorified state of man. But we may be mistaken here.*

Even if we take the ground that God exists in all Nature, and that he cannot be separated from it; that all Nature's operations and laws are but the voice or "thoughts of God;" that there are no miracles in the popular understanding of the word nor can be; that all worlds came into their present form and harmonious arrangement by the operations of mere natural laws operating for untold ages, and that man himself, the noblest work of all, is the mere product of nature—springing up blindly and rather mysteriously, and by slow degrees growing from reptile to ape, and from ape to human form divine—I repeat, if we take this ground, where indeed is the great practical good of it, even though it be *solid* ground? Does it remove a single difficulty with the doubting Christian? Does it really satisfy the avowed infidel any better if he is a thinking reasonable one? The *mode* of God's existence is still a mystery, we cannot get at it any more than we can get at the essence of matter, or the immortal germ of the spiritual Man. Whether God exists in or independent of Matter; whether he is a tangible or an intangible Entity—in the form of man, or without form, is equally mysterious and incomprehensible as to his *mode* of existence—the mode of his all pervading power. And all this anxiety to make a strong point here in reference to the mode of God's existence, and to baptize it as one of the *highest* forms of Truth, seems to me rather idle to say the least. It reminds me of a grave controversy which agitated the Church during the dark ages in reference to the form the Soul would assume when separated from the body. Some contended that it would assume a round others a square form, and still others that it could not exist in any form *at all*, unless it had something to *exist in*! Some of these remarks have been made in reference to an article which appeared in the first number of the "Universe," written by W. M. Fernald. Much of that article I approve, however.

We now return to the "New Revelation." Do the endorsers of this Book assert that it is a miraculous revelation? We believe not; yet its origin seems equally as mysterious or as preternatural as the revelations of the prophets, or the miracles of Christ. How do they then account for its origin? By a peculiar and a newly-developed power or quality of the Mind, which even enables it to approach the heavenly arcana and hold converse with disembodied spirits—with Moses and Elias for ought we know. This power is common to all men it is said; its full development, however, is attainable by few only. Very well—but what have we gained in this revelation by the way of explaining the actual *rationale* of all these wonders of which it treats? Shall Mr. Davis himself do it? He admits his inability. He is unconscious what his revelations are until shown him by the Scribe. Shall the Book be credited as a divine and a great revelation? Are there *internal* and *external* evidences of its genuineness! As to its genuineness, there is at least some proof. Its *divine* authenticity, however, is more questionable. We do not in this article intend to go into any argument on this point.

We cannot take the ground of Professor Bush in regard to the Book; perhaps we should, however, did we have a similar purpose to serve, and considered any mere *man* as infallible in all theological dogmas. I must confess that the Professor, instead of throwing any light upon the subject in his learned,

* We think our good brother is "mistaken here." If the nature of God, his mode of being, and the philosophy of the origin of all things in existence, are matters of no practical importance, of what consequence is any revelation from the Divine Mind concerning himself and his works? We cannot entertain the supposition that *all* knowledge on the subject referred to, is beyond our reach while we remain in the form; nor can we conceive of any "glorified state of man," here or hereafter, that does not result from the proper development of his faculties, and his consequent perception and appreciation of the truth.

It is only by a better acquaintance with the laws which operate in the world of matter, and the world of mind, and their application to the constitution and government of society, that we can rationally expect to realize that universal reciprocation and harmony which will constitute on earth, the kingdom Heaven.

B. B.

though somewhat misty review, has rather darkened it. He admits that Mr. Davis really conversed with spirits; that he actually received his revelations from them. True to the Swedenborgian philosophy, he admits all this. He considers Mr. Davis an honest revelator in all things as far as *he* is concerned. But, alas! he was sadly sinned against! Some of these revelations militated against Swedenborg; the new Revelator was told, in the spiritual world, that all the theology of the Swedish Seer was not pure gold! This staggered the worthy Professor a little. He was willing to receive at sight and on trust, nearly all the wonders of the Poughkeepsie Seer, save those which jostled his particular *nailed-fast* theology! That must not be meddled with. It was already perfect and full-grown. Nought could be added; nought diminished! God forbid that we should be harsh or uncharitable with any man. We esteem the Professor as a worthy man. We admire him for his independence, but not for this miserable shift in relation to the "lying spirits!" Yes, according to the explanation of Professor Bush, some wicked, loquacious spirits, out of envy or spite, perhaps, against the disciples of the *old Seer*, or perhaps out of a mere mischievous love for a joke, actually *lied* to poor Davis, the *new Seer*, especially in relation to certain Swedenborgian doctrines! This makes it all *clear*—and the reputation of the Professor's peculiar dogmas, and the reputation of the balance of the Revelations, stands based upon a firm foundation. But enough of this, and perhaps too much. Thinking, untrammelled minds will judge for themselves where the *truth* is in this matter.

We again advert to the subject of *miracles*, and we do it with humility and reverence. What do we understand by miracles? The general understanding is the exercise of a power above, and contrary to Nature and her laws; or a result which is wholly preternatural in its character. The miracle is generally confined to force of *power*, while divine Wisdom and rules or laws, in reference to the application of that power are kept in the back-ground, and but little considered. Now to me, all matter all forces of physics and of spirits, and all wisdom, are identified and in harmony with the legitimate laws and rules of Nature. I take an enlarged view of Nature—perhaps too large. I wish to be understood here; we are too apt to be deceived by mere *technical terms*. I embrace spirit as well as matter in the word Nature. Nature itself possesses a Soul, or an energizing power. What that soul is—whether it be the subtle essence of matter, the Deity, a mysterious energizing law, or an infinite ramification of laws, I know not—I am not anxious to know. It is enough for me to believe that all the laws of God, whether *natural*, or apparently *preternatural*, are, with the great Law-Giver, if not to human perception, NATURAL LAWS. It is only because man is finite, that he cannot discover them all, or understand a hundredth part of those already known. Many of these laws never can be revealed to man, for they are too closely identified with the infinite; with the divine Essence or Spirit and Immortality. Hence the All-wise God will ever be, amid the rolling cycles of eternity, infinitely in *advance* of Angels and glorified Spirits in *Knowledge*!

These laws are doubtless infinitely diversified. They are not alike, yet all in harmony. Some are probably identified with mere matter; other with spirit; others with man as a grand *whole*. Some, perhaps, with the origin of man by *generation*; some with his *transition* to a resurrection state; others with his eternal progress. There is a wondrous law in constant operation in reference to the reproduction of the human species. That law calls *mind* into existence. Whence came it? What is it? Here again we must stop. It may be said that God works an especial *miracle* in every instance of natural birth. But there is no necessity of such a position. *Mind* or the immortal *germ* of mind, comes into being, and man becomes a physical and a spiritual entity. The spiritual nature survives the "wreck of matter and the crush of worlds, and lives forever. Now if there is no miracle in the popular sense, in the *origin* of mind, why should there be in the transition of the mind to a "spiritual vehicle" in the resurrection state? Both these laws may be perfectly consistent, and with God, *natural* laws. We cannot comprehend them, it is true; we comprehend not the reproduction of the grass of the field, or of the most insignificant plant. Man,

in fact, comprehends but very little of the philosophy of Nature, or of Spirit. In the resurrection of man, a wondrous law is brought into operation—a law co-existent with the being of Jehovah, and to his perception, established upon a true and philosophic basis. But never will it probably appear fully so to finite mortals; though it is somewhat remarkable that Paul, in the 15th chapter of 1st Corinthians, took a natural and philosophic view of the resurrection, in his analogies drawn from the planting and reproduction of grain. *What* this law is we know not, or *where* its arcana of forces. Whether it is put into operation by the direct agency of God, his agent Jesus Christ—or, whether it is an innate, self-moving law or spiritual force, we know not, nor need we. Be this as it may, it seems reasonable to conclude, that it is a law within the circle of Nature, if we include *spirit* and the *laws of spirit* in that circle. This view may appear ultra and profane, but we cannot help it. We are confident there is no designed profanity in the heart of the writer. He is neither a disciple of old or new Seer! He yet holds fast to that old-fashioned revelation, the *Bible*. Our motto is, onward—free discussion, and a free judgment! Our article is designed as no *bait* for unbelievers. It is in part designed to reconcile them to the so-called miracles of the old Record by harmonizing them with the divinely established, though mysterious law, of the all-pervading God!—laws based in divine, though natural philosophy, with the *comprehending* incomprehensible!

Why should the unbeliever oppose the miracles of the Bible on the ground that they are opposed to the fixed laws of Nature?—opposed to the nature of things? Shall puny man, a mere worm of the dust, arrogantly exclaim—"It is finished—we have learned out! we have discovered all Nature's laws; we have fathomed the phenomena of Mind; we have sent forth our lightnings, and in their vivid blaze we have read the handwriting of the stars; we have penetrated to the very core of all truth, and all mystery! we have scanned all laws in the universe of God, and none of them can raise the dead, or crown man with immortality!"

Presumptuous man! What is this Nature whose height and depth, whose full arcana of secrets, you boast of having explored?—the very *pulsations* of whose awful laws you seem so well to understand? "Hast thou," asks an eloquent writer, "ascended step by step the mystic gradation that rises from the infusoria, million fold in one little drop, up to yonder burning stars!" And yet onward, and onward, to the blazing center of the Universe, the throne of God, or the radiating focus of all-pervading forces! Knowest thou the thousand links that make up this great Nature as thou callest her, which run from atom up to Creator? Darest thou assert *what* laws there are, what there are *not*, and what is the *power* of their forces? Thou knowest a law; true, but that law may be within a law! "Knowest thou what forces lie beyond this curtain of mystery?" Forces there may be there, that await the "wreck of matter and the crush of worlds," before God bids them leap forth and create "new Heavens and a new Earth." I say this *may* be so. There may be forces there, proud unbeliever, which act even *now* though witnessed in their operations only by the all-seeing Eye. Forces that cleave the clay from the "spirit-stars," and which lift the soul to the presence of angels! "O, it looks very arrogant to see a man who has never built any thing higher than Babel—not half so high as one of God's own mountains—who has never seen much farther than Sirius, or may be some dim *nebula* that hang around the outer threshold of the firmament—to hear him talk of the laws of Nature," what can and what cannot be the result of those laws.

But we did not intend when we sat down, to protract this article to this perhaps unreasonable length. But a boundless field of investigation and thought unexpectedly opened before us. Our heart yearns and burns within us for further utterance, but for the present, we must be content. We trust we shall be granted the privilege of continuing the subject at some future time in the "UNIVERCELUM." Though our views may in some respects, correspond with those of the "new Revelation," yet we are by no means a disciple of its author. There is still room for doubt and mystery. Our motto should ever be—"Prove all

things, and hold fast that which is good." We frankly say that we have found much apparent truth in this Revelation, and much apparent vagary. It may *all* be true, but we doubt it, and must continue to doubt until we obtain more light. That light may yet come—if so, we shall be bound to walk in it. How the book originated, we at present ask not, inquire not. Suffice us to say, we are *not* prepared to denounce its author as an impostor until we learn more.

We have read several reviews, so called, of the work—stinging, sweeping, cut-and-slash reviews—and to read them one would suppose the book was ten-fold more vapid and trashy than the Koran! I always have suspicions of such reviewers who wrest a paragraph here, and a half one there, and belaboring them that they may worry and devour each other. It is an easy matter to find fault with this book or any other, but quite another thing to calmly and scientifically *dissect* it. Take the Old Testament for instance. It is not a very hard matter for a shrewd infidel to turn much of it into absolute ridicule; so much so that the uninstructed would be in a fair way soon to become infidels also. This would be done by picking out a flaw here, an apparent discrepancy there, and a real contradiction in another place, and disregarding all rules of exegetical interpretations.

A word and we have done. I will denounce no man as an infidel until I positively know him to be such. I will call no man hard names, though he be infidel or Christian. If he is in error, I would by voice and efforts of kindness, and the calm power of Truth, try to win him back to the Gospel of Christ and the paths of Wisdom. We are all frail, erring mortals. None of us should be over-confident of infallibility in moral goodness, or religious dogmas. No man should say he has learned all, and that there is nought beyond him. Onward—onward—let our motto be, in the power of Truth and in the baptism of *Love*! Truth is Truth, whether found with Christian, Infidel, Jew or Pagan.

LABOR.

WRITTEN FOR THE UNIVERCELUM.

THERE is a nobleness, a grandeur, yea, I may say, a *divinity* in labor which has been overlooked, or not fully comprehended. What is labor but a part of the immortal mind—or rather, what is it but the embodiment of the mind's thought, which is immortal as mind itself? There was a time when nought but chaos and darkness reigned through the eternal vault, which is now beautified by numerous worlds, and lighted up by ten thousand dazzling suns. That mysterious, glorious sun of ours, with its ocean of flame, dispensing every where light and heat, existed, as you now behold it, in the mind of the Eternal One, before it took its position in the heavens where it is seen. Mercury, the daring thing! which seems to play into the very eye of the sun: Venus, the beautiful Venus: Mars, the fiery god: Jupiter, with his broad belts lining his surface: and Saturn, with his beautiful rings: all wheeling their rapid course around their common center, are the labor of God, and the embodiment of his thoughts! In these, which seem only the *indices* to worlds more grand, and systems more sublime, you behold the thoughts of the Almighty. He has written in this magnificent scroll, which is unrolled from zenith to horizon, the thoughts which have passed through his mind from eternity. He has registered them all there, by the labor of his own hands. Read them, O, man! in that glowing record of the sky, and learn therefrom the divinity of labor.

Man was a beautiful image, first formed in the mind of God; and according to this image, which was as perfect as infinite wisdom could form, was man afterward made. The image became a living man, possessed of a rational soul. Hence is man the offspring of God. And since he is the offspring of God, capable of thinking, and of embodying those thoughts in the labor of his hands, that labor loses none of its divinity. If the Father's works be divine, so also is the son's when made in imitation of the Father's. In both is the embodiment of mind or thought. The one, infinite, of course—and the other, but little less than infinite.

G. S.

FALLS VILLAGE, Ct.

THE UNIVERCEUM AND SPIRITUAL PHILOSOPHER.

S. B. BRITTAN, EDITOR.

NEW-YORK, SATURDAY, JANUARY 8, 1848.

THE CHURCH AND REFORM.

To accomplish any thing in the way of reforming the evils in society, the Reformer must have correct ideas not only of the evils themselves, but also of their cause or origin. Without this knowledge, all his efforts will be unavailing, however pure may be his motives, or mighty his exertions. Many a noble and philanthropic enterprise has failed entirely for the want of this knowledge. Among these, we may justly reckon the *reform* which the Christian Church for ages has been laboring to accomplish. The object has been the amelioration from sin and every moral evil. She has brought to this work, men of giant intellects and pure hearts, who have grown old in her service, and died without any convincing evidence that the end for which they had toiled was any nearer than when they commenced. Still the Church has toiled on, abating nothing of her zeal, though persuaded that the longed-for goal is as far distant as ever. What has been the cause of her failure?

First, her *idea* has not been the true one. It has been too limited. It comprehends but the moiety of humanity. And her work has been mainly adapted to this idea. It has been an isolated, individual reform—gathering one here and another there, and separating them from the world, and uniting them to herself. Here lies her error. And here is one cause of her failure. She should not “divide the living child” if she would save it alive. Nor should she draw any lines of distinction if she would exert an influence over the whole brotherhood. “The body is one,” and she should have a care for all the members. Therefore if there are barriers erected which have circumscribed her influences, she herself has erected them. Let her then learn wisdom from the past.

A second cause of her failure is, she has misjudged the true origin of evil. She conceives that evil is inherent in man—that he is born in original sin—is totally depraved, and that he can only be reformed by divine power, and special application of God’s grace through the holy spirit. Add to this fact, that she considers this reformation and change here, absolutely essential to salvation hereafter, and we shall readily see to what end all her labors have been directed. It is the *conversion of souls*, with a view to their final safety. And to secure these ends, she has called to her aid confessionals, masses, prayers to the Virgin, eucharists, baptisms, protracted meetings, bible societies, tract societies, church covenants, creeds, etc. These are her means of grace and instruments of reform.

And in this also is comprised the most essential part of the evils existing in society. Oh! humanity weeps in view of this misdirected zeal, and time, and labor which have thus been wholly thrown away! Had Christians learned the truth, that all evils may be traced to outward circumstances and conditions of life, and directed their labors to the correcting of these, what a vast amount of human suffering would have been removed from the world. With the mighty influence and power they could have called to their aid, reformation would have gone forth as upon the wings of the morning, and the moral wilderness would now bloom in beauty even as the rose. Instead of the unholy divisions which have torn and distracted the Church in every period of her history, peace and union would have marked its progress, each individual feeling that he was laboring for humanity, and not for creed or sect. And it is my serious conviction that before Christians can be useful to the world, they must abandon the creeds to which they are now so thoroughly wedded, and which have so long torn and rent them asunder. With them, creed is put before duty, and faith before works! They seem determined to “show us their faith without works.” Hence one sect declares it cannot fellowship a man, however pure his mo-

tives or life, unless he believes in the Trinity or Polytheism. Another declares we must exercise faith in original sin, hereditary depravity, and endless misery. And another still, who professes the widest charity, declares that we must believe in all the miracles as related in the Old and New Testament! I must remain then unfellowshipped. I cannot, to please these men, come into the war against *reason*. I cannot travel back into darkness to meet them on the spot where I left them years ago. If they will come along, I will take them by the hand. Their fellowship where they now are, I count of little worth. It could not advance much the cause of truth and humanity. “The word of reconciliation” is not yet committed unto them. They are not prepared to receive it. Let them tarry in Jerusalem, till they be endowed with understanding. And if they choose to be dragged along at the heels of reformation, we surely will not quarrel with them on account of that choice.

But the church claims to have accomplished a great Reform. In what then does it consist? In matters merely of faith and forms! and of little benefit has it been to the world. Nay, the controversies growing out of this subject, have destroyed the peace of thousands, divided families, involved whole nations in war, and “rolled garments in blood!” This is not the kind of reformation that will purify the fountains of social life, and turn weeping and mourning into joy. All social evils originate from physical causes, not from spiritual. Therefore faith can never remove them. Something else is needed—*WORKS*. And yet I would that every man might have faith—*true faith*. God has written his name and character in his own *eternal book*, and every man can read and understand for himself, and ask no priest to interpret for him. So has He enstamped immortality upon the soul, and men feel that they *must* live forever. No altars that bleed with victims, or smoke with incense—no forms, rites, or ceremonies are required to deepen this faith in the human heart. It springs up spontaneously there, and glows as man increases in wisdom, ripening into full beauty as the lamp of life goes out.

G. S.

“NO FATHER TO LOVE, SERVE, OR TRUST.”

SUCH is the language of Rev. I. D. WILLIAMSON, in reference to the views of the remarkable book of A. J. DAVIS. “No Father to love and serve—nothing but a ‘Great Positive Mind!’”

It is certainly a matter of deep sorrow, that no enlightened views of God, as to his connection with Nature, have as yet been generally entertained, even by those who have been styled “the men of God,”—the teachers of our holy religion. We cannot speak in indignation, so much as in sorrow and pity that a blinding power of superstition, equal to any heathen thralldom, is yet down upon us in great darkness, obscuring the fairest forms of religion, and discouraging every effort to lift this incubus from the reason and the heart. What idea, then, can Bro. WILLIAMSON entertain of a Father? Does he suppose that God our Father is as separate from his creatures, as a human parent is from his children? No, he is too intelligent to conjecture it. Then he must suppose him to be a Spirit connected in a more intimate manner. And will he even suppose this *Spirit* to be as separate from Nature and men, as the fabled *Devil* whom he is so eloquent in denying? No! What, then, must be his idea of God as a Father?

If the principles of eternal Power, Wisdom, Goodness, Justice, Mercy and Truth, exist in One Infinite Being, who is the Creator of man as his offspring, and who is over them, or influencing and governing them, with infinite tenderness and care, how can he deny that this fully answers to our best conceptions of a Father? And this is the doctrine of Bro. DAVIS’s book. Our brother finds nothing but a “Great Positive Mind!” And what possible conception would he form of a Father who has *not* a Mind? Does he not recognise in *Mind*, *Infinite Mind*, precisely like our own, differing only in extent and purity, all that a Father can be?”

But our brother seems to want a *separate* Being—as separate from his children as a human parent is from his. But this is not the idea of the Scriptures. The Apostle says, there is one God and Father of all, who is “above all, and through all, and in all.” Moreover, that “in him, we live, move, and have our

being,"—and that God is "all in all." And yet, when a sublime conception would endeavor to embody this, and present it to the reason, for the establishment of a clearer and a nobler faith, forthwith, even the clergy—the "*Divines*" must cry out—"No Father to love and trust—nothing but *Mind!*"

Woe to our Christianity—woe to our Divinity, when this teaching gets to be general. Woe to our *preaching* when it gets to be so mental, and so intellectual.

For my part, I am consoled and satisfied to know that I am under the care of an Infinite Mind—that I am encircled by the love of an Infinite Father; who, more intimately than any earthly Father can be, is united to my spirit, and controlling my interests. I can trust in Him as in no other Power. And I rejoice, too, for the knowledge of a better Divinity, in due time to enlighten the earth.

W. M. F.

THE ABASEMENT OF LABOR.

We, the American people, are in the habit of glorifying ourselves, of boasting of our liberty and independence, and exulting in our superiority over all other people, as a nation of Freemen! But are we not cherishing a dear illusion? May we not be unconsciously hugging to our hearts a glittering deception? Have we discriminated with wisdom, and determined the exact nature of the freedom we possess? It is to be feared not; indeed it is certain that we have been dazzled by brilliant achievements in our national career, and are so blinded as not to perceive clearly the reality. We confound individual freedom with National freedom, personal independence with National independence, and individual prosperity with National prosperity. In short, we see only the Nation, and overlook the individual; the happiness of the one is obscured and lost in the glory of the other.

This is a fact that admits of many illustrations, which would not be flattering to our pride as a people, but we shall cite only one example of inconsistency between the ideal we cherish and the reality we disregard.

When we exalt ourselves, and boast of our Freedom and Independence, do we really mean the Freedom and Independence of the people? Oh, no, we only mean that with a difference—a difference never in any manner defined. We do not mean the Freedom and Independence of the mass of the people, the great body of the laboring classes. We cannot mean this surely; for if we do, is it anything but a bitter mockery? The laboring classes, the working-men free and independent! No! The working-men, of every country, are but too frequently the veriest slaves of a despotic master! a tyrant who, like all tyrants, robs and degrades his subjects. What if they no longer wear the badge of slavery, no longer wear on their necks the brazen collar inscribed "Gurth the born thrall of Cedric," do they not humbly obey the imperial will of a power above them? Yes, they have merely exchanged a personal for an impersonal master—Money. Instead of toiling now, as of old, to swell the revenue of some bold Baron or Lord of the Manor, working-men of the nineteenth century toil to increase the profits of Capital; instead of being Serfs they are Hirelings; the form of subjection is different, but the fact and the results are nearly the same—there is a wretched dependence with degradation and poverty.

Capital denies the manhood, the integrity of being of the laborer; it considers men merely as tools and instruments, and treats them accordingly. In illustration of this we republish part of a Card which appeared in the Tribune a few days ago, and which was issued and distributed in a printing office in this city:

"Mr. ——— desires me to say to the *hands* employed by the hour in his establishment that he expects to pay them for all the time they are employed, but that he desires not to pay them for time spent out of the establishment, either in going to meals or otherwise (except breakfast time during the Catalogue season, for which he is willing to allow.) It will therefore be necessary hereafter, for each person to report to Mr. ——— his arrival in the morning; and in the evening, the hour of quitting and the time lost during the day: should Mr. ——— not be in the office

when the *hands* quit at night they will be required to report to him in the morning.

"To the *hands* employed on piece work, I am desired to say that the allowance will be hereafter twenty-three cents per 1,000 ems. The opposition offered by employers who do not pay their *hands* has so reduced the prices at which work is given out, as to compel employers to exercise a rigorous economy or decline taking work. The work in this office is usually very fat, principally reprint and the pay is cash every Saturday.

"The pay night will be as heretofore, Saturday; but the weekly bills will be rendered for work to Friday night. This will make no difference except in the first week; after which the week will commence on Saturday morning and end the following Friday night.

"Mr. ——— also desires me to say that the peculiarity of much of his work, being political, and connected with the Order of Odd-Fellows, &c., renders it necessary that his office should be kept as private as possible; and that persons not employed in the office must not be allowed to visit. Persons desiring to see any of the *hands*, can do so by applying in the Store below, when the person required will be sent for. ***"

This Circular was published in a Card from some of the aggrieved workmen employed in the establishment, which complains of the attempt to diminish their wages. In the precise merits of the case, as a personal affair, we are not here concerned. We regard only the spirit (of dictation) which evidently prompted and pervades it, and a single fact it discloses, to which we invite attention with the view of bearing out the truth of the preceding remarks.

The fact to which we refer is such a common, self-evident fact, that it is not observed; people do not see it; and yet it is profoundly significant. It is this: the working-men are called *HANDS*. They are not *whole* men, with Heads and Hearts, they are only "*hands*!" The soul, the immortal spirit and God-like nature of man, is not recognized, but only the body, the implement of brute labor. A laborer is not a Man, he is nothing but a "*hand*!" He is only part of a man, and that the animal part. Hence he is to be treated as an animal, to toil for a master and be thankful for an animal existence. What does it matter whether the working-man can think and feel when he is needed merely as a "*hand*?"

Does not this single fact preach volumes? Does it not show the abasement of Labor, and the contempt with which the working-man is treated? Does it not make us ashamed of uttering hollow cries of Freedom and Independence to the people, in the face of such a fact as this, small as it is in itself?

Printers as a class are, perhaps, above the great body of their fellow working-men in the scale of intelligence and social position, but they are passive under the treatment which regards them only as fragments of Men, as tools and implements merely, "*hands*" to labor for a master who has the Capital and the will to employ them. They do not feel the degradation of such a cognomen, and use it themselves without shame.

The Card we have quoted from complains of the injustice of a reduction of Wages which Capital has dictated to Labor, but it is silent about the "*insult*" to the Man, the indignity put upon Humanity. It even adopts the term of contempt, and uses it without any apparent consciousness of abasement, exhibiting a mental blindness and insensibility, which afford unerring testimony of a degraded condition.

But Printers are not the only class of workmen who are ranked in the scale of human existence as "*hands*." The fact is universal, and not individual or isolated. All descriptions of laborers, male and female, are designated as "*hands*." If one can forget for a moment the outrage upon human nature which is inflicted by this opprobrious appellation, much amusement may be derived from reading the advertisements of Wants in which it is used with the most heartless unconcern and obtuseness. In the newspapers will be found hundreds of advertisements wanting "*Vest hands*," "*Hands for a Whaling Voyage*," "*Hands for a Powder Mill*," &c. &c., all showing the universality of the abasement and dependence of the laboring classes.

A mind disposed to view this fact in the light of a true philosophy could draw from it a world of beautiful and instructive

analogies. The Hand is the natural Symbol of Industry and Labor, and as such is appropriately applied to the emblazonment of the banners of the Trades, as we observe in their festive processions. And, analogically, through an instinctive perception of fitness, it is applied to the Working-Man and Woman. The Laborer is the representative of Industry, and as such must be its perfect type; the name which designates him is of necessity symbolic of the condition of Industry. Now, what is the condition of Industry? Industry is in a rude and brutal state, utterly devoid of elevation and refinement. The Hand of Labor is divorced from the Soul; the heart and the head do not act in fraternal communion with the hand; the affections have no place in the work-shop. The Laborer therefore does not represent the heart or the head, and by a natural law of correspondence which governs all things he can be and is only a Hand.

But the time is coming when Labor will assume its true rank, when it will be honored and honorable, and the Head and the Heart will rejoice in a union of brotherhood with the Hand. The Laborer will be then, and not till then, truly free and independent. He will be Man—a whole Man!

WORDS OF SALVATION.

As in physical science, terms are employed to express the current, not the absolute idea or quality; so in a philosophic religion, words should be significant of some actual, living principle. Where they are given an arbitrary meaning, which was only applicable thousands of years gone by, it is no wonder that Nature disowns theology; or that the latter, to maintain her "unnatural" position in the hearts and affections of men, should assume an authority over their capacities of thought; and insist on an arbitrary interpretation, which reason can never sanction. In a natural system, words have no narrow or confined signification; but as the ideas they express, become expanded, or the view enlarged, the old term grows to comprehend the new conception. It is here conservatism steps in with her laws of definitions, seeking by the authority of an establishment, or of past ages, to fix a limit to progressive theories, and thus severs the connection between natural and revealed religion.

But that either the Catholic doctrine of transmitted authority in the Church, or the Protestant denial of all authority, save to the Apostolic age, is wholly correct, may properly be regarded as a subject open to discussion. The probability is, in this, as in similar questions, that "both are right, and both are wrong," for while we admit the right of private judgment claimed by one, we cannot admit, more than the other, that all Heavenly light and influence have been sealed up from all ages but the first. Even the Apostolic Church cannot be regarded as the perfect pattern, obsequiously to be followed, which the experience and intelligence of after generations might not improve. We have no evidence that the early converts to Christianity were unlike other men; while we do discover from the fragments of their history, that the Gospel exerted but a partial influence upon their character or opinions. If by Christianity is meant the religion of Jesus, then the time its corruptions commenced was when it ceased to be spoken and lived by Him; the cause being the weakness and ignorance of the human mind. Notwithstanding the teachings of their master, the disciples appear to have formed very imperfect conceptions of the nature and extent of the Gospel work; and to have confined its blessings to those under the Law, who had complied with its forms and ceremonies; so that they could scarcely tolerate Peter, because "he went in unto men uncircumcised and did eat with them."

The use of these remarks is to suggest that we are under no obligation to receive terms in the Christian Scriptures, as they were understood by the Jews or Greeks, at the time of their conversion; or even as they were employed by Christ and the inspired Apostles in accommodation to the narrow conceptions of those to whom they spoke or wrote. "Salvation," for instance, is seldom used in a comprehensive sense. Many persons felt desirous of embracing the Gospel, and of securing Salvation, who knew little of true spirit of the one, or the Catholic

meaning of the other. With Jewish notions or Pagan fancies, they had respective feelings and prejudices, which led them to suppose that God could not be approached without sacrifice, or formality; and that such as did not approach him in the given manner, could not be his servants, or the object of his regard, but, on the other hand, were subject to his wrath, and all the misfortunes and sufferings dreaded by superstitious minds; and Salvation to them was an escape from these. In conversation with such, the Apostles may have spoken of salvation as effecting this result, when, in fact, it only effects their view of things, giving them that peace in believing which they anticipated for believing, and saving them from the fear, when they expected to be saved from its objects.

A less objectionable use is that which makes it to save from sin; but this does not necessarily embrace its whole present import, for it now is employed to express not only what is involved in a return and reformation from vice; but the whole work of the Divine Spirit, in the instruction and advancement of mankind—more than a restoration to primitive innocency and enjoyment—the continued improvement in knowledge and the perfecting all our powers of living and of loving. Terms generally admit of extended significations to keep pace with the advance of the human mind. Thus, "via lactæ," once conveyed no more than the idea of a dim, hazy light, of milk-white luster, spread abroad upon the face of Heaven. Then it came to signify an association of numerous clusters of undefined stars. But know it expresses that immeasurable "circle of suns," in which our sun with all its system, is but an insignificant and scarcely discernible point.

The jailer, terrified by the earthquake, and laboring under the apprehension that he had rendered himself obnoxious to the God of the Christians, and had nothing but destruction to anticipate, cries out—"What shall I do to be saved?" But it may be inferred that he found this expression to embrace much more than in this moment of excitement, he had desired or conceived. When adhering to the conceptions of a special salvation from a contemplated state of forced wretchedness, he might, in seeking safety, come to a proper conception of the impartial, benevolent and unfailing tendencies of Nature; and then, this term, from signifying security against the wrath of a vengeful Deity, or the pains of an imaginary fiery gulf, becomes expressive of all the happiness and knowledge now enjoyed. Cornelius, thirsting for a fuller knowledge of that God he had sought to worship through types and shadows; and deeper inspirations of spiritual life, for which he had discovered a prophetic desire within, asks what he shall do; and is referred to Peter, who, instructed by the Heavenly vision, finds in the disposition and desire, the solution to the mystery, and exclaims—"I perceive that God is no respecter of persons; but in every nation, he that feareth God and worketh righteousness is accepted of him." He was told words of salvation. He had experienced a reformation morally, but was somewhat in doubt theoretically, and desired a fuller revelation of God's character, a purer and more spiritual communion than he yet knew. And it may not be amiss to speak now of this term as twofold in its application, to accommodate it to the conceptions of those in different circumstances, while in Nature there is but one salvation; all things being of God, and working together to promote the eternal and immutable purposes of his love.

In matters of a supernatural religion, we hear people speak of being saved by their works and by their faith, when if there is real value in either, they themselves have resulted as the fruit of some word of truth or deed of love. Truth is most potent to effect this work, when we give it free course; and the highest of all preserving, renovating forms of it yet given, is the conception of a God, from whom all things are derived; purposing and executing the elevation and purification of all his offspring.

These are the great, all-reforming words, for which all souls have longed, yet many have turned away unblessed; because they were not uttered by the proper authority. They have secured the return of the wanderer, the reform of the sinner. The prodigal son, lost in vice, misery and want, feels his pulse quicken into life, and a holy purpose thrill through his

inmost being, as this thought awakens in his soul. The poor inebriate is told the words whereby he may be saved, and is emancipated; and with a heart too full to utter its emotions coherently, he begins to labor that others may know there is a great reforming power in the universe, which can reach the lowliest and most degraded. And it is this full confidence in the power of principle, which has distinguished all true reformers; a feeling of the deepest faith in undiscovered good—that progress and purification were, indeed, the solution to the great and mysterious problem of our earthly existence; and that He in whose hands are all the elements of the physical and moral Creation, is laboring to bring order out of chaos, and life, love and harmony out of the active and conflicting forces of words and social evil—

"From seeming evil still educing good,

And better thence and better still in infinite progression."

For short of this conception, the reformation must be stayed in some stages of its progress, and the reformer cease to speak his word and perform his work.

Least of all has Nature any sympathy for that view of salvation which presents the Almighty Ruler of the Universe as "driving a bargain" with his children, and makes his favor dependent on their special compliance with form: for it is most untrue of God; it is most detrimental to man. His great care and good will, are manifested in nothing so strongly, as in the reforms and advance movements of the race. And so far from being a passive subject for a reward to righteousness, it is a result of that ever-living principle which works within us, "to will and to do of His good pleasure."

Nor is truth less effectual in causing the heart to rejoice, where superstition's power has seized the soul, blighting all its hopes and joys, and causing to wither beneath its sway, every buoyant emotion. Behold it uttered to the centurion, the jailer, and numerous others, and "joy unspeakable and full of glory" is the result. The Jew who had sought communion with his God through the misty rites of the temple, and the smoke of offered victims, now discovers a milder radiance. The pagan, listening for the pronouncement of an oracle, and trembling to know the disposition of his deity, arises at their sound, and gives glory to the great Creator. These are the words whereby man shall be saved from sin, and the miseries of superstition.

But the salvation wrought by these words is ever harmonious. Whether it most immediately affects our moral conceptions of duty, or our spiritual apprehension of our Father and divine things; it equally tends to perfect our being and bring us nearer to Him. Nor shall they cease their work in higher spheres, but continue to operate in the upward movement of all things toward their divine original. There is a perfect oneness in all their operations. Each aids the other in promoting salvation, the purpose of that Being whose essence is Love, and "all whose works are done in righteousness."

Thus, then, all our conceptions and desires should cluster around this great central truth, that "God is no respecter of persons." It is granted to be somewhat humiliating to those who have built up towers of works and vain propitiations to a partial deity, to have them all prostrated at a word; but, thank heaven, that same word declares our Father more gracious and more near to all, than these would ever make him to the favored few. If, then, the soul feels the pernicious consequences of violating the laws of our being, and of entertaining a blinding superstition, let it know that not through a priesthood or formulas, does the Great Spirit confer his saving influences; but speaks directly, and effectually, to his children, of whatever nation or name, who desire his truth, or love the righteous cause. Let all hear the words whereby they may be saved—not from the punishment of sin—not from an ideal pit of woe—but from the ignorance of the divine love and law, which have wrought all these unholy conditions. Let the reformer know that God works for him, with him, and in him, in all his efforts to promote the well-being of mankind; that the great wisdom and mighty power, which upholds and penetrates with its own life, the vast creation, impels him onward in his benevolent work. And let all lovers of right, who hesitate, like Cornelius, because they are not "outwardly a Jew," be told that righteousness and reverence

of truth are, in themselves, the highest testimonies of their acceptance with God, in a sense to which no pagan or Jewish rite, or priestly absolution can ever attain.

In no restrictive sense does the question of salvation concern this age. Except it have this comprehensive significance, it should not even be repeated. Whether this special and arbitrary salvation be *partial or universal* is a question unworthy of discussion, altogether "unprofitable." The great question propounded for our solution and answer, is, whether this social disunity shall cease, whether sectarian power shall still blight the opening prospects of hope for man; or "the Sea of righteousness" be permitted to shed its healing beams of life and joy upon the scenes of wretchedness and despair, which sicken the heart of the philanthropist.

These words are not arbitrary forms of speech, which having once been pronounced, are seals of favor; mere "shibboleths" of a creed which make disciples of such as can "frame to pronounce them aright," and damn the unfortunate who is too ignorant of such matters, or too honest to utter them. They are "spirit and they are life," active, creative energies which diffuse themselves through all the sentient being, producing corresponding fruits as results. They are progressive in their signification as the human mind unfolds, because they are not "set forms of speech," but real, truthful words, embodying the idea of release from every unfortunate condition and circumstance that tends to hinder the upward flight of the spirit, and interfere between the soul and proper conception of the Great Father, holy communion with Him, and peaceful trust and confidence in his pure and perfect laws.

BRO. BROWN'S ARTICLE.

We give place to the communication from Bro. Brown, notwithstanding its length, because we regard him as an honest inquirer after truth. It will be perceived that he is unshackled. True, he does not agree with us in all things, but an honest difference of opinion affords no ground of objection either to the brother or the article. We would, however, suggest in this place that lengthy criticisms and articles of a purely theological character, expressive of individual opinions, without reference to the development of any newly discovered principles, are not so desirable. We want investigations into the laws of Nature; we must expose, in an amiable spirit, the causes of existing social evils, and seek out and apply the remedies. The great question in which we are most deeply concerned is not, what do we severally believe; but *what can we all do* to promote the interest and happiness of the race? We must discuss theological subjects, only, so far as they have a bearing upon this question.

S. R. R.

THE HARBINGER.—This is an able exponent of the principles of social science, and an efficient collaborer in the cause of man's redemption from ignorance and oppression. It treats with energy and ability a variety of subjects more or less intimately connected with the happiness and progress of the race. When the Journals of this class obtain the circulation they deserve; when they are generously supported and carefully read by those who now feed on the dry bones of the old theologies, or devour with morbid appetite, the husks of political intrigue, and the records of criminal indulgence, a more humane and god-like spirit will possess the world, and the great day of man's deliverance will come near, "even at the doors."

THE HARBINGER is edited by Parke Godwin, Charles A. Dana, George Ripley, William H. Channing and John S. Dwight, a constellation of great names and noble minds.

The publishing office is at No. 9 Spruce St. New York Terms, \$2, in advance.

S. R. R.

To judge a person of strong passions, wait till those passions have become virtues or vices.

It experience of the world makes us less sensitive to its blame, it also renders less flattering its praises.

VANITY stands on tiptoe, thus causing its likeness, which was unnoticed, to be remarked.

The Fine Arts.

NEW YORK GALLERY.

"THE VOYAGE OF LIFE," BY THOMAS COLE.

THIS is an Allegorical design, embraced in a series of four paintings, representing the prominent epochs in man's existence. It is treated in a highly poetic manner, and images forth a truthful sermon which should be deeply impressed upon all. The illustration is presented in a landscape through which flows a stream of water, bearing upon its surface a vessel, which sails the course of life. A protecting spirit is seen in each picture, watching the wayward course of man, yet never leaving him.

The first of the series is emblematic of infancy. The general effect is produced by a mass of sober negative tint, covering diagonally about one half of the canvass, while the remaining portion is filled with objects of exquisite beauty. In one corner is a dark rocky cavern, from which issues a stream of translucent water reflecting the surrounding objects. The bank of the brook resembles a luxuriant garden, decked with emblematic flowers in all their native beauty, forming a natural harmony of colors, and filling the atmosphere with their precious odors. Upon the bosom of the stream floats an elegantly carved vessel, bearing a lovely infant which rests on a bed of delicate roses. The infant form possesses a peculiar beauty, while its motion and expression are indicative of lovely innocence and purity. In the stern stands its guardian angel, with one hand on the helm and the other extended over the child. His countenance radiates with intelligence and love, and over his head emanates a bright mellow light; the attitude is simple yet majestic, conveying, as we have reason to believe, a general idea of the spirit form. The wings give a figurative and picturesque appearance. The bow of the boat is composed of carved figures terminating in one, which has an extended arm holding an hour glass representing Time.

The time is early morning, and a pair of birds are seen winging their way in the distant landscape. The atmosphere seems bland and inviting, while the whole aspect corresponds to the infant season of life. The dark recess from which the skiff issues is, to our mind, indicative of the vague and speculative beliefs concerning the origin of man. As in that dim recess we see no tangible cause for the appearance of such animated beauty, as in the obscurity of the past, we have looked in vain for a solution of the problem involving the origin of man. We behold him in childhood, all innocence and love; in manhood, all knowledge and power; in form and expression a finite image of his Creator; and yet with such perfection and attainments, he has rested his faith, concerning his own existence, upon a mere mythological fable. The stream flows with some degree of swiftness, yet gently and smoothly; thus it is in infancy; time glides imperceptibly along and memory can scarce recall its progress.

No. 2. The second painting illustrates the season of youth. The stream is now seen winding its course through a verdant landscape. Fertile meadows, wild flowers, trees and shubbery, conspire to give the scene an enchanting beauty. Beyond and through the thick foliage is seen projecting gray rocks, with a cool misty atmosphere intervening, and along whose base winds the refreshing water, which has abruptly turned from its onward course. To the left, and more remote, rise lofty eminences, and in the distance is a path leading onward and upward, suggestive of the train of youthful inclination. The mind is now led to contemplate the first transition period of life. Infancy has become merged into youth; the simple beauty of childish motion is changed to ambitious energy; where dwelt native simplicity, now reigns impetuosity and vigor; before, the desires of the moment only, were to be gratified; now, a purpose magnified into the imagery of a vision beckons him onward; he was then a creature of love, he is now governed by love and will; his conceptions are grand and magnificent, while desire with hope attract him forward, and impulse drives him into extremes. In the painting, standing upon the skiff which introduced on the stream of life the infant, we perceive a youth of noble bearing;

his attitude implies an energetic determination, with one hand resting on the helm he leans forward, while his face beams with desire and confidence; his eyes are elevated to view a gorgeous castle rising in the airy vapor. The structure indicates the ideal conceptions and lofty aspirations of youth; its external beauty attracts him with an impetuosity beyond restraint, while its interior splendor is imaged by his excited fancy into the very perfection of all he desires. The youth has seized the helm, while upon the verdant bank stands in majestic beauty his guardian spirit, as onward he courses in his existence.

No. 3. The scene is changed and we now contemplate a new era in man's existence. With emotions of regret we leave those bright visions of youth, while a sympathetic tear falls upon the stern realities of manhood.

The gentle water has become a rapid current; the balmy atmosphere has given place to the fierce tornado; the shattered trunks and distorted branches are in place of majestic trees and waving foliage. The mariner stands in the frail bark, which is without a helm and ready to dash against the projecting rocks. Everything to him is dark, gloomy and unconsoling, and now his instinctive nature prompts him to implore an invisible power for aid; but his prayers avail him nothing, the consequences of error are inevitable; the legitimate effects of individual actions are as unavoidable as the results of the most stupendous laws of nature; and here the picture exemplifies an important truth. The guardian spirit is seen by the observer at a distance. His form is nearly concealed, indicating that while he still regards the poor voyager, he is disposed to seek the presence and fellowship of congenial spirits in the invisible world.

As a congeniality of thought and feeling produces a desire to associate here, so, likewise, exists a corresponding desire in the interior state, and this law of attraction pervades the spiritual as well as the material, and is equally manifest between the visible and the invisible, causing a harmonious union, and also demonstrating that the two are not separate and apart, but one and indivisible; the latter being but the undeveloped phase of the former. Had wisdom directed the voyage, the spiritual influence would have been nearer than we now see it, and the melancholy picture before us would have been one of noontide beauty. The dark and distant ocean intimates eternity, and dismay and terror pervade the whole scene. Nature rolls on uninterrupted in her silent, ceaseless course. Existence is in a circle; the aphelion is passed and the voyager must and will return as the sequel shows.

No. 4. Represents the last scene in man's eventful history. The stream has flowed through a variety of scenery, and now empties into a dark and boundless ocean. An old man reposes in the boat, whose attitude and expression are indicative of intense joy; and by his side he now beholds his guardian spirit; before him is seen the dark horizon where sky and ocean meet, above is open to his view a brighter vision of his new existence. Regarding his present situation and surveying the history of the past, with the anticipations of the future, the mind is filled with emotions of joy inexpressible. And here, thoughts present themselves of the most impressive character, and sentiments of gratitude and love irresistibly occupy the mind. But man's misdirection and wrong conceptions of life, do not in the least effect the operations of Divine government. The clouds will pass away—and out of chaos and darkness, will gradually break the effulgent light of a Spiritual existence.

THE HERALD OF TRUTH.—The intellectual character and Reform spirit of this periodical, gives it an elevated place in the world of thought. It discusses many profoundly, interesting and important questions, in a calm and dignified manner, and with distinguished ability. It affords a medium through which we commune with some highly developed spirits, whose general sphere is beautifully luminous and powerfully attractive.

The HERALD is the organ of an Association whose principles we cordially approve, and in whose objects and aims we are deeply interested.

It is published Monthly, at Cincinnati, Ohio. Terms, \$3 per annum, or \$5, for two copies. If any of our readers desire the HERALD, we shall be pleased to forward their names. S. S. A.

The Physician.

(WRITTEN FOR THE UNIVERCELUM.)

ASTHMA—ITS CAUSES AND CURE.

BY A. J. DAVIS.

Among the various diseases which develop themselves in the human chest, **ASTHMA** is considered one of the most distressing. There are numerous degrees of intensity in the manifestations of this disease, but its uniform phenomena warrant the simple classifications which pathological physiologists have adopted; viz: the moist and dry, the continuous and periodical.

I. THE CAUSES.—Those disturbing influences and causes of which consumption is often the result, sometimes terminate at a certain point, or change their mode of action, and ultimate in the spasmodic affection, termed asthma. Indeed, the causes of the two diseases are identical, but the diseases themselves are dissimilar; because dyspnoea, or difficult breathing, is itself a cause of lung-consumption. The beginning causes are pre-disposition, accidental or artificial compression of the chest, sleeping in places lower than the surface of the earth, where carbonic acid gas accumulates in too great abundance for the lungs; exposure to the penetrating atmosphere of cold, bleak mountainous countries, or to damp, chilly, miasmatic regions. If the muscular or cellular tissues of the lungs have been inflamed, and their component particles are made to move with increased motion, then asthma may be developed.

The secondary causes are the existence of dropsical secretions in the air-cells, easterly winds, fogs, damp feet, continued colds, unmasticated and undigested food, and any thing that compresses the chest and obstructs the process of respiration, and the regular circulation of the blood.

The principal causes are easily recognized, and, inasmuch as every individual is liable, more or less, to this painful disease, means should be instituted to remove those causes, and to prevent them. There are individuals who, because of unfavorable circumstances, are compelled to breathe the mephitic vapors of densely populated or marshy localities, and suffer days and nights with this disease, unheeded and unassisted by society. I cannot but feel that society neglects her legitimate children, when such deplorable instances are presented to my mind. One of the beautiful evidences of civilization is cleanliness; where its opposite is visible, the conclusion is reasonable that civilization appears to exist only because barbarism has assumed its livery. By removing the principal causes of disease which are ignorance and bad conditions, society would be strengthened and enriched by health and happiness, to an extent beyond present conception.

Asthma is only one of those innumerable diseases that produce discord and perpetually generate evil among the members of society—and, although it is seldom attended by fatal consequences the germ of more formidable and unconquerable maladies is often bosomed in its producing causes. Remove these, and great evils will be prevented.

II. THE SYMPTOMS.—Moist asthma is indicated by expectoration, and the dry by a deep spasmodic cough, with no expectoration and some pain. The former distinguishes the periodical; and the latter the continuous asthma. The paroxysm is generally accompanied with irritation and constrictions of the trachea, or wind-pipe, which descend through the bronchial tubes, and expand over the lungs and diaphragm. This is followed by frequent discharges of wind from the stomach, a sense of pressure upon the chest, hoarseness, dry coughing, and drowsiness. Sickness and vomiting succeed the above, with pain in the head, intermittent fever, palpitation of the heart, weak pulse, and painful exertions to breathe.

These are exacerbated as evening approaches. The patient constantly desires cool, fresh air; a sense of suffocation is momentarily experienced and expected—and especially so if he attempts to lie in bed. Asthmatic persons usually sit, or stand, as any other posture is intolerable and dangerous. They suffer most at night. If vomiting and expectoration are copious,

the fit soon modifies and disappears; but if irritation and feverishness continue, it may be several days before the spasm is completely removed. The milder form of asthma is represented in slight difficulty of breathing when ascending a hill, or flight of stairs, or in doing any thing which increases the respiratory process—the expanding and contracting motions of the lungs and thorax.

III. THE REGIMEN.—Wholesome air and unfatiguing exercise are highly essential. The body must be warmly clothed, and a healthy temperature and perspiration must be preserved every where. All food, let it be remembered, must be well prepared, well masticated and susceptible of ready digestion. It should be firm, nourishing and generally free from aromatics, salt, irritants, and especially from every thing which is calculated to accumulate wind in the stomach, or serum in the lungs, or cause unnatural movements of their actuating forces and constituents. In consequence of the incomplete performance of the respiratory functions, the blood is unsufficiently oxygenized, and the patient is chilled and uncomfortable in a keen, cold atmosphere, or where the air is heavy, impure and oppressive. Study well, therefore, the causes which disturb the vital temperature, and occasion discord in the organization, that they may be removed.

IV. THE CURE.—Emetics are important agents in relieving the paroxysm, and are sometimes necessary to the preservation of the patient's life. The best emetics are lobelia, blood-root, ipecacuanha, and mandrake. These should be employed judiciously when the fit commences. Also, place the feet in warm water, and lay warm plasters and fomentations on the chest. One may be placed on the spine with profit; and the patient may, after bathing his feet in warm water and employing an emetic or mild clyster, be placed, with head elevated, in bed. The most simple treatment will accomplish more good in this disease, than the complicated practice generally adopted. This easy and familiar mode is most effectual and salutary in arresting and curing *spasmodic* or *convulsive* asthma; but the continuous difficult breathing, with which some are for years afflicted, can be relieved only by a correspondingly persevering treatment. For such, and for those who are periodically attacked, I would recommend the following prescriptions: Prickly ash, barberry, and wild-cherry barks, of each six ounces; wild turnip, valerian, lobelia and carbonate of iron, pulverized, half-an-ounce each; put these together, and add two quarts of good brandy. The whole should infuse ten days, and thereafter a tea-spoonful may be taken every morning and night, in cold water.

Another medicine is good: Blood-root, mandrake, lobelia, gamboge, gum-kino, carbonate of iron, of each half a drachm; these ingredients must be finely pulverized, and mixed to a proper consistency for pills by Venice turpentine: make the pills four grains each, and take *one* every night for two weeks; then one every morning and night till they are exhausted.

Another: Oils of cajaput, amber, and thyme, and laudanum, of each one ounce; alcohol and brandy, of each one pint: shake this preparation well, and bathe the chest, lightly, every night.

The patient will keep constantly in memory that he must not be exposed to piercing winds, confined air, or unwholesome vapors; that exercise is to be daily increased or decreased, as experience proves necessary; and that the regimen is the primary step toward a cure. By sufficient precaution in the commencement of this disease, greater and more disastrous complaints may be prevented; but if it is allowed to advance, it will implicate the general system, prostrate its forces, and terminate in disorganization. The pathological anatomy of this simple functional disturbance, is understood, to some extent, by every person, and, therefore, does not demand that particular description which others require, because of their complication and removal from general observation. A disclosure of the causes is deemed sufficient to suggest the appropriate remedies for the asthma; and the most superficial understanding of the principles of anatomy, and of the respiratory functions, will enable the individual to avoid those direful influences which disturb or destroy that comfort of body and elevation of mind which we all seek to possess and enjoy.

Poetry.

(Written for the Univercolum and Spiritual Philosopher.)

GOD.

BY C. D. STUART.

O THOU, who art the fountain and the term
Of that, which men have called the Universe;
Whose breath, from chaos like a living germ,
Confusion, void and darkness did disperse;
Thou, who uprolled'st the suns, and spread the stars
Like sentinels in heaven—and broke the bars
Of that mysterious and unfathomed night
Which hung upon Creation's eyelids, till Thy light
Proclaimed the dawn! and woke along the sky,
The stars and angels in one symphony,
Thou art the true and holy—Thou alone
Movest the suns in fix'd unalter'd course,
And moons and stars—and with Almighty force
Upholdest all, from thine own glorious throne!

THE HURON WIDOW'S FAREWELL.

"If a Huron woman dream *thrice* of her deceased husband, she believes that he requires her presence in the "land of souls," and immediately obeys the summons by a voluntary death, commonly putting a period to her existence by a dose of poison."

(Old New York Magazine.)

We have met! we have met! I have seen him now,
With his stately step and his lofty brow;
We have met in the beautiful "land of dreams,"
And he roved with me there by the still blue streams,
'Neath a brighter sun and a purer sky
Than hath ever yet beamed on my waking eye.
In the beautiful land of dreams we met,
And I heard his voice—I can hear it yet!
With its deep, rich, musical tones, that stole
Like a spell of enchantment o'er my soul;
And how did my bounding heart rejoice
At the long-hush'd sound of my warrior's voice!
Farewell! fare ye well! I have heard his call—
Earth, sea, and bright sky! I must leave ye all;
No more shall I dwell in the hut of my sire,
Or move with the dance round our council fire;
I must leave the green earth, which methinks never wore
An aspect so fair in my fancy before.
And fare thee well, also, my warrior's son;
We are parting for ever, unconscious one;
Dost thou laugh, my boy? for the last time thou
Art clasp'd to a parent's bosom now;
Thou wilt sport on my grave at eve, nor know
That the heart which most loved thee lies moldering below.
Thou hast tortures to bear, a proud fame to be won,
And the death of thy sire to avenge, like *his* son;
May thy name be the dread of our foeman's ear,
Son of a race that are strangers to fear!
But I shall not hear with a mother's joy
Of thy deeds on the war-path, my Huron boy!
And to thee, oh my sire! must another bring
Thy drink at eve from the crystal spring;
No more shall the hand of a daughter guide
Thy light canoe o'er the clear blue tide,
Nor again shall I join the choral throng,
When the deeds of my sire are the theme of song.
Farewell to thee, father! I know that thou
'Neath the weight of years are bending now;
Yet I go from thee, father! I must depart,
And childless I leave thee, all old as thou art!
Thine eyes must be closed by a stranger's hand,
When thou wingest thy way to the "spirit land."
And fare thee well, mother! I grieve for thee—
Lonely and sad will thy dwelling-place be;
Thou hast wept o'er the fall of thy valiant sons,
And I only am left of thy cherish'd ones!
Thy grief will be such as time softeneth not,
For the heart of a mother hath ne'er forgot!

Yet my smile at thy waking must cheer thee no more,
Nor my song when thy daily toils are o'er;
There is none, oh my mother! I leave the none,
To sooth thee in sorrow, when I am gone;
But the summons hath come, and I must depart,
Though unsolaced I leave thee to anguish of heart.

Yet lament not, my mother! our soul shall greet
In that land where the dead and the living meet,
Where the friends we have wept come around once more,
With the smiles which their living features wore,
Oft my spirit shall come, by the calm moonbeams,
To gladden thy soul in the "land of dreams."

But farewell! for I hear the rejoicing sounds
That come from the "happy hunting-grounds;"
And the voice of my husband hath met mine ear,
Yet I still am a faint-hearted lingerer here;
Farewell! fare ye well! I have heard his call—
Son! mother! and sire! I must leave ye all!

S. S. C.

[Knickerbocker Magazine.]

Miscellaneous Department.

EXCERPTA.

TRANSLATED FROM THE FRENCH FOR THE UNIVERCOLUM,
BY MIGNON.

IN moral as in political ordinances, unity is perfection: approaching unity, is progressing to happiness which is not other than repose in virtue. Our passions, enemies of a thousand divers forms, cease not to withdraw us from unity: they separate the will from the wisdom; divide the soul from the body; they provoke within us, insurrections, revolts and combats. God, in whom is resolved all perfection, forms the only center toward which we can gravitate to escape from the multiplicity of unregulated desires, as in times of revolution to escape from anarchy men sometimes take refuge in monarchical principles. Thus are accomplished the words of wisdom: "Every kingdom divided against itself shall fall."

THAT soul, you say, is insensible, for it has as yet given no signs of life; say then, also, that echo is mute, because no voice has come to awaken it.

ONE of the greatest charms of mystery, is the infinite of which it seems a kind of revelation: thus, perhaps, is explained the powerful and hidden attraction which some persons possess. Their heart, their soul, exceed the ordinary limits; their ideas, their sentiments, have not the common measure.

ILLUSIONS are like the lightning which flashes in darkness. If the light but glimmers and goes out, the happiness which the illusion promised, disappears; if the light is prolonged, the storm is not far off.

A NOBLE and sensitive spirit is conscious of its weaknesses; and in its grief for them, and struggles to overcome, is great. An ignoble soul is ignorant of, and rests in its imperfections. Better is light with suffering, than repose in darkness.

EVEN when the truth is presented one may not, perhaps, perceive it; the time, circumstances, the disposition of the soul, are not always propitious; the mind is not prepared; a single point suffices to intercept the light; wait. God has not yet said: "fiat lux."

THE more elevated a sentiment becomes, the more it partakes of union and fullness; it fears less inconstancy; it removes from perishable matter by its own essence, and approaches God, the principle of all stability.

RUINS lend great charms to a landscape; they present a touching contrast to Nature's perpetual youth; like the body where decay has commenced, in face of the spirit eternally young.

BEHOLD a spirit grand, elevated, sublime, which passion has laid waste, and you have seen the ruins of a world.

THE EMPEROR'S NEW CLOTHES.

BY HANS CHRISTIAN ANDERSEN.

ONE day a couple of swindlers, who called themselves first-rate weavers, made their appearance in the imperial town of —. They pretended that they were able to weave the richest stuffs, in which not only the colors and the pattern were extremely beautiful, but that the clothes made of such stuffs possessed the wonderful property of remaining invisible to him who was unfit for the office he held, or was extremely silly.

"What capital clothes they must be!" thought the Emperor. "If I had but such a suit, I could directly find out what people in my empire were not equal to their office; and besides, I should be able to distinguish the clever from the stupid. By Jove, I must have some of this stuff made directly for me!" And so he ordered large sums of money to be given to the two swindlers, that they might set to work immediately.

The men erected two looms, and did as if they worked very diligently; but in reality they had got nothing on the loom. They boldly demanded the finest silk, and gold thread, put it all in their own pockets, and worked away at the empty loom till quite late at night.

"I should like to know how the two weavers are getting on with my stuff," said the Emperor one day to himself; but he was rather embarrassed when he remembered that a silly fellow, or one unfitted for his office, would not be able to see the stuff. 'Tis true, he thought, as far as regarded himself, there was no risk whatever; but yet he preferred sending some one else, to bring him intelligence of the two weavers, and how they were getting on, before he went himself; for every body in the whole town had heard of the wonderful property that this stuff was said to possess.

"I will send my worthy old minister," said the Emperor at last, after much consideration; "he will be able to say how the stuff looks better than anybody."

So the worthy old minister went to the room where the two swindlers were working away with all their might and main. "Lord help me!" thought the old man, opening his eyes as wide as possible—"Why, I can't see the least thing whatever on the loom." But he took care not to say so.

The swindlers, pointing to the empty frame, asked him most politely if the colors were not of great beauty. And the poor old minister looked and looked, and could see nothing whatever. "Bless me!" thought he to himself, "am I, then, really a simpleton? Well, I never thought so. Nobody knows it. I not fit for office! No, nothing on earth shall make me say that I have not seen the stuff!"

"Well, sir," said one of the swindlers, still working busily at the empty loom, "you don't say if the stuff pleases you or not."

"Oh, beautiful! beautiful! the work is admirable!" said the old minister, looking hard through his spectacles. "This pattern, and these colors! Well, well, I shall not fail to tell the Emperor that they are most beautiful!"

The swindlers then asked for more money, and silk, and gold thread; but they put as before all that was given them into their own pocket, and still continued to work with apparent diligence at the empty loom.

Some time after, the Emperor sent another officer to see how the work was getting on. But he feared like the other; he stared at the loom on every side; but as there was nothing there, of course he could see nothing. "Does the stuff not please you as much as it did the minister?" asked the men, making the same gestures as before, and talking of splendid colors and patterns, which did not exist.

"Stupid I certainly am not!" thought the new commissioner; "then it must be that I am not fitted for my lucrative office—that were a good joke! However, no one dare even suspect such a thing." And so he began praising the stuff that he could

not see, and told the two swindlers how pleased he was to behold such beautiful colors, and such charming patterns. "Indeed, your majesty," said he to the Emperor on his return, "the stuff which the weavers are making, is extraordinarily fine."

It was the talk of the whole town.

The Emperor could no longer restrain his curiosity to see this costly stuff; so, accompanied by a chosen train of courtiers, among whom were the two trusty men who had so admired the work, off he went to the two cunning cheats. As soon as they heard of the Emperor's approach they began working with all diligence, although there was still not a single thread on the loom.

"Is it not magnificent?" said the two officers of the crown who had been there before. "Will your majesty only look?" "What a charming pattern! What beautiful colors!" said they, pointing to the empty frames, for they thought the others really could see the stuff.

"What's the meaning of this?" said the Emperor to himself. "I see nothing! Am I a simpleton? I not fit to be Emperor?" Oh, he cried aloud, "charming! The stuff is really charming! I approve of it highly;" and he smiled graciously, and examined the empty looms minutely. And the whole suite strained their eyes and cried "Beautiful!" and counseled his Majesty to have new robes made out of this magnificent stuff for the grand procession that was about to take place. And so it was ordered.

The day on which the procession was to take place, the two men brought the Emperor's new suit to the palace; they held up their arms as though they had something in their hands, and said, "Here are your Majesty's knee-breeches; here is the coat, and here the mantle. The whole suit is as light as a cobweb; and when one is dressed, one would almost fancy one had nothing on; but that is just the beauty of this stuff!"

"Of course!" said all the courtiers, although not a single one of them could see any thing of the clothes.

"Will your imperial Majesty most graciously be pleased to undress? We will then try on the new things before the glass."

The Emperor allowed himself to be undressed, and then the two cheats did exactly as if each one helped him on with an article of dress, while his Majesty turned himself round on all sides before the mirror.

"The canopy which is to be borne above your Majesty in the procession, is in readiness without," announced the chief master of the ceremonies.

"I am quite ready," replied the Emperor, turning round once more before the looking-glass.

So the Emperor walked on, under the high canopy, through the streets of the metropolis, and all the people in the streets and at the windows cried out, "Oh, how beautiful the Emperor's new dress is!" In short, there was nobody but wished to cheat himself into the belief that he saw the Emperor's new clothes.

"But he has nothing on!" said a little child.

And then all the people cried out, "He has nothing on!"

But the Emperor and the courtiers—they retained their seeming faith, and walked on with great dignity to the close of the procession.

In the soul possessed of true sensibility, the desires and enjoyments of vanity are, little by little, extinguished.

THE UNIVERCELUM

AND

SPIRITUAL PHILOSOPHER.

A Weekly Journal devoted to General Inquiry, Philosophico-Theology, and an Exposition and Inculcation of the Principles of Nature in their Application to Individual and Social Life. Published every SATURDAY, for an Association, by S. B. BRITTAN, at No. 235 Broadway, N. Y. Edited by S. B. BRITTAN, assisted by Twelve Associates.

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