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AND

SPIRITUAL PHILOSOPHER.

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

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The Principles of Nature.

THE THEOLOGICAL CONCEPTION; ITS GROWTH, DEPENDENCIES, &C.*

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JESUS—HIS BIOGRAPHERS—HIS WORKS.

IF TRUTH is at all desirable as the end of our inquiries respecting Christianity as the next form of the theological idea, we should certainly be willing to place ourselves in a condition most favorable for the perception of truth, pure and unadulterated. Whatever affections may have unconsciously grown up in our minds for the subject of inquiry, and whatever *a priori* tendencies our thoughts may have received concerning it, owing to the influences of circumstances and early education, should, of course, be entirely kept out of view whilst pursuing this investigation, if the decisions of *absolute reason*, based upon the plain and unvarnished *facts* in the case, constitute the object of our search. We should place ourselves much in the situation of one approaching the subject for the first time in his life, having no favorite theories pre-occupying his mind, and no affections which can possibly add the slightest tinge to the deductions necessarily flowing from the most severe and impartial analysis of the subject. The reader is therefore requested to forget for the present all his impressions concerning Christianity, and to suspend all his feelings and prejudices in relation to it, and with perfect indifference to every thing except the question "*How does it appear in the light of plain facts and inflexible reason?*" go back with me eighteen hundred years in human history, and carefully follow the course of events and circumstances which introduced it into the world, and closely observe the aspect which it then presented, free from the vestments with which it was clothed by its subsequent followers. Unless we approach the subject in this spirit, there can certainly be no utility whatever, in subjecting it to a re-investigation; and we will add that whoever in his love for Christianity is unwilling to expose it to this ordeal, betrays a secret fear that the subject may contain some intrinsic imperfection that will not bear exposure to the light, and against which, if seen, his judgment might rebel at the expense of his prejudices. Feeling, however, that truth can never suffer in the light of reason, even when dismissed from the guardianship of the blind affections, we shall pursue the train of natural thought before us, fearless of the result, the same as we would pursue any question in physics or mathematics.

Concerning Jesus, the author of Christianity, nothing is known upon authority which will now be generally considered reliable, save what is written of him in the New Testament. The accounts there given of him by Matthew, Mark, Luke and John, *claim for themselves* no authority beyond ordinary history. These writers, cotemporaries and followers of Jesus, recorded (some of them many years after the death of the latter,) their honest impressions and recollections concerning him. It can no

where be shown that either of them claimed to write by special direction or guidance from the invisible world, but one of them distinctly professes to write those things which were *most surely* believed among them, even as they had been delivered by those who from the beginning were eye-witnesses and ministers of the word. He at the same time intimates that many others had taken in hand to do the same thing, and from the same authority. (Luke I: 1, 2.) Moreover it cannot be shown that either of the evangelists wrote his account for the information of future generations, or had the least thought that it would be preserved and referred to for any very lengthened period of time. Luke, indeed, wrote for the special information of his personal friend Theophilus, as may be seen by his preface to his gospel. It is said by tradition and confirmed by internal evidence, that Matthew wrote for the special edification of a few Jewish, and Mark for that of a few Gentile converts, with whom they respectively mingled.

Claiming, originally, the authority of no divine sanction, but professing merely to be meager notations of passing and incidental events and sayings as connected with the life and teachings of Jesus, it appears that these gospels remained for a long time in obscurity after they were written, and were only brought into general circulation, when the Gnostic heresies began to prevail extensively in the Church. What revisions and compilations, and interpolations these gospels underwent during the time they were in the hands of but a few persons, it is now impossible to say. It is not probable, however, that they were subjected to any very *essential* alterations; yet the fact that they were so long concealed from general observation, and were liable to be more or less altered in being frequently transcribed, effectually precludes the idea of their entire *infallibility*. This is another, and of itself a sufficient reason, why the gospels should be treated as *mere ordinary history*, and be credited only according to their internal probabilities and possibilities.

The evangelists, however, were evidently simple-hearted and honest men, who would have revolted at the idea of knowingly palming deceptions upon the world, and especially upon their immediate friends, for whose instruction mainly it appears that they wrote. Yet, as they evidently wrote from their own *natural information*; as they could not have been eye and ear witnesses of all they record; as they received many things from others who had been with Jesus, (see Luke's preface,) and were possibly led sometimes by vague and exaggerated rumors, and as, moreover, they were men of little or no philosophy, and at least liable to a degree of superstition, it is but fair that we should read the *marvelous* portions of their history with those interpretations, and those abatements from strict credibility, which may be necessary to bring them within the scope of reason and Nature. This remark will receive additional force, when we consider that in that age, the belief in prodigies and divine interferences was still common, both among Jews and Christians.

We may add, that some of the prodigies related by the evangelists as connected with the history of Jesus, are such as few in this enlightened age will believe to be even possible. We may instance the account given by Matthew, that while the body of Jesus was suspended upon the cross, "the graves were open-

*Continued from page 276.

ed, and many bodies of saints which slept, arose, and came out of their graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. xxvii: 52, 53.) It seems quite unnecessary to argue the impossibility of those dead bodies, most of which in the ordinary course of nature would have been in a state of decomposition, receiving again their departed spirits, and walking forth into the city exhibiting themselves to their acquaintances. This occurrence would have been of little or no conceivable use, even had it been possible; for it does not appear that it was appealed to, by any except Matthew, either as magnifying the importance of Christ's death, or as proving the doctrine of a life beyond the grave. This account, we think, affords evidence of no small degree of credulity and superstition on the part of Matthew, and also of his strong desire to magnify by every possible means, the importance of his master; and these considerations should be borne in mind, when we read his other accounts of prodigies, as connected with the birth, life or death of Jesus.

That some natural occurrence of a slightly remarkable character, may have taken place at the crucifixion of Jesus, which afforded the foundation for rumors, which in after years became greatly magnified as they passed from mind to mind among the uneducated disciples, and that Matthew, in the simplicity of his soul, may have honestly received from these rumors, the impression related in the above account, is quite possible. Admitting that this may have been the case, there is no reason why we may not suppose that he may have received in a similar way, his impression concerning the *miraculous conception* of Jesus by the power of the Holy Spirit.* External evidences all go to show that this account was related from mere floating rumor, and a sufficient length of time after the occurrence is said to have taken place, to involve the reports concerning it in great obscurity. As, therefore, neither Matthew, nor any one of the other evangelists claims to write under a divine sanction, but evidently wrote merely from memory and common report, and as they were men of no philosophy, and it is by no means certain that they were entirely free from superstition, we feel disposed to treat the account of the miraculous conception of Jesus, as also the accounts of all such prodigies connected with his life and death, as are manifestly contrary to all known laws, and as are without any well authenticated parallel, in much the same manner as we would treat similar accounts if given by similar men at the present day.

The general history of the life, acts and teachings of Jesus, as given by the evangelists, and to which we think no one can reasonably take any exceptions, may now claim our attention.

The circumstances of his early life appear to have been such as were eminently calculated to preserve him from the influences of the artificialities and corruptions of the world. His parents, being both poor and uninformed, lived in obscurity, and were neither disposed nor able to bestow an external education upon their son which could have given him the least distinction. From all that is recorded of him, it is fair to suppose that he was naturally endowed with a physical and mental constitution exceedingly well organized and refined; and his mind, left entirely to its natural unfoldings, grew spontaneously into the perception of truth in its native simplicity, free from the false garments in which it had been clothed by the theories and dogmas of the world. After recording his birth and the circumstances immediately following, the evangelists say no more of him until they introduce him at the age of twelve years, disputing in the temple at Jerusalem, with the doctors of the law, to the great astonishment of all who heard him. The fact that at that early age, having had few, if any opportunities of acquiring knowledge in the ordinary way, he could stand upon an equal

with the learned Jewish Rabbis, renders it at least highly probable that he possessed an astonishing power of intuition, such as we might prove from innumerable facts, is often partially connected with peculiar mental constitutions even in our own day.

After this period, Luke tells us that "Jesus grew in wisdom and in stature, and in favor with God and man;" leaving us to infer that the growth of wisdom in him was as natural a process as the growth of physical stature: but beyond this neither of the evangelists say any thing of him until they introduce him at the age of thirty years, about to enter formally upon the work of his peculiar mission. The period intervening between the age of twelve and thirty years, appears to have been appropriated to that natural "*growth in wisdom*," which was necessary to fit him for the full discharge of his mission; and even then it appears that he did not feel fully qualified to enter upon the arduous and sacred duties before him, until he had retired to the wilderness, and there, free from all the obtrusions of the outer world, subjected his thoughts to the closest discipline, during forty days of fasting and prayer. This process of natural unfolding and mental discipline—these conflicts and strivings with outer temptation—distinctly mark him as a man—a most noble, pure-hearted, and exalted man, whom it is our happy privilege to call our brother.

After thus disciplining his mind, and arranging and systematizing his thoughts, Jesus came before the world in the character of a philanthropist, a physician, and a teacher. It does not appear that he had any design to organize a sect or party in his favor, or to promulgate any opinions or principles to stand merely in antagonism to doctrines generally received; but his whole object was simply to do good, and teach truth, as opportunities might naturally occur, without reference to any considerations of personal fame or worldly aggrandizement. Wherever he found sorrow or disease, he was ready, in the most gentle and sympathizing manner, to extend the relief which the nature of the case demanded. As a teacher, we do not find him seeking great audiences, though he frequently obtained them; nor do we find him writing his thoughts, or even commanding his followers to write them, for circulation among the thousands, or to be transmitted to future generations. He was content with simply letting his light freely shine forth according to the capacities and wants of all minds with which he incidentally came in contact; and whilst he never lost an opportunity to impart a lesson where it was needed, he adopted and inculcated the maxim, "Cast not pearls before swine." Gentle and unassuming in all his proceedings, he made no arbitrary demands upon human faith, or homage, but simply set forth truth and goodness in their native loveliness, and left them to their own inherent attractions. If men were moved by his simple and natural teachings, he received and encouraged them as brethren; if they rejected and scoffed at them, he treated their ignorance and infirmities with compassion, and prayed for their forgiveness. When he was persecuted in the most cruel manner for teaching doctrines contrary to the ancient faith, he endured it with firmness and resignation. Toward friend and foe he manifested no other feelings than those of love, and his calm dignity and undisturbed love for humanity exhibited in the hour of trial and crucifixion, will stand as a fit subject for admiration to all future generations of mankind.

Such were the conspicuous moral traits in the character of Jesus: His physical and spiritual capacities may now claim attention.

Making all due allowances for exaggerated reports which his uneducated disciples, disqualified for philosophical observation, and perhaps somewhat blinded by the ardor of their love for him, may have innocently given, we see no reason to doubt that he did perform many most surprising works in the way of healing the diseased, discerning of spirits, and foretelling future events. These things may be believed without doing violence to philosophical principles, because thousands of similar occurrences, as may be irrefutably proved, have taken place in more

*For a very rational account of the origin of the story of the miraculous conception, see "Nature's Divine Revelations," pp. 560, 569, 576.

modern as well as more ancient times, and are now daily becoming more and more familiar, whilst the *laws* which govern them are being discovered and understood. But that Jesus, or any other being ever existing upon the earth, had power really to suspend any of the natural laws, we think will not for one moment be believed by any expanded and well developed mind, free from the shackles of an early and arbitrary theological education. The moment that we admit either the *possibility* or *necessity* of such a suspension in any case, we admit an imperfection or inadequacy in the natural and universal institutions of the Deity, which all observation and experience concur in forbidding us to suppose. Besides, as natural laws (which are the laws of God,) are all harmoniously connected together and constantly dependant upon each other's stability, no single law can for one moment be suspended without more or less deranging the operations of the whole, and requiring a *universal* miracle to regulate them. The very belief in the suspension of natural laws is so *unnatural*, as necessarily to interfere more or less with the *natural* operations of the mind, destroying its confidence in the uniform movements of natural things, and opening the door for the entrance of all manner of superstitious and *unnatural* ideas. It is by the belief in such theories that the human mind has for ages been enslaved, and men have been led to neglect the *natural* conditions of happiness, blindly expecting by their pious offerings to induce the Deity to interfere arbitrarily in their behalf. It is thus that progress in all those things that are conducive to the *real* exaltation and happiness of mankind, has been effectually impeded, and men, bowing at the shrine of that superstition which divorces God from the Universe, and science from religion, have supinely acquiesced in the dictum of the priest, or in the sectarian interpretations of an antiquated book, as an "*only and sufficient rule of faith and practice*." And we venture to say that so long as the source of Divine instruction, Divine influence, and Divine manifestation, is, in the teachings of theologians, placed beyond the sphere of *Nature*, so long will we have an *unnaturally* developed, *unnaturally* directed, *unnaturally* situated race, and so long will men fail to perform those *natural* duties, and receive those *natural* blessings, for which the God of *Nature* has placed them in this *natural* world. If we would therefore do away with a degrading superstition—INDEED THE VERY FOUNDATION OF ALL SUPERSTITION,—we must do away with the idea that natural laws ever have been, or ever can be, suspended; and if the miracles of Christ (so called,) can not be referred to natural causes, it were indeed better to reject the belief of them altogether.

There appear to have been three general ways, as externally distinguished, by which Jesus healed the diseased: by the laying on of hands, by a concentration of his thoughts upon the patient, and by employing medicinal agents. One example of each of these modes of treatment will suffice for reference:—Peter's wife's mother being sick with a fever, Jesus "touched her hand, and the fever left her." (Matt. viii: 14, 15.) A leper came to Jesus saying, "Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand and touched him, and said, I WILL: be thou clean. And immediately his leprosy was cleansed. (Matt. viii: 2, 3.) Meeting a man that was blind from birth, "he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go wash in the pool of Siloam. He went his way, therefore, and came seeing." (John ix: 6, 7.)

That health should be communicated to persons laboring under certain diseases, by the physical contact of a properly constituted healthy person, really involves no greater mystery than the universally known fact, that certain diseases may be communicated to the healthy, by the physical contact of persons diseased. The principle involved in both cases is identical. The cure of certain diseases by the touch, and especially by the touch of the hand, as practised by Jesus, has been successfully practised, more or less, in almost all ages of the world. It ap-

pears that the practice was common among the oriental Magi, and Egyptian priests of very ancient times. To the process there are numerous incidental allusions in ancient records, and it is said to be represented in the hieroglyphics of Egypt. By the priests and magi, the art was generally kept as a secret, and for the convenience of concealment, as well as a supposed more potent application, it was generally performed under the guise of magical words and incantations. It is said of Pythagoras, who received instructions from the Egyptian priests, and was familiar with their mysteries, that he could give relief from pain and disease by passing his hands slowly over the body, beginning with the head, and retaining them for some time at a little distance from the place of the disease. Solon, the Grecian lawgiver, appears also to have been acquainted with the practice, as is manifest from a passage in his writings, which has been translated by Stanley, in his history of Philosophy, as follows:—

"The smallest hurts sometimes increase and rage
More than all art of physic can assuage;
Sometimes the fury of the worst disease
The hand, by gentle stroking, can appease."

Hippocrates appears also to have been familiar with this mode of treating the diseased, and intimates that in his time it had been long known. He says, "It has often appeared as if there were a singular property in my hands, to pull and draw away from the affected parts, aches and divers impurities, by laying my hand upon the place, and by extending my fingers toward it." He adds, "It is known to some of the learned, that health may be implanted in the sick by certain gestures, and by contact, as certain diseases may be communicated from one to another." Cotton Mather says, "The sybil women, did *with the touch* cure each other; and also with conjuring gesticulations, did dissolve each other into trances, so that they prophesied and conversed with their friends deceased."*

The same art, as it might be distinctly shown, was occasionally practised by the Catholic monks and others, during the middle ages. It was spoken of enigmatically by Roger Bacon in the 13th century. It was known and practised by Van Helmont, and afterwards by Mesmer, who succeeded in bringing it into general notice. Since the days of Mesmer, the art has been extensively and openly practised, both in Europe and in this country, and all who will, may now easily convince themselves of its reality. We ourselves have witnessed phenomena in the way of relieving pain, curing diseases, and producing certain contorted and calaleptic conditions of the muscles, caused by the mere touch, and frequently by the mere exertion of the will of certain persons, upon others duly susceptible, which if they had occurred eighteen hundred or two thousand years ago, would, by the masses, inevitably have been referred to direct divine intervention. Such facts, indeed, are becoming too numerous and frequent to be scoffed out of existence; and it is quite certain that no truly philosophical and well balanced mind, free from prejudice, will feel inclined to dispose of them in that way.

The principle on which all such phenomena are produced consists in certain vital or spiritual emanations from the operator, which for the want of a more definite term, have been improperly called *magnetic*. An explanation of its philosophy may be found elsewhere, and especially in Davis' "*Principles of Nature*." It is no longer involved in that profound mystery which enveloped it in former ages, but may be traced to laws as absolute as those which control the movements of the planets.

We are not now addressing ourselves to those who in their all-absorbing reverence for the religious belief impressed upon their minds from infancy, are resolved to have it true, whatever

*The foregoing facts and quotations, the like of which might be greatly multiplied, I have selected from notes incidentally taken in the course of my reading; but I would acknowledge my indebtedness particularly to a work published in Edinburgh, entitled "*ISIS REVEALATA*," by J. C. COLQUHOUN.

may be the decisions of Reason and Nature to the contrary,—even as the pope and his bishops were resolved that the world should be flat and stationary despite of Galileo's discoveries and demonstrations of a different doctrine; for such persons are not in a condition to be profited by any remarks we have to offer: But our appeal is to the candid, reasonable and intelligent; and we ask, is it not vastly more philosophical and just to suppose that Jesus employed this *simple and natural* agency, in the so-called miraculous healing of diseases, than that he interfered with the order of Nature, and suspended the eternal laws of the Deity? When a phenomenon can be explained by natural and familiar principles, is it reasonable—is it wise—to have recourse to agencies entirely foreign and unnatural? Let the reader then, form such conclusions upon this subject as may seem to him best to comport with facts and reason, and let him not be intimidated from avowing them by the *alcaptandum* sneers of those who esteem old dogmas more sacred and authoritative, than the teachings of Nature; and when he hears the exclamation of pious horror, that this would make Jesus an "*animal magnetizer*," let him remember that the most pure and spiritual agencies may very easily be called by an improper and unpopular name. The ignorant and weak-minded alone will attach any importance to the *mere name* of a thing; and it is only to influence *such*, that unpopular names are used when arguments fail.

Jesus possessing a perfect physical constitution, a most extraordinary will-force, and withal an accurate and intuitive perception of the nature of diseases, and their correct mode of treatment, there is nothing to forbid the supposition that he was able, by physical contact and the exertion of his will, to produce effects upon the diseased, which no other man has ever been capable of producing. In an age when the philosophy of this physical agency was not understood, and when it was common to refer almost all extraordinary occurrences to direct interpositions of the Deity, it is not strange that the powers of Jesus should, by the common people have been referred directly to the assistance of God. It is not clear, however, that Jesus claimed any more than a *general* assistance from on high, on the principle that *all* things are of God. Like all truly good and humble men, he could not endure the idea of appropriating the glory of his deeds and endowments to himself; and on a certain occasion he even rebuked one for calling him good, saying, "there is none good but one, that is God."

During the several years that elapsed after the death of Jesus, before the sketches of his life and acts were written by the evangelists, the casual and unsystematized conversations concerning his remarkable deeds, would very naturally tend, in their marvel-loving minds, to magnify the marvellous features which those deeds presented. In the same way, it was natural that their impression should be strengthened, that Jesus could always command immediate assistance from on high, and that therefore with him nothing was impossible. This again predisposed their minds to believe almost any report concerning his doings, however marvelous. Bearing all these considerations in mind, it is perfectly easy to conceive how, from natural occurrences of a slightly singular, though perfectly actual character, the most exaggerated reports should innocently arise concerning Christ's power over *inanimate matter*, as manifested in withering a tree by a curse, in stilling the waves by a command, in feeding five thousand men with five loaves and two fishes, and in calling a dead body to life after putrefaction had taken place!* There can be no possible practical utility in believing

such accounts, literally interpreted, even supposing them to be true; and we repeat that we claim for ourselves the privilege of judging them in the same manner as we would judge similar reports if given by similar men, and under similar circumstances, at the present age.

The foregoing remarks, we think involve a sufficient explanation of the so called miracles of Jesus performed by physical touch, and by the exercise of his will. The cures which he effected by *medicinal agents*, of course need no explanation.

If we had nothing but cold negations and materialistic theories to present to the reader, we would have little desire to remove the errors which we honestly believe do prevail in the opinions of men concerning the nature of Christ's powers; for in that case we would only be dispelling illusions which to many persons are in a certain sense highly pleasing and consolatory, whilst we would be unable to supply their loss with views of a more consolatory and practical character. The views which we have to present, however, appear to us of a far more spiritual and elevating, as well as of a more simple and beautiful character, than any of those which we would labor to overthrow as unsound and untrue. Whilst we would not degrade Christ in the least possible degree, we would elevate *man*, to whom he stands as a brother and an exemplar; and we would shew that the lofty characteristics of Christ, may, in a greater or less degree, be attained by all who will seek for them in the proper way. This can only be done by representing the powers and capacities of Christ in that form in which the human mind can comprehend, digest and assimilate them, and thus make them a part of itself. The rationale which we have given of Christ's powers of healing the diseased, is eminently spiritual in its bearings, showing, as it does, the power of the soul as in a degree independent of the physical organism. Thus far, then, we discover no reason to fear the result of any solution of Christ's remarkable powers which strips them of their apparently supernatural garments, and adapts them to the human understanding; and we are emboldened to proceed in the same spirit to seek a solution of his powers of discerning spirits, and foretelling future events.

His power of discerning spirits manifested itself on several occasions in his perceiving the thoughts of the Pharisees and his disciples, and once particularly in his perceiving the personal history of a Samaritan woman whom he met at Jacob's well in Sychar. (see John iv: 17, 18.)

This power of "knowing what is in man," and, as it were, reading from the memory of another, the events of his personal history, certainly of itself, distinguishes Jesus as a very remarkable personage, and for this we should not fail to render him all due honor. The question, whence originated this, as well as his other exalted powers, should however, be decided not by beliefs originating many centuries ago, when superstition held the place of science,—but by the evidence which we can now gather from all the psychological facts and principles that have been unfolded by experience and mature investigation. The faculty of healing by the touch and by the exertion of the will, possessed in so eminent a degree by Jesus, we have seen is, or may be, possessed in a greater or less degree, by every man. This distinctly shows that there is a power *naturally* residing in the soul, which, when properly directed by the will-force, may infuse itself into another body, controlling its vital energies, and harmonizing its deranged functions. Admitting this, we may easily conceive of the possibility of this intangible spiritual essence, which is immediately associated with the intellectual principle itself, becoming so interdiffused with the corresponding essence of another person, as to perceive that person's very thoughts and memories—the same as the *body* is the medium of perceiving outer and gross substances by coming in contact with them. And if the spirit is an organized imponderable essence residing within, and is capable of surviving the dissolution of the body, there is no reason why we may not suppose that the spirit in some cases, even while connected with the body, may be so unfolded as to be able to use its own peculiar senses, and to see

*The account of the raising of Lazarus, however, does not imply that putrefaction had actually taken place, but only that *Martha supposed* it had. (see John, xi: 39.) Lazarus, admitting the truth of the account, as given, may after all have only been in a state of *cataplexy*, or *deep trance*, which was death for the time being, and would have been permanent death had it not been for the timely interposition of Jesus, through his remarkable will-power. (see ver. 11, 14.)

through mediums so refined as to pass through all gross material substances, and to extend its sight to almost indefinite distances. This would not only show how a spirit may see those forms and conditions in another spirit, which represent its thoughts and memories, but would explain how Jesus saw Nathaniel under the fig-tree when beyond the range of his outer vision, (John i: 48.)

We are not now arguing the truth of the foregoing hypothesis, although we believe them. The philosophy on which they rest is unfolded, and will hereafter be unfolded, elsewhere. Our object has been simply to show that these things are apparently quite possible, not to say extremely probable; and if we admit a possibility in the case, a resort to any supernatural agencies to explain the phenomena of spiritual perception as manifested by Jesus, becomes entirely unnecessary, and hence unphilosophical and absurd.

Moreover, we will add that what has been said concerning the naturalness of the proofs by which Jesus perceived what was in man, and could read as from the memory of a person, the events of his individual history, receives entire confirmation from innumerable parallel occurrences in modern times. I affirm, and should it become necessary, I will establish my affirmation by hundreds of unexceptionable testimonies to parallel facts,—that persons in a peculiar psychological state, have, in numerous instances, told me some of the most secret passages of my life, and frequently the very thoughts that were on my mind, when no previous hint had been given to them. Not only is this faculty manifested by many persons while in a state of induced somnambulism, but there have been many cases in which persons apparently in their ordinary state, have most distinctly manifested it. It is well known that Zschokke, a conspicuous German writer, frequently manifested this power: and in A. J. Davis, who is no longer subject to induced somnambulism, it is developed in a prodigious degree, as is also the faculty which enabled Jesus to see Nathaniel under the fig tree, modernly termed "*clairvoyance*."^{*}

These facts not only authorize us to believe in the entire naturalness of the powers of Jesus thus far discussed, but add confirmation to the theory briefly suggested above to explain them, viz: that man is a spirit, and possesses spiritual senses which in certain conditions and states of development, are capable of exercising themselves independent of the outer organization.

In the light of the foregoing, an easy and rational solution is also suggested of Christ's power of foretelling future events. The chief events which he foretold were, the destruction of Jerusalem, his own death, and his betrayal by Judas. The same spiritual development and elevation which enabled him, according to principles above suggested, to discern what was in man, and to see things beyond the range of the ordinary vision, would at times bring him into communion with the invisible causes and principles of things, from which a knowledge even of some of their remote results, might be readily gained. And if we admit that there is a world of spirits, as no Christian, at least, will deny, it would not be unreasonable to suppose that a person with spiritual faculties thus unfolded, could, at times, commune with its inhabitants, whose perceptions are far more enlarged than his own, and receive from them knowledge concerning that which is to occur in the future. And here I will add, that there are several records of communings which Jesus had with angels, which angels there is every reason to believe, were only men in a higher sphere of existence. At all events, the power of foretelling future general occurrences has been possessed, in common with Jesus, by hundreds of persons both in ancient and modern times, as might be shown by testimony at least as unex-

ceptionable as any found in the four gospels.* We have now neither time nor room to enter into a detail of facts, but they shall be forthcoming when necessary. We would merely refer to the writings of Emanuel Swedenborg for examples of communings with spirits of a higher world, the accounts of which are certainly quite as reliable as any similar accounts contained either in the Old or New Testament. We believe, upon reliable evidence, that occurrences of this kind are at least as common at this day as they ever have been; and we think no reason can be assigned why they should not be even more so, if it is admitted that they have ever taken place in any age of the world.

On reviewing the foregoing, we think it will be conceded by the candid that we have said nothing in the least degree derogatory to the character of Jesus as an exceedingly great, good, and spiritually exalted MAN. We have shown that he was all this, and more we believe he never professed to be. But we have incidentally shown at the same time, what the world should rejoice to believe, that all men possess intrinsically the same elements which in Jesus were so harmoniously organized and so highly developed. In showing, thus, that there is a Christ in the interior nature of every man, we flatter ourself that we have succeeded in establishing the strongest motive to induce every one to strive to develop that which is within him, and to live and act like a Christ. Thus Christ becomes in all respects an appropriate pattern to us—a pattern to an imitation of which it is possible for man to attain. But if we suppose Christ to be a supernatural being, with supernatural powers altogether foreign to what every man may in a greater or less degree possess, he becomes no exemplar to us, but a moral and spiritual monstrosity, to look upon whom paralyzes the reason, generates superstition, and enslaves and degrades the soul. Besides, in the view we have taken of the character of Christ, and the nature of his powers, much is gained towards rationalizing the great subjects of a spiritual existence, and immortality. We have not, therefore, been advocating skepticism, or infidelity, but the highest faith. Finally, in these views nothing is lost on the score of reason, philosophy, spirituality, or practicality, but every thing is gained. It remains, however, for the reader to judge candidly between this general view, and any other which may have claimed his attention, and to choose that which best comports with his reason and his unperverted affections.

We have found it necessary to say thus much of the Teacher in order that we may proceed understandingly to a consideration of his teachings. In our next chapter, we propose to review the theological conception developed by Jesus, with its moral and spiritual concomitants, endeavoring meanwhile to show what Christianity is, and what it is not.

*For psychological facts farther illustrating and supporting the conclusions to which we have arrived in the foregoing remarks, see the articles on Psychology published in the 5th, 6th, 9th and 10th Nos. of the *Univ. of the Universe*, Vol. 1.

KNOWLEDGE.

KNOWLEDGE is becoming simple, and, even to children, comprehensible. It is no longer the resident of a Gothic building. It is no longer bound in folio volumes with brazen clasps. It is to be found in the shop of the mechanic, and in the cottage of the farmer. It circulates in books and pamphlets within the reach of the poorest aspirant. And from some of these, an apprentice from the dust and sweat of the shop, may gain more real knowledge in one hour, than he could two hundred years ago, dressed in his gown and slippers, in a month.

And then the estimate that is placed upon intelligence! Intellect, that is, mind improved and extended by knowledge, is taking its proper rank. The intellectual man is the only nobleman that treads the earth. No parentage or wealth can elevate to the high level where he stands. He bears and wears the true stamp of nobility. No obscurity can hide him.

*See Mr. Davis's article in this week's number of the *Univ. of the Universe*, entitled "Cholera; its Causes and Cure,"—the historical, statistical, scientific, and medical information contained in which was all procured through interior vision, as there explained, and without looking into a book, or consulting any written or verbal authority.

Original Communications.

MUSIC.

BY B. JONES.

SCARCELY we may with safety admit, thus music softens the roughness and asperity of dispositions, renders a people more capable of discipline, makes society more grateful and joyous, and causes those vices to be regarded with horror which incline men to inhumanity, cruelty and violence. It has been affirmed or advanced by some, that music oft-times alienates the mind from graver and more important pursuits. Admitting this, I see not how the excessive and unjustifiable indulgence of any passion, should evilly affect the art thereby abused. It is an universally admitted fact, that an undue indulgence in any amusement is subversive of its own object, and renders those things insipid and pernicious, which, if temperately pursued, might prove both salutary and inoffensive. Games based on the principles of chance, though innocent when adopted as recreations, when sacrificed to the thirst of gain, and made the weapons of robbery and the vehicles of fraud, become alarmingly pernicious, and inconceivably criminal. Authority, when too rigidly enforced, becomes tyranny; self-esteem, carried beyond fitting limits, constitutes conceit; benevolence resolves itself into extravagance; frugality into niggardliness; commendation into flattery; zeal into fanaticism; belief into credulity; mercy into injustice; and pleasure, intemperately pursued, conducts to folly, dissipation and crime.

We would not advocate the abuse of music; but we maintain that the opprobrium should rest on the desecration and the desecrator, and not on the desecrated. Instead of aspiring to the exalted standard of true music in its pristine purity, many individuals have polluted it, by reducing it to the level of their own vitiated tastes and grovelling passions. We do not designate all those flimsy productions music, which some would palm upon us for such. There may be much mechanical ability displayed in the execution of a piece, and yet I conceive it may be utterly devoid of the essential properties of music. There is an indefinable sublimity, an irresistible persuasiveness, an overwhelming pathos in the pure tones of true born melody, which can never be compassed by the most subtle intricacy of the nicest art. We admire the practised modulations of some of our modern vocalists; we are charmed with the fineness of tone, the variety of compass, the flexible richness of intonation, and the excellence of the execution. Yet it is not the labyrinthine maze of measured melody which affects the soul. This, it is true, dwells delightedly upon the ear, but divest it of the cumbersome appendages of art; let but the secret impulses of nature prompt in the unshackled lay, and not only does the matchless melody fascinate the ear, but it also charms and ravishes the heart.

"In notes with many a winding bout
Of linked sweetness, long drawn out,
With wanton heed, and giddy cunning,
The melting voice through mazes running,
Untwisting all the chains that tie
The hidden soul of harmony."

The mass of individuals who have cast a reproach upon this art, consists chiefly of those whose passions have been inflamed by the insatiable thirst of gain, and who, having their own tastes vitiated and perverted, would endeavor to divest the Goddess of her chaste and sacred vestments, and clothe her in their own flaunting and unnatural attire. But the present generation feel no longer justified in taxing the violated with the violation. The study of music takes a prominent and elevated stand in our educational institutions. Real excellence in this inimitable art is deservedly and enthusiastically applauded, and ungrounded pretensions as justly spurned. A taste for genuine music has sprung up amongst us, and is progressing rapidly. In

the Grecian Republics, art and refinement were confined to the great cities, and restricted to the few; with us, however, owing to the increased and almost incredible facilities for communication, and the laudable and emulative spirit which universally prevails, the most remote towns and villages in the Union almost keep pace with the cities of the Atlantic.

Thirty years ago, Wilhem originated and projected the plan of teaching vocal music in classes. The whisper first heard in France, soon swelled into a trumpet blast; it floated onward to the coasts of Germany and Holland—the metropolitan city of the eastern hemisphere roused itself at the call—multitudes of the poorer classes received gratuitous instruction in the art—normal schools were established throughout the provinces—the lower orders began to rise in the scale of civilization—the operative principle, being founded in human nature, spread, and must continue to extend its influence, until the adoption shall become universal.

Bocquillon Wilhem now slumbers in the Pere la Chaise; but the system which he originated, and which he did not live to promulgate beyond the precincts of France, is justly to be ranked among the foremost of the great conceptions to which the Nineteenth Century has given birth. On the death of Wilhem, Mr. Hullah devoted his attention exclusively to the new system. Not only did he open singing schools in London, but he established normal schools, for male and female teachers, who were entrusted, when eligible, with the tuition of pupils both in the metropolis and the provinces.

It was my good fortune, during my stay at St. Johns, to receive, in connection with my fellow students, monthly lessons from Mr. Hullah, the vocal instruction during the intervening weeks being administered once a week by his able coadjutor, Mr. May, and daily by W. Martin, President of the Apollo Glee Club. Some months prior to my leaving England, I attended a large choral meeting convened at Exeter Hall, in which the performance was led by Messrs. Hullah and May conjointly. The trained vocalists assembled in the Orchestra numbered fourteen hundred, two-thirds of whom had not been under his course of instruction more than twelve months. The pieces selected, consisting of Motets, Glees, Madrigals, Anthems, &c., were received with just and enthusiastic applause. Many others of a less complex character were sung at sight, and furnished admirable and incontestible evidence of the practicability of teaching music in classes, the surprising efficacy of the system, and the superior excellence of the conductors. In the most intricate passages there was no wavering, in the simplest no coarseness or distasteful embellishments. The exercises concluded with the Old Hundred psalm. And here was no straggling entry of the voices; the first chord was as faultless as the last, and swelled forth as it were the sudden and mighty outpouring of one huge instrument; the subtlest ear could perceive no inequality of tone, and when the last chord decayed, the diminuendo was so gradual in its decline, the parts so aptly harmonized, so delicately poised, that one could scarce detect its farewell wane, so beautifully and simultaneously the whispering cadence melted into silence.

I think it must be admitted, after an impartial investigation, that much good may result from the introduction of Vocal Music in our common schools. Those who appreciate and understand music as boys, will probably make it their study when they become men. The most dangerous stage of human life is in the transition from youth to manhood. Amusement is peculiarly natural to the young; they all desire it, they are indefatigable in the pursuit of it, and no difficulties will quench their ardor, no obstacles baffle their perseverance, until they have attained it. If none of an innocent kind presents itself, they must and will assuredly embrace the evil. How expedient then, how imperatively necessary is it, that a suitable provision should be made to supply this deficiency, or rather, to remedy this gross defect. It is useless to think of withholding sources of vicious

excitement from the young, if we give them not an efficient substitute. Reading will do much toward the accomplishment of this great end, but for the young mind this is too abstract a pleasure, too somber a recreation; the buoyant spirit of youth wants something besides this,—something more prolific of variety, more fascinating, more exhilarating, and what then can we find more delightfully calculated to satisfy these wants than the practice of vocal music. The theater, and the circus, will then no longer be the "*ne plus ultra*" of happiness; a less satisfying and a far more satisfactory source of gratification, will be discovered in the family circle. They will find there ample opportunities for cultivating this accomplishment, and the pleasure resulting from the adoption of such a course will be heightened by the comfortable reflection, that they are indulging in a practice combining both profit and delight—a recreation that can be productive of neither coarseness, idleness, nor dissipation, but on the contrary, one eminently conducive of chasteness, intelligence and virtue.

We believe that the good which results from pleasurable and innocent recreations is incalculable. We call that a good which is a preventative of evil. There are those who feel that the procurement of wealth is the most important object of life, and can see no good in any thing that does not turn a cent to their immediate gain. But is not that considered good for the health of mankind, which tends to prevent the spread of disease? Does not the husbandman consider that good for his field, which prevents the tares from springing up?

We are happy in being able to quote so high authority as the Rev. Dr. Channing, in support of these views. This eminent writer, in an able address delivered on the subject of Intemperance, makes the following remarks:

"I have said that a people should be guarded against temptation to unlawful pleasures, by furnishing the means of innocent ones. By innocent pleasures, I mean such as excite moderately; such as produce a cheerful frame of mind, not boisterous mirth; such as refresh, instead of exhausting the system; such as recur frequently, rather than continue long; such as send us back to our daily labors in body and in spirit; such as we can partake in the presence and society of respectable friends; such as are consistent with, and favorable to a grateful piety; such as are chastened by self-respect, and are accompanied with the consciousness that life has a higher end than to be amused.

"In every community there must be pleasures, relaxations, and means of agreeable excitement; if innocent ones are not furnished, resort will be had to criminal. Man was made to enjoy as well as to labor; and the state of society should be adequate to this principle of human nature.

"France, especially before the revolution of 1789, was a singularly temperate country; a fact to be explained, at least in part, by the constitutional cheerfulness of that people, and by the prevalence of simple and innocent gratifications, especially among the peasantry.

"Men drink to excess very often to shake off depression, or to satisfy the restless thirst for agreeable excitement; and these motives are excluded in a cheerful community. A gloomy state of society, in which there are few innocent gratifications, may be expected to abound in drunkenness, if opportunities are afforded. Thus the encouragement of simple, innocent recreations, is an important means of temperance."

These remarks show the importance of encouraging the efforts which have commenced among us, for spreading the accomplishment of music through our whole community. This is already made a regular branch in our common schools, and every friend of the people must wish success to the undertaking. I am not now prepared to speak of all the good influences of music, particularly of the strength which it may and ought to give to religious sentiment, and to all pure and generous emotions. Regarded merely as a refined pleasure, it has a favorable bearing on public morals. Let taste and skill in this beautiful art be

spread amongst us, and every family will have a new resource. Home will acquire a new attraction; social influence will be more cheerful, and an innocent public amusement will be furnished to the community.

Public amusements, bringing multitudes together to kindle with one emotion, to share the same guileless joy, have a humanizing influence, and among these bonds of society, perhaps no one produces so much unmixed good as music. What a fullness of enjoyment has our Creator placed within our reach, by surrounding us with an atmosphere which may be shaped into sweet sounds. And yet this goodness is almost lost upon us, through want of culture of the organ, by which the provision is to be enjoyed.

"Music is the highest symbol of the infinite and holy." It is the Soprano, the feminine principle—the *heart* of the universe. What the tone is to the word; what expression is to the form; what affection is to thought; what the heart is to the head; what intuition is to argument; what insight is to policy; what religion is to philosophy; what holiness is to heroism; what moral influence is to power; what woman is to man;—is music to the universe. Flexible, graceful and free, it pervades all things, and is limited by none. It is not poetry, but the soul of poetry; it is not mathematics, but it is numbers, like harmonious proportions cast in iron; it is not painting, but it shines through colors, and gives them their tone; it is not dancing, but it makes all gracefulness of motion: it is not architecture, but the stones take their places in harmony with its voice, and stand in "petrified music." In the words of Bettine, "Every art is the *body* of music, which is the *soul* of every art; and so is music, too, the soul of love, which also answers not for its working, for it is the contact of divine with human."

Music pervades all space, and transcends all being, like a divine influx.

However some may have been led into a distaste for those musical societies which are merely the vehicles of entertainment, yet no one can, I think, profess dissatisfaction at that solemn harmony which consists of the praises of our great Creator. Who has not felt, when the dark cloud of melancholy has shrouded the soul in the gloom of desolate despondency, how a melting song or dulcet air will fling a beam of living sunshine on the heart? We may seek to immerse ourselves in the depths of selfish loneliness, we may endeavor to seal up the avenues of sensibility, but when was the ethereal spell powerless or charmless. Who has not felt, when evil passions have rooked and chafed the tortured spirit, goading it well nigh to frenzy, how some soft and olden melody, recalling bright thoughts and blessed feelings from the shadowy past, has stemmed the ungovernable tide, allayed the agitated heart, and bade the riven bosom laboring but now with raging and fearfully contending passions, wax tranquil as the breast of slumbering and unconscious infancy?

Who has not felt a holy calm diffuse itself over his perturbed spirit, as in the sanctuary he has listened to the deep toned organ, now rolling upward its mighty volume to the vaulted roof, now stealing o'er the rapt and breathless worshipers like a far decaying strain of dulcet harmony; now dropping on the thirsty ear in liquid and mellifluous cadence, as the sound of faintly babbling brook, or tiny waterfall, then soaring upward to the arched roof, and echoing aloft, like to the mingling of cherub voices in the upper air;—who, at such a time, has not felt the nobler feelings of his nature break out in gratitude; holy thoughts are infused into the soul; then each base born passion vanishes—memory recalls, in bright and swift succession, old familiar faces, sweet smiles and sunny glances—the warm sunshine of youth's first imaginings dawns again upon us—the entire heart is warmed and pervaded by a sublimity of goodness, and its deep and hidden springs overflow with joyous and ungovernable ecstasy.

THE UNIVERCÆLUM

AND

SPIRITUAL PHILOSOPHER.

S. B. BRITTAN, EDITOR.

NEW-YORK, SATURDAY, OCTOBER 7, 1848.

THE MIRACLE OF RAISING THE DEAD.

Among the miracles recorded in the Scriptures, several are supposed to be wholly inexplicable on any natural hypothesis. It is readily conceded that their solution is fraught with difficulties, but, in our judgment, none so great as that involved in the idea of their supernatural origin. We have neither the time nor opportunity, if we possessed the inclination and the ability, to show the relations of most of the scripture miracles to the laws of Nature. Indeed, this could not be done, if, in our definition of nature, we comprehend only the material and visible forms and phases of being. But if we embrace the laws which govern the formation and development of those forms, and the invisible forces that control all outward phenomena, it is plain that if we cannot furnish a natural and rational solution, it is only because our knowledge of nature and our capacity to reason, are too limited.

Among the Scripture miracles, perhaps not one is ordinarily regarded as more difficult of accomplishment than the resurrection of the physically dead. Nor have we been unmindful of this consideration in selecting this one as the subject of the present article. Admitting the general fact as recorded, we will now attempt a rational explanation. If this miracle can be naturalized, it will perhaps justify the conclusion that the problem in other cases, however difficult, may be susceptible of a rational solution.

But we must proceed to the discussion of facts and principles by defining the terms employed to represent them. What then is life? We answer, Life is the result of that condition, or perhaps we may say, it is that condition of an organized body in which all its essential parts exist in a sound state and a true relation, and in which the appropriate functions of every organ are performed. Now, as all organic bodies have their periods of formation, growth and decay, it follows that life, as it exists in these outward forms, is subject to the same general law. There is a time when we begin to live. The vital principle at that period is but feebly manifested, and may be destroyed by the slightest accident. The light of life burns dimly, and may be easily extinguished. But as the body is unfolded, life increases in intensity and power, and the vital action becomes stronger and surer, until humanity has attained its highest physical perfection. But no sooner has the tide of life reached the farthest attainable point than it begins to recede. The vital fluids still circulate through these great arteries of life, these nerves of sense, and these avenues of thought, but with a diminished momentum and a lessening current, until at last the vital action is suspended, and all is silent and motionless! The flame that was kindled at the consecration of the earthly temple, when life was new, almost imperceptibly expires on the altar, and the presiding divinity gradually withdraws its presence, and at last leaves the shrine deserted. Thus it is seen, that as we live by degrees so do we die. If we are conscious of increasing vitality and power during the period of life's flood, so we are sensible of a corresponding loss when life begins to ebb.

Death, as it appears to the philosophic mind, is a gradual transformation. It begins at the maturity of the body, and terminates with its decomposition. When it occurs naturally, it may, and it does, occupy about half the period of its organized existence. In other words, the formation and development of

the body requires one half the period of its natural life, while the process of its decay or death, occupies the remaining part. A person may be said to be dying some time before respiration is wholly suspended, as well as at that precise moment. I know that physicians define death to be a total suspension of the arterial circulation, and a cessation of all the vital functions; but it is equally certain that when this suspension occurs, in the order of nature, it is always gradual, and, as we have seen, may occupy one half the entire period of the present life. Men who judge superficially—whose decisions are governed by outward and visible signs—may restrict death to the moment which marks the termination of outward consciousness; but those who look within—at the laws which regulate the formation and dissolution of organic bodies—will adopt the more philosophic idea that death, when it is natural, is not an instantaneous change, but a gradual transition—not accomplished in a moment, but in a period of years.

The transition being thus gradual, it follows that vitality may remain for hours and even days after voluntary motion, respiration, and sensation have ceased, and all outward and visible signs of life are extinct. During this period—the intervening time between the suspension of the animal functions and the decomposition of the body—the application of some powerful agent may reproduce the vital action, and thus restore life. This has been done in numerous instances recorded in history, and is of almost daily occurrence at the present time. Examples are not wanting in which individuals, reduced by disease, have relapsed into a kind of trance—a state analogous to complete dissolution—and this period of suspended animation has continued for many days, and yet life with all its functions, has been restored. There are doubtless invisible forces in Nature, sufficiently powerful to produce any result which the world has ever witnessed. From what we know of magnetism and electricity, we have reason to believe that these agents, if rightly applied, would reproduce animation in numerous cases, where it has been wholly suspended.

But we are not laboring to prove that the dead may be raised by electricity or magnetism, or indeed, that any organized body was ever restored to life after decomposition had commenced, but to show that in cases of suspended animation, where the vitality is not wholly destroyed, the involuntary action of the system may be reproduced by the application of natural means. We believe that the cases recorded in the Scriptures were of this kind. The facts as stated doubtless occurred, but dissolution was not complete, and therefore, only the proper natural agencies were required to arrest its progress. We will refer to several cases mentioned in the Bible, in which it will be observed the functions of the system had been suspended but a short time.

In the second Book of Kings it is recorded that Elisha raised a child from the dead, but the experiment was made a few hours after the suspension of the animal functions. We may therefore suppose that the transition was not complete when the prophet arrived, and that he perceived that certain natural means would restore life. This is rendered the more probable by reference to the text. It is stated in substance that he stretched himself on the inanimate body, taking the hands in his own, and putting his mouth to the mouth of the child; the flesh waxed warm, the child sneezed and opened its eyes. In this case, the whole narration plainly shows that the result was brought about by the use of purely natural means. The body was cold; heat or magnetism was essential to the restoration of life. Accordingly the prophet stretched himself on the body. As nature everywhere tends to an equilibrium a current of the magnetic fluid was thus communicated to the body of the child, and the flesh became warm. Respiration had ceased, and to restore it again it became necessary to expand the lungs and produce an artificial respiration. For this purpose it is said that Elisha put his mouth to the mouth of the child—he breath-

ed into him—the child sneezed, which was an infallible sign of returning life. By the admission of air to the lungs, the blood began to be oxygenized, and the whole vital economy was moved again by the mysterious principle of LIFE.

Those who maintain that this was a supernatural miracle should answer the following interrogatories; Why was it necessary to warm the body? For what purpose did the prophet put his mouth to the mouth of the child? If the body was made warm by contact with another body, and the lungs were inflated with atmospheric air, in order to restore life, were not these natural means? And if the agencies employed were all natural, can the result be properly regarded as supernatural?

But we have already filled the space allotted to this article, and will, therefore, leave the subject until next week, when, if circumstances do not prevent, we shall consider the case of *Lazarus*.

S. B. B.

GALLERY OF THE OLD MASTERS.

WE GAVE a general notice of this collection, some months ago; since then, it has been removed from the Society Library to the Lyceum building, on Broadway, No. 563. The paintings have been judiciously arranged, and many of them, by proper cleaning, have assumed a different aspect; especially that work attributed to Titian—its former dingy appearance has disappeared, and it is now displayed with nearly all its original truth and beauty.

The collection is the property of Mr. Gideon Nye, Jr., who obtained it at great cost and under peculiar circumstances, from a family of distinction in Europe. The proprietor proposes, either by co-operation of government, or with individuals, to convert this collection into the nucleus of a permanent gallery, similar to the British Gallery at London. It has already been thrown open for the use of artists. Beside the paintings, several hundred of the best specimens of engraving, after the most eminent masters, neatly framed, have been added to the collection. Thus we have the original pictures from many eminent artists, and engravings from the works of others, by which a very correct idea may be obtained relative to the state of art in its brightest periods. From a critical examination of the collection at large, and an analysis of some of the most conspicuous works, we are satisfied that the permanent establishment of this collection would be more available in erecting a high standard of taste in Art, than our modern pictures. We think an impetus would be given, that would develop resources of talent which are now unknown to exist.

There is already much interest among artists, connoisseurs, and also with the government at Washington, in reference to the proposition suggested by the proprietor. We propose offering a review of the exhibition, more in detail than our previous notice.

Criticisms on works of art are seldom just. They usually exhibit a patronizing air, and are distinguished for extravagant praise or indiscriminate censure, either and all of which is against the subject, as well as injurious to art. Our standard by which to test the truth and perfection of all artistic productions, is their proximity to that most perfect and natural condition which we call Unity; involving and embracing the existence and arrangement of all the principles and details which are necessary to a perfect whole. The opinions of Capt. Payne, in the proprietor's circular, and also the poetic effusions of Clericus, tend to create in the minds of those persons unacquainted with art, an incorrect idea of the works referred to. Clericus is complimentary, while Capt. P. decides upon their originality, and estimates their value merely as a marketable commodity. A true work of art will correspond to some truth in nature, varying in character as the perception of the artist is more or less perfect. Thus the grandest display of nature is the sublimest lesson and teacher of the true artist. By tracing her operations he

is enabled to form the basis, and combine the elements of his own creations. And inasmuch as the harmonious operations of nature depend on a just and perfect distribution of parts, and a right condition of the whole, so must his work, to be in a degree perfect, correspond to the divine original.

In the present collection, the "Martyrdom of St. Lawrence," by Titian, presents a nearer approach to the breadth and general characteristics of nature, than any other production. The first impression of this picture is not usually favorable, (especially if one be not familiar with the manner of the painter,) chiefly from the sudden contrast experienced by the eye, between strong day-light and the profound darkness of the painting, which represents night illuminated by the flambeau, and a supernatural star, whose beams of hope throw a mild soft light on the figure of the martyred saint. After the eye becomes accommodated to the painting, an indescribable sensation of pleasure is felt; it is that which is experienced when we behold a real scene of interest, with tangible objects interspersed. In most other works, however well executed in other respects, we know and feel they are but pictures—we see they are but "painted cloths;" but in this work the illusion is so complete as almost to cheat our very senses—the canvass or ground is never thought of. The all-powerful, penetrating light is graduated from the center of the composition into the remotest recesses. All is low, deep, full and rich, yet nothing black.* The eye passes from figure to figure, while the mind is impressed that the space and the atmosphere are real. This magic like effect is the result of the most profound knowledge of the laws of light and shade, in art termed *chiaro-oscuro*, and in this department Titian stood without a rival. This truth of effect causes every object in the composition to occupy its true position, nothing is out of place, each part has a specific locality and purpose, which it truly fills, hence in the *chiaro-oscuro* all objects are blended into unity. Viewing the design in reference to these qualities, it stands a master production, from a genius of the highest order.

Color, being an effect of light and shade, it must correspond in truth, and here it partakes of the solemnity of midnight, with the richest combination of local hues. In composition, the figures are grouped with an effect and dignity of action truly in character with the affecting scene. The drawing is firm and decided; every boundary has the clear sharp outline of nature, and every line has a distinct meaning. In expression, it almost approaches the height which it occupies in *chiaro-oscuro*. The same unity which characterized the effect, may be observed in the expression. Every person seems engaged in connection with the grand ideas of the subject, and even the horses express in their countenances a degree of sympathy, and appear sensible of the heart-rending scene which is being enacted. The hand of time has evidently changed the picture some, and the detestable trade of picture renovating has begun its work of ruin. Considered as a whole, we have rarely seen a work of art with so many real excellencies and so few decided faults.

*In painting, by a skilful use of colors, any dark recess or cave may be represented, conveying an idea of intervening atmosphere and light with such an intensity of depth, that the blackest pigment, when touched on it, will make a light spot.

"A FEW WORDS OF CAUTION."

UNDER the above caption, appears in our last week's number an article from Bro. Harris, which seems to render proper and necessary some remarks from me touching the new philosophy, and the movement connected with it, and also defining what are Bro. Davis's claims and position, and what they are not. In our next number, circumstances permitting, an article on this subject shall appear.

W. F.

"THE *PROUD* look down on the earth, and see nothing that creeps upon its surface more noble than themselves—the humble look up and see God."

The Preacher.

CHOLERA;
ITS CAUSES AND CURE.

WRITTEN FOR THE UNIVERCELUM.

BY A. J. DAVIS.

On Saturday night, the 16th instant, I awoke from a sweet and natural sleep with the impression, deep and strong upon my mind, that I must write an article concerning pestilential or Asiatic cholera. The impression was truthful and authentic,—and I internally resolved to investigate the whole subject on the subsequent morning. Immediately after breakfast I proceeded to the investigation. I desired to ascertain the origin and history of cholera; and its causes, character, symptoms, and cure. In order to obtain this highly important information, I retired from surrounding objects and influences, and elevated my mind to a higher and more perfect state; and while thus situated, I scanned the whole ground occupied by the disease heretofore and at present.

This interior mode of obtaining knowledge, independent of books and popular education, is but little understood, even by those who have most reflected upon and read concerning its novel and multifarious manifestations. The power to investigate the pathological condition of one or every individual under treatment at the *Hôtel dieu* in Paris, or to grasp, within the brief period of ten minutes, all the information necessary concerning the number of cases of cholera in the hospital at St. Petersburg or at Berlin, or in all of Russia, is certainly a new and astounding phenomenon. But the mode by which this knowledge is obtained, and by which the phenomena are developed, require an illustration according to the actual occurrences. I will explain.

Previous to commencing the investigation on Sunday morning, I committed to my stomach a less than usual quantity of nourishment, abstemiousness being necessary to an easy passage into the superior condition. About twenty minutes after breakfast, I seated myself at my writing table, and became wholly absorbed in the desire to acquire the information. Soon my mind became intensely positive over every other portion of my being; it absorbed its rudimental essence, or the sensation pervading the organism, into its self, and my body was quite insensible to external objects, and influences, and disturbances—all of which I avoid, so far as possible, previous to inducing that spiritual composure which necessarily precedes the superior condition. Divested thus of that sensation which intimately connects mind with the physical organism, and that with surrounding substances, I was living no longer in the body but in the spirit. Now a soft, clear, mellow, penetrating light, emanated from my head in every direction, and almost immediately concentrated at about six feet before me—on a plane horizontal with that region designated by phrenological writers as being the location of the faculties or organs of perception. And here I will state, for the first time, that atmospherical *electricity* is a *medium* of sight to the spiritual eyes, on the same principle and by the same laws as is atmospherical *light* a *medium* of sight to the natural eyes. And the silvery light which proceeded from my mind, pleasingly blended with the atmospherical electricity which pervades immensity; and this passed *to* and *through* each and all objects and substances occupying the space between my house in Williamsburgh, and the hospital in St. Petersburg, in Russia.

I have said, that the lower contains the higher, undeveloped, and that the higher comprehends and pervades the lower; so with electricity. It is generated by chemical action and decomposition in the most interior departments of the earth, and, when developed, it permeates and penetrates, unobstructed, the most compact material substance or organization in being. Therefore

no mountain, nor other obstacle, could prevent the passage of the electric medium which was the vehicle of my spiritual perception; nor could any thing resist its instantaneous penetration and permeation, or retard its rapid progress toward the scene of my desired investigations, which, be it remembered, was located where existed the causes and developments of epidemic cholera. Though wonderful, it was nevertheless true, that the electric fluid shot in a straight line through the great mass of matter which lies between the eastern and western hemispheres of our earth, owing to its spherical form or rotundity. And within the brief period of twenty seconds, from the moment my intellectual perceptions were opened and enlarged, I was in close sympathy, (even to the disappearance of distance itself,) with those localities where exist partial or complete symptoms of the disease under consideration. I saw the various modifications of the original type of Asiatic or epidemic cholera represented in nineteen undoubted cases in all of Russia, eleven of which were in the hospital at St. Petersburg. Seven of the number at the hospital were convalescent, or nearly so, and the remaining four were either dead or dying. I saw that the pestilential character and tendency of the disorder had abated in violence in almost all parts of Russia, and that, (excepting in Berlin,) there were no substantial indications of the advancement of the disease any farther west on the continent of Europe. I saw that in the whole of Russia, since the latter part of the month of October, 1846, there had occurred, including all the forms and phases in which the disease is capable of developing and manifesting itself, two hundred and ninety thousand and twenty seven cases, and one hundred and sixty six thousand, six hundred and seventy deaths—showing a defective and inadequate mode of medical treatment.

After making all necessary observations concerning the history of the disease, and satisfying myself as to the means prescribed by nature for its prevention or effectual cure, the electric light, or rather my spiritual perceptions, returned to, and retired within me. And as the mellow light re-entered my mind, and through it my organization, the latter was restored to its ordinary condition of life and sensation. I arose from my chair, twenty minutes after passing into the superior condition, with the whole scene daguerreotyped upon my memory. I continued thoughtful and abstracted until about four o'clock in the afternoon of the same day, when my brain was relieved of its congested and overburthened state, by a copious bleeding at the nose. Thus I obtained all the information requisite to the construction of the following article; and in this way do I always perceive and receive whatever I feel moved to seek. I will now proceed with what I was then and am now impressed to say concerning this most formidable enemy to individual life and health, and to public safety.

1. **ITS HISTORY.** The disease under consideration is called *Asiatic cholera*, because in the year 1817 it originated in Jessore, which is in that portion of Asia known as Hindoostan. Its first form and manifestation of symptoms were representative of a sudden and severe bilious colic, which rapidly increased in quickness and intensity until it ultimated all the concomitants of the more familiarly known epidemic cholera. It continued to afflict the inhabitants of Jessore, and contiguous towns and cities, more or less, according to the revolutions of the seasons, and variations of the temperature of the atmosphere, for about ten years, when it proceeded westward; and in the year 1828 it was developed in many portions of Russia. The disease was new to medical practitioners, and, notwithstanding their individual and combined exertions, it marched onward and westward, and at length appeared in England. This was about three years subsequent to its first appearance in Russia. This caused its first appearance in England to be chronicled in 1831; but I can safely affirm that the undoubted precursors of the Asiatic pestilence were manifested ten months previously, in the form of general tendencies to influenza, intermittant fever, bilious and

hepatic disorders, and flatulent dysentery. In England, the disease seemed to encounter but few if any obstacles to its advancement westward. True, medical science rallied all its available forces to the combat, but though at first it was partially effective, at length it seemed only to subserve the progress of the enemy by weakening, with experimental and debilitating treatment, a line of individual constitutions,—which, with a succession of adequately predisposing causes and complaints, opened a path through Montreal and Quebec, for its passage into America. This was in the year 1832. It prevailed in Europe and America during the summer and autumnal months.

2. *Its Causes.* In the chapter on Consumption, I have said, "To understand the cause and nature of disease, some universal and unequivocal standard must be ascertained, whereby to measure and represent that just condition of body and mind termed health. It will be universally conceded, I think, that the *true standard* and representative of health is HARMONY, that *all else* is disease and discord. . . . There are three general causes of disease. 1. Hereditary or constitutional predisposition. 2. Accidents of life, or repeated changes in the organic or mental temperature. 3. Voluntary or unexpected exposure to disturbing social circumstances, and atmospherical vicissitudes." My object in re-stating the foundation-causes of all human constitutional disturbances, is to impressively define, in the mind of the reader, what constitutes the parent cause of the disease in question.

Those who have in their possession thorough, or even but partial information concerning the diseases of India, fully comprehend what influence predisposition, occupation, food, and climate, in a state of partial or complete combination, have upon the development of organic and functional disturbances. The diseases of India are almost entirely produced by the three general atmospherical conditions, which are the distinguishing characteristics of the whole peninsula, viz: a hot season, a rainy season, and a cold season. Those complaints which are not *produced* by these conditions are *developed* by them, especially among persons belonging to the Army and Navy. Natives of India, and those who were born amid surrounding mediums and conditions indigenous thereto, and who are consequently acclimated, are seldom the subjects of those diseases to which the European Army is ever exposed. And there is a manifest difference in the susceptibility of individuals of different nations, who join the European regiments, and sojourn in India; for statistical statements, and pathological and clinical observations, arranged and communicated by appointed physicians and surgeons of the Army and hospitals, prove that the young are more frequently the victims of eastern disorders than those that have passed the age of twenty-five; and that the Irish soldier is more susceptible than the Scotch, and the latter more than the English.

The diseases of India—those which are induced principally by diet and climate, are hepatitis or inflammation of the liver, abdominal inflammation, dysentery, paroxysmal, intermittant and remittant fevers, encephalitis or inflammation of the brain, rheumatism, syphilis, indigestion, and cholera. The primary or developing causes of these respective complaints are to be found in the elements constituting the atmosphere, the equilibrium and temperature of which are quite frequently disturbed. The hepatic or liver complaints, prevail during the hot season; the fevers and paroxysmal symptoms, together with encephalitis, indigestion, and rheumatism, during the rainy season; and the dysentery, and other abdominal disturbances, and their ultimate form, which is *cholera*, during the cold season! Remember, I have said that the primary or *developing* causes of these complaints are to be found in the elements constituting the atmosphere of India. I do not mean by this, that liver disease is confined entirely to the hot season, fevers to the rainy, and cholera to the cold, for clinical observations and statistical statements made by the presiding regimental surgeon at the hot stations—such as the Madras, Bellary, Trichinopoly, Nagpoor, and other

stations near the alluvial plains and marshy shores of the Bay of Bengal—prove that the hot stations are the healthiest generally. But I mean that the sudden changes in the temperature of the atmosphere, are uniformly followed with the development of new symptoms, or diseases—generally arranging themselves in the order and form of those various complaints already mentioned.

It will be seen by this, that there are three specific conditions into which the elements and substances of the enveloping atmosphere resolve themselves, and that each resolution is attended with corresponding changes in the human organization. And this leads to a plain solution of the causes of cholera, or to a knowledge of those influences which are intimately engaged in its development in individuals having local weaknesses and a constitutional predisposition. The cause of the epidemic cholera is bosomed in the constituents of the atmosphere. I will state the reasons.

It is not known to scientific men, but it is nevertheless true, that there are two sources of atmospherical electricity: one is the great mineral elaboratory in the earth on which we live; the other is the great, stupendous, material Universe. The former is the inferior and lowest source, the latter is the superior and highest source. The Mineral substances in the earth generate the grossest form of electricity, which ascends through the vegetable and animal organizations, that exist upon the earth, into the lower strata of the atmosphere. But the Material Universe—I mean all the innumerable systems of suns and planets that inhabit immensity—all *these together* generate the most perfect form of electricity, which descends through all things, and constitutes the upper strata of the atmosphere; for be it understood, that the enveloping atmosphere of our earth, as well as of all other earths, has successive stratifications corresponding to the coatings of an onion, or to the geological formations of our globe. The electricity of the earth is local, but the electricity of immensity is universal.

Chemical action in the earth is incessant, and, notwithstanding the perpetually progressive refinement and ascension of its electrical productions, there is a kind of *gross* electrical element locally evolved in various portions of the earth. This local or chemical electricity is seldom in a state of equilibrium. I must defer the particular explanation of the causes of this, to some future article, but will now state two reasons, as a basis upon which to rest the mind: first, the irregular deposition and dissimilar arrangement of Mineral particles or substances in the earth; second, the unequal exposure of the earth's surface to the sun. The frequent and sudden destruction of the electrical equilibrium of the atmosphere, is constantly throwing the human system, as well as all other systems, into three electrical conditions, viz: a negative state, a transition state, and a positive state.

Here I perceive it is necessary to remark, that *magnetism* is only a higher form of electricity. I depend for demonstrations but little upon what has been fragmentarily ascertained through chemical experiments. I refer to them never for the purpose of supporting any hypothetical theories, nor to establish favorite conclusions, (for I have *neither* of such to illustrate or defend,) but I refer the reader to them simply as lights, to guide his mind into the *truth* asserted. I would therefore say, that whatever light has been developed by the experiments of Galvani, or Volta, or Sir Humphrey Davy, or by Franklin, or by Zutter's, or Liebig's more recent discoveries in galvanic and voltaic electricity, independently illustrates the above assertion, that *Magnetism* is a higher and gentler form of the electric medium.

Although chemical action is constant in mineral combinations, electricity is not constantly given to the atmosphere, owing to attractive and retaining substances in the earth. In such cases, the gross portion of the electrical element in the atmosphere becomes refined, and the temperature is essentially changed. Now the hot season in India or in America, and in every portion of the eastern and western hemisphere, is entirely owing to a *posi-*

tive or magnetic state of the atmosphere; the rainy season to a transition or indefinite state; and the cold season to a negative or electrical state.

But the human organization is so admirably constituted that its resisting power is ever equal, if not superior, to the action of external elements and physical circumstances,—such as the air we breathe, the food we eat, the exercise we are compelled to take, and the situation in which we may be placed with reference to water and material creations. A prolonged existence of any one condition, however, will overcome the constitutional power of resistance, and result in a corresponding destruction of physical and organic equilibrium. Therefore in hot seasons, or where and when the atmosphere is positive, the inward source of heat in the human system is developed. The liver is called upon to excrete more carbon, the lungs to do with less oxygen, and the stomach to do much of that labor which other organs were designed to perform. Hence proceeds indigestion, dysentery, abdominal inflammations, hepatitis, and pulmonary prostration. Hence proceeds the paroxysmal fevers of India, the bilious, yellow, and typhoid fevers of the South, and the various fevers to which the system is subject or predisposed. Therefore, too, in rainy or indefinite seasons—when the system is approaching, or has arrived at, a transition state, when the nerves, and muscles, and vital forces are weak and languid,—there are developed the milder or chronic forms of disease, viz: general prostration, hæmorrhage, pulmonary diseases, rheumatism, deafness, paralysis, pains in the back and head, and all those numerous symptoms and diseases which are but modifications of one, and only one, disease, viz: a want of physical harmony, or a loss of equilibrium in the atomic motions and organic temperature of the body. And in cold seasons, especially in a certain kind of cold or electrical atmosphere,—when the developed heat of the system is driven back rapidly upon the vitals, and when the whole internal viscera become loaded and congested with heat, and blood, and undistributed matter,—then the inward action is exaggerated, the system is convulsed, the organs are collapsed, the membrane becomes inflamed, and then are developed the simple, compound, and fatal cholera. Cholera is a simple disease, but of this I will speak in the section on symptoms.

In reviewing the general causes of the Asiatic pestilence, we gain explanations concerning the phenomenon of the Potato rot; and also why the magnetic telegraph refuses, at times, to transmit impressions from one station to another, through the atmosphere. All that has been hypothetically advanced, by scientific agriculturists and chemists, is far from furnishing a solution of the problem of the sudden decay of the Potato-plant. Indeed, they have signally failed in their attempts to ascertain the hidden causes, which are, in fact, neither foreign nor difficult to comprehend. They are these:—the inferior portion of the electric fluid, which is in the lower stratum of the atmosphere, (especially when the negative state is existing,) permeates every thing upon the surface of the earth, and more particularly and thoroughly those localities where it is in a greater and stronger state of concentration. And the result of this permeation or saturation of the electric fluid, is a quicker and unnatural motion among the particles of the organized substance. This quicker motion generates heat, this fever, and this produces decomposition. Hence the Potato decays rapidly. In fact, the atmosphere has had the cholera, more or less, for thirty years, (and will continue to have it until there occurs a geological change in many portions of the earth,) and from the atmosphere the disease has been, and is, communicated epidemically to the predisposed potato-plant, and also to the human system.

It may be well here to remark, that Potatoes do not rot where exist substances qualified to absorb the abounding electricity,—nor where the equilibrium of the soil is not partially or wholly destroyed; nor is man afflicted with the disease when the gross element is dissipated or consumed by surrounding mediums and organizations, whose power of resistance is stronger in that par-

ticular than his; but where and when the equilibrium of the soil is lost, and no organizations exist to defend the human system, then the Potato, and also Man, has the Asiatic pestilence. And when occurs this local disturbance in the electrical equilibrium of the atmosphere, the magnetic telegraph will manifest one symptom in the sudden cessation of its work in transferring impressions: because the electrical medium is then too gross, and the condition of the atmosphere too negative, to convey impressions which are even in accordance with positive influence.

I desire to point the reader to a few external evidences of the choleraic condition of the atmosphere, which will be found to arrange themselves in the order of, and on a plane parallel with, those precursors of the epidemic in 1832.

1. The less than ordinary quantity of rain.
2. The frequent changes in the temperature of the atmosphere.
3. The peculiar coldness of the summers, and the unfrequency of lightning and thunder storms.
4. The tendency to influenza and colds.
5. The resolution of colds and bilious disturbances into dysentery.
6. The appearance of the cholera in Russia, and its gradual advancement westward.

I come now to a particular consideration of the more immediate causes of the disease. From what has been said, it will be seen that a gross form of the electrical fluid, locally generated, and concentrated in particular places, is the general cause of cholera in the atmosphere, in the potato, and in the human system. But confining our attention to the latter entirely, it becomes necessary to say that the oxygen, and nitrogen, which constitute the inhaling medium, contain electricity in disproportionate quantities. Oxygen contains more than any other gas; and this is drawn into the system through the lungs, and consequently a large quantity of the unhealthy element also. Thus the body, like other substances and organizations, becomes saturated with it: and this generates a quicker motion among its particles, this heat, and this cholera. It can not be denied that uncleanliness, and unwholesome nourishment, and predisposition on the part of the individual, occupy an important position in the list of developing causes; but they are as nothing compared to that cold, electrical, and negative state of the atmosphere I have described. The immediate and last cause of the fatality in cholera, is a complete paralysis of the pneumogastric nerves—a class of muscular nerves which influence and actuate the functional operations of the lungs and stomach.

3. ITS SYMPTOMS. The symptoms of Cholera, (which signifies *flow of bile*;) are very numerous and diverse. They are diverse, because the disease is simple, compound, and different in different individuals. And there are various forms of the disorder, viz:

SPONTANEOUS CHOLERA. This is a simple form of bilious colic, produced by no visible cause except indigestion and slight cold, in consequence of a change in the temperature of the body. It is attended with violent griping, copious vomiting, and cathartic discharges of bilious matter; this is followed by spasmodic actions in the muscles of the stomach, abdomen, and lower extremities; and soon ultimates in a general prostration, or death, or convalescence.

CHOLERA INFANTUM. This is attended with severe flatulency, bilious griping, and watery diarrhoea. Great heat, and thirst, and rapid and painful vomiting succeeds; the pulse is irregular and bounding. It terminates in drowsiness, convulsions, prostration, death—or health, in a period not exceeding one month.

SPASMODIC CHOLERA. This is ushered in with intense heat, internal convulsions, cramps in the lower extremities, which rapidly succeed each other, and advance with regular steps into the side, fingers, arms, shoulders, &c.,—and terminate in chilliness, coma, death—or health, in the brief period of six days.

ASIATIC CHOLERA. Called also, by different medical writers, *Malignant Cholera*, *Pestilential Cholera*, *Blue Cholera*, and *Epidemic Cholera*. This is the fully developed disease. It is sud-

den in its attack, and is attended with general depression. The patient appears unspeakably distressed. The countenance puts on a leaden, death-like appearance,—a crimsoned circle is visible around the eyes, which are sunken and inexpressive. The pulse is high, then feeble, then intermittant, fluttering, wirey, and then is lost to the examining finger. The skin is cold; giving the sensations of the coldness and moisture characteristic of the state of death. In the milder forms, vomiting and diarrhoea begin earlier than in attacks of the cholera in this form. These, however, come on in a few hours, and generally result in overpowering the organic functions in a few hours more, which, inducing a quiet state, carries the patient beyond the sphere of disease.

It is quite unnecessary to dwell upon the symptoms of Asiatic cholera. The principle idea to impress upon the reader is, that all the foregoing indications are embraced in the highest and last form of the complaint, together with almost every symptom that characterizes typhoid or ship fever, and fever and ague,—such as tremulousness or shivering, incontinence of urine, or copious discharges, and coldness. In truth, *cholera is only and simply the opposite of a violent fever*. Fever is the positive state, and cold or cholera is the negative state. The former is caused by a superabundance of Magnetism in the atmosphere; the latter by a superabundance of Electricity. Magnetism is hot; and Electricity is cold. The patient will feel cold to the touch, but is constantly complaining of the intensest heat, and positively rejects the administration of warm applications.

4. THE CURE. Unfortunately, medical science could do but little to prevent the spread of this disease. The treatment generally instituted was unsuccessful every where, and in almost all cases,—indeed, it was better calculated to produce than to cure the disease against which it was employed. Bleeding, blistering, leeching, calomelizing, and debilitating the system by various allopathic remedies and proceedings, did but little besides frightening the patient, and hastening the period of dissolution. It would seem, however, that the simplicity of the disease was sufficient to suggest simplicity of treatment, and such I am now delighted in being able to prescribe. From what has been said, it must appear evident to the reader that the complaint is not a mysterious or compound one, and that a simple treatment—one calculated to restore to the system its just equilibrium of atomic motion and temperature, is needed to cure the patient, and extirpate the general pestilence.

But before prescribing for the disease in man, I will say what is good to preserve the potato from decay. About the time the tops begin to be visible above the ground, put a pint of iron filings, or cinders, or scales, found around the Blacksmith's anvil, upon the place where the potato was planted, and is growing. This will absorb the superabundant electricity, and restore a balanced condition among the surrounding elements, which are engaged in decomposing the plant, and the decay will cease immediately.

As for the individual suffering with an attack of cholera, I am impressed to prescribe the following, which I now admonish every individual to immediately procure: Get two gallons of the best cider brandy; put it into a stone vessel; add to the brandy half an ounce each of carbonate of iron, gum of camphor, gum of kino, and African capsicum. Shake it once or twice during ten days, and place it where it can be easily obtained. Now take a walk into the fields, and find eight smooth, equal sized stones, not exceeding, in size, a six pound cannon ball. Now, if you have no wash tub sufficiently spacious for a man of your size to sit on a chair in, then I advise you to procure one immediately. Have the jug of brandy, the eight stones, and the tub, at all times on hand and available, and you can not only defy the severest form of Asiatic cholera, but you can dispense with the services of the physician. When the patient is attacked with any of the detailed symptoms, place him directly in the tub, divested of clothing, and put about him, secured around the bottom of the

vessel, two or three heavy blankets, (leaving an aperture to put the hand in,) then, having the stones made hot by placing them in the fire, put *four* in the tub, under the chair on which the patient is sitting, and pour on brandy from a pitcher or some convenient vessel. Let the liquid fall with sufficient moderation on the stones, to enable the fumigations to pervade the patient's body. Change the stones as they become cool, or incapable of converting the liquid into steam. This direction being constantly followed, the patient's suffering will soon cease. The griping, and convulsions, and indeed all the symptoms, will disappear in part or altogether. As soon as a perspiration is visible, give the patient a gill of white brandy, and place him in bed. Thereafter the most ordinary nursing will restore the sufferer to a state of physical health and harmony. I would again urge the necessity of procuring the above articles, and of keeping the system in a state of cleanliness, and the mind in a state of freedom and happiness.

Miscellaneous Department.

THE INNER LIFE.

BY S. H. LLOYD.

THE OUTWARD WORLD that round us lies
Is not the world in which we dwell,
The Inner World alone is real—
The world we neither buy nor sell.
I'm master of all outward things,
Within my soul I take my seat,
And Nature comes in perfumed robes
And lays her treasures at my feet.
All things I have within myself,
Suns set and suns within me rise,
I live within bright palace walls
Arched o'er by lovely jewell'd skies,
I come and go, a wandering bee
That roams each flowery scented field,
And treasures up the golden fruit
My daily thoughts and pastimes yield.

I look at things not as they seem,
In all I see the Father's face;
All Nature is a part of Him,
The bending sky is his embrace.
His breath embalms the dewy flowers,
He makes the sun his triumph car,
His voice I hear in every breeze,
His smile I see in every star.
He builds his altar every where,
On every heart his dewy distil,
His Heaven is with the pure in heart,
Its temple-gates, the human will.

I turn away from beaten paths
Where trade and politics deceive,
And love to roam each wood and glen,
And feel my breast with rapture heave;
The world wants not that which I have,
But still I love the Inner Life,
And nought can tempt my heart away
To mingle with its scenes of strife;
For deep within I have a vein
More rich than gold that veins the earth,
And deep within are loving thoughts
That give to joy and trust their birth;
That Inner World, O be it mine,
And mine to tread each sacred hall,
To enter in its silent courts
And know the perfect Soul of All.

HORTENSIA: OR, THE TRANSFIGURATIONS.

BY HEINRICH ZSCHOKKE.

[CONTINUED.]

"The strange things or beings which are placed around us, form the body. The body is only the shell of the heavenly body. The Heavenly body is called the soul. The soul is but the veil of the Eternal. Now is the earthly shell of the sick broken, therefore her light flows out, her soul meets in union with ALL, from which it was formerly separated by a healthy shell, and sees, hears and feels without it and within it. Then it is not the body that feels; the body is only the inanimate casement of the soul. Without it, eyes, ears and tongue are like stones. Now, if the earthly shell of the sick cannot become healthy by thy aid, she will be entirely broken and fall to pieces. She will no longer belong to mankind, since she possesses nothing by which she can communicate with them."

She stopped. I listened as if she brought revelations from another world. I understood nothing, and yet divined what she thought. The count and physician listened to her with equal astonishment. Both assured me afterward, that Hortensia had never spoken so clearly, connectedly, and supernaturally, as at this time; that her communications had been broken, and made often under great suffering; she frequently fell into the most frightful convulsions, or would lie for many hours in a torpid state; that she very rarely answered questions, but now the conversation appeared not at all to fatigue her.

I reminded her of her weakness, and inquired if talking so much did not exhaust her strength? She declared, "Not in the least! She is well. She will always be well, when thou art with her. In seven minutes she will awaken. She will enjoy a quiet night. But to-morrow afternoon, about three o'clock, her sleep will return. Then fail not, Emanuel. Five minutes before three the cramps will begin; then, blessing her, stretch thy hands toward her, with an earnest desire of healing her. Five minutes before three, and by the clock in thy chamber, not by thy watch, which is three minutes different from the clock. Set thy watch exactly by the clock, that the sick may not suffer by their difference."

She also mentioned several trifling circumstances; ordered what they should give her to drink on awakening; what for her supper; at what time she should go to bed, and gave other similar directions. She was then silent. The former death-like stillness reigned. Her face gradually became paler, as it usually was; the animation of her countenance disappeared. She now first appeared to wish to sleep, or actually to be asleep. She no longer held herself upright, but sank down carelessly, and nodded, as is usual with a person sleeping. She then began to extend her arms and stretch herself, yawned, rubbed her eyes, opened them, and was almost in the same minute awake and cheerful, as she had announced.

When she saw me, she appeared surprised—she looked around on the others. The women hastened to her, also the count and doctor.

"What do you want?" she asked me, in a hard tone.

"Gracious lady, I wait your commands."

"Who are you?"

"Faust, at your service."

"I am obliged to you for your good will, but desire I may be left alone!" said she, somewhat vexed; then bowing proudly toward me, she arose and turned her back on me.

I left the room with a singular mixture of feelings. How immeasurably different was the waking from the sleeping person! My gold and silver rays disappeared; also her confidential *thou*, which penetrated deep into my innermost feelings—even the name of Emanuel, with which she had enriched me, was no longer of value.

Musingly, I entered my chamber, like one who had been reading fairy tales, and became so absorbed in them that he holds the reality for enchantment. The arm-chair before my writing-table was wanting. I placed another, and wrote down the wonderful tale, as I had experienced it, and as much of Hortensia's conversation as I recollected, since I feared that I might not hereafter believe it myself, if I had it not written before me. I had promised to pardon all the harshness she might use toward me while awake—willingly did I forgive her. But she was so beautiful! I could not have borne it with indifference.

A SECOND TRANSFIGURATION.

The next day the count visited me in my room, to inform me of the quiet night Hortensia had enjoyed, and also that she was stronger and more animated than she had been for a long time. "At breakfast I told her," said he, "all that had passed yesterday. She shook her head and would not believe me, or otherwise she said she must have paroxysms of delirium, and began to weep. I quieted her. I told her that, without doubt, her perfect restoration to health was near, since in you, dear Faust, there certainly dwells some divine power, of which hitherto you have probably been unconscious. I begged her to receive you into her society during her waking hours, since I promised myself much from your presence; but could not move her to consent. She asserted that your sight was insupportable to her, and that only by degrees could she perhaps accustom herself to your appearance. What can we do? She cannot be forced to anything, without placing her life in danger."

Thus he spoke, and sought in every way to excuse Hortensia to me. He showed me, as if in contrast to Hortensia's offensive antipathy, self-will and pride, the most moving confidence; spoke of his family circumstances, of his possessions, law-suits and other disagreeable circumstances; desired my counsel, and promised to lay all his papers before me, in order that my opinion of his affairs might be more precise. He did so, that same day. Initiated in all, even his most secret concerns, I became every day more intimate with him; his friendship appeared to increase in proportion as the antipathy which his daughter had taken to me augmented. At length I conducted all his correspondence—had also the management of his income, and the government of his household—so that, in short, I became everything to him. Convinced of my honesty and good-will, he depended on me with unlimited confidence, and only seemed discontented when he perceived, that with the exception of mere necessities, I desired nothing for myself, and constantly refused all his rich presents. Dr. Walter and all the domestics, as well male and female, soon remarked what extraordinary influence I had, as suddenly as unexpectedly, attained. They surrounded me with attentions and flattery. This unmerited and general good-will made me very happy, though I would willingly have exchanged it all for mere friendship from the inimical countess. She, however, remained unpropitiated. Her antipathy appeared almost to degenerate into hate. She cautioned her father against me, as against a cunning adventurer and imposter. With her women she called me only the vagabond, who had nestled himself into her father's confidence. The old count, at last, scarce dared to mention me in her presence. But I will not anticipate the history and course of events.

My watch was regulated. It was really three minutes different from the clock. Five minutes before three in the afternoon, neither sooner nor later, I entered, unannounced, Hortensia's room. The witnesses of the day before, were present. She sat on the sofa, in a thoughtful position, but with her own peculiar grace, pale and suffering. As she perceived me, she threw a proud contemptuous look on me, rose hastily, and cried, "Who gave you permission—without being announced—"

A violent shriek and fearful convulsions stopped her voice. She sank into the arms of her women. The chair which she had desired the day before, was brought to her. Scarcely was she

seated in it, than she began in the most frightful manner, and with incredible velocity, to strike herself, both the body and head, with her clenched fist. I could scarcely support the horrible spectacle. Tremblingly, I took the position which she had prescribed the day before, and directed the finger ends of both my hands toward her. But she, with eyes convulsively distorted and fixed, seized them, and thrust the fingers with violence many times against her person. She soon became more tranquil, closed her eyes, and after she had given some deep sighs, appeared to sleep. Her countenance betrayed pain. She fretted softly for some time. But soon the pain appeared to subside. She now sighed twice, but gently. Her countenance gradually became clearer, and soon again resumed the expression of internal blessedness, while the paleness of her face was overspread by a soft color.

After some minutes, she said, "Thou, true friend! without thee what would become of me?" She spoke these words with a solemn tenderness, with which angels alone might greet each other. Her tones vibrated on all my nerves.

"Are you well, gracious lady?" said I, almost in a whisper—since I yet feared she might show me the door.

"Very, oh! very, Emanuel!" answered she, "as well as yesterday, and even more so. It seems thy will is more decided, and thy power to assist her increased. She breathes—she swims in the shining circle which surrounds thee: her being, penetrated by thine, is in thee dissolved. Could she be ever so!"

To us, prosaic listeners, this manner of speaking was very unintelligible, though to me in no way displeasing. I regretted only that Hortensia thought not of me, but of an Emanuel, and probably deceived herself. Yet I received some comfort, when I afterward learned from the count, that to his knowledge none of his relations or acquaintances bore the name of Emanuel.

Her father asked her some questions, but she did not hear them—as she began in the midst of one of them to speak to me. He approached nearer to her. When he stood by me, she became more attentive.

"How, dear father, art thou here?" said she. She now answered his questions. I asked her why she had not observed him sooner.

She replied, "He stood in the dark—only near thee is it light. Thou also shinest, father, but weaker than Emanuel, and only by reflection from him."

I then said to her that there were yet more persons in the room; she made a long pause, then named them all, even the places where they were. Her eyes were constantly closed, yet she could denote what passed behind her. Yes, she even remarked the number of persons who were passing in a gondola in the canal before the house, and it was correct.

"But how is it possible that you can know this, since you do not see them?" said I.

"Did she not declare to you yesterday that she was sick? That it is not the body which discerns the outer world, but the soul. Flesh, blood, and the frame of bones, is only the shell which surrounds the noble kernel. The shell is now torn, and its vital power would repair the defects, but cannot without assistance. Therefore the spirit calls for thee. The soul, flowing out and searching in the universe, finds thee, and fulfils its duty with thy power. When her earthly waking comes, she sees, she hears, and feels more quickly and acutely. but only that which is external and near—that which approaches her. Now however, she meets things whether she will or not; she touches not, but penetrates; she guesses not, but knows. In dreams thou goest to the objects, not they to thee; and thou knowest them, and wherefore they so act. Even now, it is to her like a dream; nevertheless, she knows well that she is awake, but her body wakes not; the outward senses do not assist her."

She next spoke much of her sickness, of her sleep-waking, of a long fainting fit, in which she once laid—what had passed within her, and what she had thought while those around wept

her as dead. The count heard her with astonishment, since, besides many circumstances of which he was ignorant, she touched upon others which had occurred during her ten hours' stupor, of which no one but himself could have known; for example, how he had in despair left her, gone into his chamber, fallen on his knees, and prayed in hopeless agony. He had never mentioned this, and no one could have seen him, since not only at the time had he fastened his door, but it was also night, and his chamber without a light. Now that Hortensia spoke of it, he did not deny it. It was incomprehensible how she could have known it in her fainting fit, and yet more so, that she should recollect it at this time, as the incident had occurred in her early childhood. She could scarcely have been more than eight years old at the time.

It was also remarkable that she always spoke of herself in the third person, as of a stranger, when she related her own history, or spoke of herself, as she stood in the civil and social relations. Once she said explicitly, "I am no countess, but she is a countess!" Another time, "I am not the daughter of Count Hormegg, but she is."

As her whole exterior appeared to float in a transfiguration, more quiet, more exalted, more beautiful than usual, so was her voice a language in conformity to it. It was, though as soft and clear, yet more solemn than in common life: every expression was chosen, and sometimes even poetical. There was frequently a singular obscurity in her words—often an apparent total want of connection, occasioned partly because she spoke of things, or observed them in a point of view, foreign to us. She, however, spoke willingly, and with pleasure, particularly when questioned by me. Sometimes she was in a long and quiet reflection, during which one might read in her features, the expression, sometimes of a discontented, sometimes a contented research, astonishment, admiration, or delight. She interrupted this deep silence, from time to time, with single exclamations, when she lisped, "Holy God!"

Once she began of herself: "Now is the world changed. It is one great One, and that eternal one is a spiritual one. There is no difference between body and spirit, since all is spirit, and all can become body, when they associate together, so that they may feel as a single one. The all, (or the component parts,) is as if formed from the purest ether; the all, acting and moving; transforming itself; since all will unite; and the one counterbalances the other. It is an eternal fermentation of life, an eternal vibration between too much and too little." Seest thou how clouds move in the clearest heaven? They float and swell, till the mass is filled; then, attracted by the earth, they penetrate it in the form of fire or rain. Seest thou the flower? A spark of life has fallen in the midst of a throng of other powers; it unites itself with all that may be of service to it, forms them, and the germ becomes a plant, until the inferior powers overgrow and dislodge the original power. And as the spark is expelled, they fall asunder, since nothing any longer binds them together. She is the formation and decay of man."

She said yet much more, wholly unintelligible to me. Her transfiguration ended like the first. She again announced the period of her earthly waking, likewise the occurrence of a similar state the next day. She dismissed me with the same dark looks as on the first day, as soon as she opened her eyes.

SYMPATHY AND ANTIPATHY.

Thus it continued, always in the same way, for some months. I may not and can not write down all her memorable annunciations. Her extraordinary indispotion experienced only insignificant changes, from which I could neither affirm that they denoted improvement or the contrary. For, if she suffered less from cramps and convulsions—and while awake there was not the slightest trace of uncomfortable feeling, except extreme irritability—her unnatural sleep and transfiguration returned

more frequently, so that I was often called two or three times in a day.

I became thus completely the slave of the house. I dared not absent myself even for a few hours. Any neglect might cause serious danger. How willingly did I bear the yoke of slavery! I never faltered. My soul trembled with joy, when the moment allotted to the beautiful miracle came. Each day adorned her with higher charms. Had I but for one hour seen and heard her, I had sufficient remembrance to banquet on for a long time in my solitude. Oh! the intoxication of first love.

Yes, I deny it not—it was love; but I may truly say, not earthly but celestial love. My whole being was in a new manner bound to this Delphic priestess, by an awe in which even the hope died of ever being worthy of her most insignificant looks. Could the countess have endured me without disgust, even as the most unimportant of her attendants, I should have thought that Heaven could have offered no higher happiness. But, as in her transfigured state, her kindness toward me seemed to increase, even so did her aversion, as soon as, when waking, she saw me. This dislike grew at last into the bitterest abhorrence. She declared this on every occasion, and always in the most irritating manner. She daily entreated her father, and always more harshly, to send me from the house; she conjured him with tears; she affirmed that I could contribute nothing to her recovery; and were it so, all the good I could effect during her unconscious state, was again destroyed by the vexation my presence caused her. She despised me as a common vagabond, as a man of low origin, who should not be allowed to breathe the same air with her—to say nothing of so intimate connection with her, or the enjoyment of such great confidence from Count Hornegg.

It is well known that women, particularly the handsome, indulged, and self-willed, have humors, and consider it not unbecoming, if they sometimes or always are a little inconsistent with themselves. But never in any mortal could more contradictions be found, than in the beautiful Hortensia. What she, waking, thought, said or did, she contradicted in the moments of her trance. She entreated the count not to regard what she might advance against me. She asserted, that an increase of her illness would be the infallible consequence of my leaving the house, and would end in her death. She entreated me not to regard her humors, but generously to pardon her foolish behavior, and to live under the conviction, that she would certainly improve in her conduct toward me as her disease abated.

I was, in fact, as much astonished as the others at Hortensia's extraordinary inclination to me during her transfigured state. She seemed, as it were, only through me, and in me, to live. She guessed, indeed, she knew my thoughts—especially when they had any relation to her. It was unnecessary to express my little instructions; she executed them. However incredible it may be, it is not the less true, that she, with her hands, followed all the movements of mine in every direction. She declared that it was scarcely any longer necessary to stretch out my hands toward her, as at the commencement; my presence, my breath, my mere will sufficed to her well-being. She refused, with scorn, to taste any wine or water, that I had not, as she said, consecrated by laying my hands on, and made healthful by the light streaming from the ends of my fingers. She went so far as to declare my slightest wishes to be her irresistible commands.

"She has no longer any free will," said she one day. "So soon as she knows thy will, Emanuel, she is constrained so to will. Thy thoughts govern her with a supernatural power. And precisely in this obedience, she feels her good, her blessedness. She cannot act contrary. So soon as she ascertains thy thoughts, they become her thoughts and laws."

[TO BE CONTINUED.]

EVERY SEASON HAS ITS APPROPRIATE WORSHIP.

THE PAST, PRESENT AND FUTURE.

WRITTEN FOR THE UNIVERCELUM,

BY J. S. FRELIGH.

THE PAST regret not—nor deplore
Time's never-ceasing flight;
Though journeying in darkness on,
Or in one broad path of light,—
Though bright the links of memory's chain,
Or stain'd and dark—regret is vain.

The Present is our heritage—
The Past can ne'er be ours,
And the Future is deceptive, though
Enwreathed with hope's bright flowers.
The Present is a rich estate,
All may enjoy and cultivate.

The Future, veiled from human sight,
Yet bright or dark appears,
To our imaginations oft,
Painted by hopes or fears.
The Past, should teach us to employ
The Present well, for Future joy.

ST. LOUIS, SEPT. 12, 1848.

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