

THE UNIVERCŒLUM

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 NEW PHILOSOPHY: MR. DAVIS'S POSITION.

WRITTEN FOR THE UNIVERCŒLUM,
BY WILLIAM FISHBROUGH.

WITHIN the last two years, a mental and spiritual phenomenon has appeared, as surprising in its character as it is important in its bearings upon the interests and happiness of mankind. It consists of a general and intelligible unfolding of the whole system and *modus operandi* of the Universe, both in its material and spiritual departments, with an exposition of the general laws and principles which govern all things. In unity of conception; in comprehensiveness in its range of ideas; in the harmony and connection of its deductions; and in the completeness and universality of the system which it presents, thousands do not hesitate to acknowledge that the book in which these disclosures are embodied, transcends all previous productions of individual minds; and what has justly excited great astonishment, is that the entire work is the production of an uneducated youth, without the assistance of books or of any other external source of information!

The work, however, in which these disclosures are presented, makes no supercilious and arbitrary claims upon human credence, but professes to be simply an appeal to the reason. For a verification of assertions beyond the possibility of sensuous demonstration, it bids the reader to consult *analogy*;—at the same time philosophically explaining the *means of knowledge* which the author possesses, respecting the subjects to which his assertions relate. It aims not to crush and enslave the reason by the authority of a tyrannical dogmatism, but to free and enlighten the mind, and enable men to see the truth for themselves. It would *show* rather than *tell* men what is truth, and in adopting the motto, "Any theory, hypothesis, philosophy, sect, creed, or institution, that fears investigation, openly manifests its own error," it impliedly challenges the most impartial and thorough scrutiny of its claims and its philosophy, and demands to be judged upon its own *intrinsic merits*. Such being the case, those who *really understand* the work, will not rest slavishly upon the idea of its *infallibility*, however much they may admire its profound and lofty teachings; for this would be in direct violence of the spirit which the book inculcates on almost every page.

I am not aware that many have received the teachings of this book, or any of the more recent teachings of its author, upon mere *ipse dixit* authority. The public opinion, however, is deeply vitiated with the sectarian idea that all disclosures given through an interior process, and to which the term "*revelation*" can be applied, must necessarily be *infallible*; and it cannot therefore appear strange that some impulsive minds not entirely free from the influence of this prevailing idea, and having little philosophy of thier own, have shown a disposition to receive almost anything which Mr. Davis, the author of the book in question, might say, without even inquiring for any rational basis upon which his assertions might rest. We have even heard of clerical resolves made upon the strength of a few isolated

lectures delivered by Mr. Davis,—to lay aside the Bible, and use Mr. Davis' book, when it should have been published in its stead! Such minds often possess great brilliancy, and act with great vivacity; but like the pendulum they are capable of oscillations between extremes, and of acting in many inconsistent ways according to the direction of external impulses which they are constantly liable to receive; and it is not strange if such, after expressing themselves enthusiastically of Mr. Davis' inspiration, should become quite as enthusiastic in an *opposite direction*. It seems quite certain, however, that such persons must undergo a very thorough change before they can become stable disciples of a philosophy based upon universal principles, contemplating universal ends, and consequently requiring minds as regular and harmonious in their operations as the laws of the Universe, to fully comprehend and appreciate it. However, I repeat that among the avowed adherents of the general philosophy of Mr. Davis, the number of minds who have not a tolerable knowledge of its foundation and reasons is, so far as I have had opportunity to judge, comparatively small—though I am happy to say that there many in whom a profound reverence for the teachings of the book, and great respect for its author, are based upon the *understanding*.

At this stage of the progress of the new philosophy, however, a few remarks upon the lessons of the past, involving practical suggestions relative to the future, may not be out of place, or entirely useless. There appear to be naturally three distinct stages or periods in the progress of every great social movement founded on true principles. The first is a period of mere Love, or impulse toward the end in view, which in general is not very distinctly defined, and as to its details, differently viewed by different minds. In this stage, the movements of individuals are more or less angular, eccentric, and often inconsistent and conflicting. All this is owing to the lack of the *Wisdom* principle, which has not yet been sufficiently developed by experience, to govern the Love. This period commonly closes with more or less disappointment of original and general expectation. Next comes a period of deliberation, of calculation—of true and unexaggerated estimates of means, resources, individual capacities, and mutual adaptations. Every circumstance, dependancy and individual qualifications, is now set down, so nearly as possible, for precisely what it is worth, and no more; and provisions are made to prevent all infringement among the individual parts of the machinery employed, upon the spheres or prerogatives of each other. This period, therefore, may be summarily designated as a period of *Justice*. Next comes a period of more definite organization, when resources are increased, and the whole machinery of the movement is rendered self-sustaining, reproductive, and progressive. This may be termed a period of *Completeness*, or of *Power*.

What has already passed in the history of the new philosophy, mostly represents the first period—the period of mere Love, or *Impulse*, in the movement connected with it. The astounding circumstances of the new disclosures, together with the unspeakably interesting character of the latter intrinsically considered, produced an intense excitement in many minds, when the disclosures were given to the world. The light bursting suddenly upon them, in some instances almost dazzled them,

Although they were generally persons who required a *reason* before they believed, yet the unprecedented phenomena connected with the disclosure of those things which they found upon analysis to comport with reason, temporarily confounded them, and engendered in their minds confused and indefinite imaginings concerning the hidden laws and forces of Nature, by which such phenomena are governed. There were many, therefore, who looked upon the *medium* through which these revelations were given to the world, with a kind of *bewilderment*; and being unable to conceive of any definite limits to his powers and sphere of action, and knowing nothing of the *laws* which govern the peculiar spiritual condition termed "*clairvoyance*," they have, in a few instances, expected things of Mr. Davis, totally inconsistent with his appropriate sphere of action, as also entirely beyond the range of natural possibilities. Many have also expected for his philosophy a rapidity of progress in the world, totally inconsistent with the laws of mental association, by which ideas are digested and assimilated with men's rational nature; and they have also anticipated spiritual perfections and social movements on the part of converts, which the law of slow and gradual progress render as yet impossible.

These things, with others, have been incident to the period of *Impulse*, or *Love*, as connected with our movements. This period is now so far past as to enable us to perceive the dawn of the second period in the order of development, which is the period of *Justice*. And to secure justice to individuals, harmony and mutual adaptation in personal efforts, and consistency in the employment of outer means; and to regulate whatever aberrations may have occurred in the past, and prevent their recurrence in the future, it seems proper that the following among other questions should be instituted, and answered decisively and definitely, once for all.

1. What relation has Mr. Davis sustained to the new light, and the movement connected with it?

2. What has been, is, and will be Mr. Davis' peculiar sphere of action?

3. To what extent may his teachings, in his appropriate sphere, be relied upon? The discussion of these questions in their proper order, will incidentally unfold principles highly important for general consideration.

1. In speaking of Mr. Davis, or of any other individual, as personally concerned in the developments and movements which now engage our attention, we feel that it would be as improper to indulge in mere personal eulogy, as it would be unjust to underrate individual merit. We are now to speak in behalf of *principles* rather than of *persons*; and as a consideration belonging to the period of *Justice*, it should be borne in mind by all who are friendly to the new philosophy, that Mr. Davis, in giving his book, has, under the guidance of the interior world, been the essential *instrument* in the display of light and truth, such as mankind have never before seen, at least in so practical and systematic a form. It is through his instrumentality, therefore, that our thoughts have received new and higher directions, and that corresponding outer movements have already, to a limited extent, been prompted. Whatever be our present or future achievements, therefore, it is not just that we should forget the ostensible *main-spring* which has set our whole machinery in motion; and this I believe we shall not *generally* do, whatever may be the course of *individuals*.

But while these things are duly borne in mind, it should also be considered that Mr. Davis having so successfully opened this new field of thought, does not therefore claim a monopoly in the privilege of exploring it, and gathering its fruits. His grand object, and the object of the higher intelligences which speak through him, is *human development*; and the author of "*Nature's Divine Revelations*" considers himself most highly honored when men strive for that mental and spiritual unfolding which will bring them into communion with the higher spheres or world's, and thus enable them to know for

themselves of the truths of which he speaks. He has gone before us—"entered within the veil"—and shown us the way, and it is our happy privilege to follow in his footsteps, so far as our state of development will permit. The process of spiritual training necessary to these exalted attainments, will become more and more manifest, as the interior philosophy becomes more thoroughly understood; and all really *good* and *true* minds may attain to a greater or less degree of the interior light. "The world," says Mr. Davis, "will hail with delight the ushering in of that era when the interiors of men will be opened, and the spiritual communion will be established, such as is now being enjoyed by the inhabitants of Mars, Jupiter, and Saturn, because of their superior refinement." (*Nature's Divine Rev.* p. 675.) And we can not here refrain from remarking as an interesting feature in the signs of the times, that within the past two or three years, numerous minds, in different parts of this country and Europe—more especially in Germany—have simultaneously, and without the least previous intercommunication with each other, grown up to an interior knowledge of many isolated spiritual truths and principles which are unfolded in so consecutive and unitary a form in Mr. Davis' book. Of these independent developments, and their general and astonishing coincidences, little has yet been publicly said; but they afford a subject upon which a deeply interesting and instructive chapter might be written.

2. What has been, is, and will be, Mr. Davis' appropriate sphere of action? In order to answer this question intelligibly and decisively, we must proceed with a few preliminaries. All things throughout the Universe, with their forces, movements and developments, are reciprocally related to, and connected with each other; and thus a grand unitary system is formed, of which the Deity is the Life and Mover. As the Whole forms a harmonious Oneness, so each *subordinate* development which it includes, down even to the most minute, is intimately connected with the development immediately below, and that immediately above it. As Matter is always necessarily associated with Motion as its life, so is the spiritual, (which is the highest motion,) always associated with the physical; and so are also the higher spheres or worlds of human existence, necessarily connected with, and therefore dependent upon, the lower, and *vice versa*. The law of progression applicable to all things, therefore, forms one unbroken chain extending from the lowest grossness in the material, to the highest refinement in the spiritual Universe. All materials, whether they are developed in the form of worlds, or human beings, or minds, or spirits, or angels, ascend gradually, and by regular *cycles*, though each successive link in the endless chain of progress; and as each link is necessarily connected with, and dependent upon the one immediately below, and the one immediately above it, (as also upon all others, however remote,) so there is an immediate mutual connection and dependence between the present and the second sphere, of human existence, or the spiritual world. That sphere is connected with the next above it, and that with the next above it, until finally all are connected with the Deity, the Parent, Pervader and Mover of ALL. The Deity desires the progress and perfection of all his creatures, so that they may approach his own Excellence; and therefore from Him descends wisdom to the sphere next below Him, and from that sphere thus enlightened, descends wisdom to the sphere next below it, and finally from the second sphere of human existence, enlightened from all above it, descends wisdom to the *first* or present sphere, thus preparing it to contribute proper materials for the formation of its own celestial groups and societies.

As all development, from the lowest to the highest, goes by *cycles*, which are the *links* in the endless chain of progress, so the human race has passed through several cycles of spiritual development, each requiring peculiar dispensations, or degrees of light, from the spiritual world, according to existing wants and capacities of reception. And at each period appropriated to

the instruction of the world or any of its tribes, spirits out of the body have been made the instruments of impressing particular and suitable spirits in the body, and through them the general mass for whom the instruction was intended. The instruction thus communicated will always correspond to general capacities to receive, and to existing national and social wants—all of which necessarily correspond to the specific degree of general mental and social progress. Thus in the barbarian ages, spiritual influx was quite imperfect, and the knowledge thus received was immediately incorporated with the fancies and superstitions of the undeveloped mind. In a subsequent age the ideas of the spirituality, paternity, and impartiality of God, and the universal brotherhood of man, were developed through Jesus and his apostles. These ideas are true and good so far as they go, but they appeal mostly to the affections of man, leaving the judgment comparatively uninformed respecting general subjects necessarily involving the true social interests and the spiritual exaltation of the race: and there is nothing, either in reason or in any former revelation, to forbid the idea that revelations from higher spheres will forever continue, from age to age, to be given to the world, corresponding to the exigencies of social circumstances, and the progressive wants of mankind.

The present age is an age of aspiration. Mankind are becoming dissatisfied with the old, and pressing forward to something new. A general change in the existing order of things is beginning to be demanded by many enlightened and philanthropic minds. Old superstitions are vanishing as the mists of the morning, and the so long consolidated forms in which they have been embodied, in governments, laws, creeds, and theologies, are fast falling into decay. Men now generally require a reason before they believe; and thus a restless spirit of inquiry has been engendered which puts all the realms of Nature and Science to the torture, continually forcing them to unbosom truths which from the foundation of the world have been concealed in their secret depths. Materials have thus been accumulating for the development, either of a most benign and magnificent social, humanitarian, and theological system, or a most uncouth and stupendous monstrosity; and by the enlightened and unprejudiced mind, we think it will be conceded that if there ever was a time when mankind really needed direction from a higher sphere of being, it is now. We believe, therefore, consistently with all reason and philosophy, that the second sphere of human existence, by virtue of its connection and sympathy with this sphere as shown above, is now engaged in sending down the needed wisdom, using as its subject spirits hundreds of persons still in the body, among whom A. J. Davis, solely in consequence of his peculiarly well adapted mental and physical organization, stands conspicuous.

If these conclusions are admitted, it will be easy to perceive what constitutes Mr. Davis's appropriate sphere of action. It is simply to furnish to the world generally that general instruction and advice which may supply the wants incident to the present peculiar stage of general progress,—attending to the affairs of individuals only so far as general principles may be applied to them. It is for this purpose that he was trained—educated as it were—by general influences from the spirit world with which his spirit is in close sympathy; and it is for this purpose that he at times receives direct communications from individual minds out of the body. Any thing beyond this, therefore, is not his sphere; and if through his characteristic kindness, and his desire to do good to all with whom he comes in contact, he should ever yield to the importunities of individuals and give them personal advice relative to outer affairs, such advice may prove to correct, but it may also with equal likelihood prove erroneous; and this should be distinctly understood.

For the sake of more definiteness I would, then, state in detail, that his peculiar sphere of teaching is confined to science, philosophy, theology, medicine, to spiritual and social subjects in general, and to such other subjects as may involve only the

general interests of mankind; and in relation to all such subjects he will most surely perform the Mission which Heaven has allotted to him. Of this we have a sufficient guaranty in what he has done, and what he is now doing.

3. To what extent may he be relied upon as a teacher in his appropriate sphere? This question may, and will finally be, decided by the intrinsic nature of his productions. Nevertheless, a few reflections upon general principles may serve to clear up the indefiniteness existing in the minds of some persons relative to this question.

It is to be observed that all the productions of Mr. Davis considered as a teacher, are only the productions of mind governed by mental laws. The productions, therefore, can only correspond to the quality and development of his mind, in whatever peculiar state in respect to outer things it may be placed by the intervention of foreign agencies. We have shown in the foregoing remarks, that all stages of progress, from the lowest to the highest, present regular gradations which are as inseparably connected as the links in a chain. Consequently there are all degrees of mental progress, commencing in the child and ascending to manhood, maturity, spirit, angel, and finally ending in the Deity. Now it may be said that the child is infallible within a certain sphere. It knows to an absolute certainty when it feels a pain. But those subjects which are more than equal to its powers of mind to grasp, it can neither comprehend for its self, nor repeat with certain correctness any explanation concerning them which he may receive from others. So with the adult in respect to his peculiar sphere of thought,—and so even with the angel. While it appears, then, that all are infallible within a sphere limited by their peculiar state of mental unfolding, it is equally obvious that infallibility in the absolute and highest sense, belongs to the Deity alone.

But while all beings subordinate to the Deity may have an infallible knowledge of some things, that infallibility is of practical avail only to themselves. Mr. Davis, for instance, may have infallibly known the truth of all which he has asserted, or intended to assert, in his book; but we do not infallibly know that he possessed this infallibility, even should he claim it, which by the way he does not. Moreover the imperfection of artificial language entirely precludes the idea of the infallibility of a communication received through such language, from whatever source it may come, as it establishes the possibility of erroneous constructions. These remarks are equally applicable to all revelations that ever have been given to the world.

The value of Mr. Davis's teachings, therefore, does not consist in any established claims to infallibility, but in their intrinsic wisdom, and their tendency to elevate the thoughts and conceptions of the reader to a higher plane. And as each person is infallible for himself within his peculiar sphere of absolute mental comprehension, so truths may be learned by the perusal of Mr. Davis's works which the reader will for himself infallibly know to be truths, because they will appeal to all his intuitions and reasoning powers.

But it may be said that Mr. Davis has asserted some things which the intuitions and reasoning powers of the mind, in its ordinary state, cannot test. There are few things of this nature in his work, and even these have strong analogies in their favor. Yet there is an element of faith upon these points which consists in the testimony of Mr. Davis; and the reliability of this must be judged by the moral state and mental qualifications of the testifier.

Of his moral and mental state his book itself presents ample evidence. It is pervaded by a spirit of profound reverence for truth, an ardent and expansive philanthropy, and a lofty aspiration towards the beautiful, the perfect, the spiritual. That Mr. Davis's private character corresponds in all respects to the moral spirit and tone of his book, we need not say, as this will not for a moment be called in question by any one free from sectarian prejudice or private animosity. His intellectual or spirit-

ual capacities being adequate to detect the existence of an eighth planet, before even a suspicion of its existence had been whispered in this country, proves, together with other mental achievements equally remarkable, and which have been verified, that his mind is qualified to soar immeasurably above the realms of sense, and is in *all probability* capable of describing the origin and structure of the Universe, the physical condition and inhabitants of the planets, the conditions and relations of the spirit worlds, &c. We consider his assertions upon all such points, therefore, as possessing a high degree of reliability, especially as they are *invariably* supported by *analogy*. But however these portions of his work may be regarded, there can be no question as to the reliability and utility of those portions which are absolutely established by reason and intuition.

It has been said that his book contains "errors and contradictions." As these, however, have not yet been distinctly *pointed out*, we know not where they are to be found, and we must wait to be enlightened upon that subject before we can speak farther upon it. We are aware that there are apparent *verbal* contradictions, and such there may be found in almost *any* book; but if there were any serious contradictions in *principles*, or even in *facts*, we think we should have discovered them ere this. We may resume this portion of our subject hereafter, and enter into an examination of what have been *supposed* to be contradictions; but want of time and space admonishes us to forbear entering into the merits of this question at present.

In conclusion we may be permitted to remark, that as the disclosures from higher spheres now being given to the world through natural and psychological laws, are addressed *exclusively* to the *rational nature of man*, everything which has the least appearance of superstition or fanaticism, or deification, should be most scrupulously avoided, and no theories or teachings should for one moment be countenanced, if the *reason* rebels against them. Every tendency to assume the form of an *isolated sect*, should be checked in its incipency; and the spirit cherished by all recipients of the new philosophy, should be free, self-sacrificing, and expansive as the Universe. The brotherhood should be united according to the natural affinities of individual spheres, and thus mutually support, instruct and sympathise with each other; and as one body with many organs all differing from each other, they should labor in harmony for the accomplishment of the great end in view. If unfortunately there should be *private* animosities arising between individuals, they should never find expression through a *public* channel, but should be immediately settled by the laws of mental and personal association which have been so lucidly unfolded. United on these principles, and inspired by the prospects before us, let every one strive to unfold his spirit, and contribute his share of materials, of *whatever kind they may be*, towards the erection of the great temple whose timbers are to be joined *without the noise of the hammer*.

LOVE.

BY THEODORE A. GOULD.

Love! what is Love? in what doth it consist,
Its attributes how strange—how undefined;
Like sunbeams streaming through the morning mist,
It bursts upon the enraptured sense
And wakes the slumbering mind.

It hath a charm which sweetly lulls to rest,
The fitful storms of life's tempestuous sea;
'Tis strongest felt in youth's confiding breast,
When heart hath happily met with heart
As warm—as pure—as free.

Love, when returned, doth own a magic power,
We bless the thralldom, while we feel the smart:—
But sharper pangs came not in death's dark hour,
Than those which unrequited love
Strike through the withering heart.

The Physician.

SMALL POX; ITS CAUSES AND CURE.

WRITTEN FOR THE UNIVERCÆLUM,
BY A. J. DAVIS.

THE PECULIARITIES and pathological eccentricities, manifested in the communication and local development of infectious or contaminating diseases, demand a few particular considerations. Contagious or epidemic disorders are distinguished from every other physical affliction by this peculiarity: they will appear and prevail with fatal violence in particular streets, and on sides of streets, in villages and cities; also in particular locations, and sometimes on but one shore of a river, among the inhabitants of the country, while neighboring buildings, streets, and locations, are comparatively healthy and undisturbed. And they are astonishingly eccentric in their lines of march from one city or entrenchment to another;—often taking the most serpentine and inconsistent direction—inconsistent because seemingly unattended with adequate causes. Therefore, to the superficially scientific investigator, these constantly occurring phenomena are inexplicable; but, to the internally discriminating and analytical inquirer, their causes are simple and easily comprehended.

It can not be demonstrated untrue that all types and modifications of disease, are, to a greater or less extent, contagious. But there is a certain class of complaints especially designated as epidemic, of which the following are conspicuous: viz, Small Pox, Chicken Pox, Typhus Fever, Scarlet Fever, Yellow Fever, Hooping Cough, Purulent Ophthalmia, Malignant Sores, Syphilitic diseases, Erysipelas, Itch, Scald Head, Hydrophobia, Measles, Dysentery, Plague, and Asiatic Cholera. The Cholera is remarkably eccentric in its marching from street to street, from room to room, from hemisphere to hemisphere, while the former diseases are governed by laws more obvious, in their local occurrences and manifestations.

These apparently unaccountable phenomena have given rise to many chimerical and superstitious opinions and speculations, in which physicians and patients have almost equally participated. And it may be well to remark that superstition and intimidation are invariably the results of ignorance concerning new and startling manifestations; and that calmness and confidence are ever the results of an acquaintance with those eternal principles, and that endless concatenation of causes, which govern and develop all that has occurred, is occurring, or will occur, in any department of human affairs, or of Nature. But I will proceed with my explanations.

Besides a local generation and concentration of gross and negative electricity, there are the three following localizing, predisposing, and producing causes of eccentrical epidemics, viz: 1st, The miasmatical character of the location, and the conspiring effluvia of its environs; 2d, The position of the location with reference to peculiar longitudinal magnetic currents of the earth; 3d, The situation of the street, or city, or other location, as determining the degree of light received from the sun. When the cholera, therefore, afflicts the inhabitants of a certain district, or extends itself along one side of a river, or street, (as was frequently the case when it came from Asia into Europe,—into England, into Paris, and into America,) and scarcely in the least degree disturbs the inhabitants contiguous, or on the opposite side, we have but to refer to one or all of the above causes for an explanation. If it so be that the street, or river, runs north and south, then that side which possesses the greater number of predisposed individuals, and a preponderation of substances attractive to the animal effluvia, and to the electrical element, will constitute the path in which the contagion

will march with destructive power. Or if the river, or street, runs east and west, then on that side which is the most constantly deprived of sun-light will be the local development of the epidemic in question. And this remark is not made exclusively in reference to Cholera, as Small Pox, and Fever and Ague, and almost every periodical and contagious disease known in the medical world, will generally first appear, rage the most violently, and continue the longest, on the north side of dwellings, rivers and countries, where there is the greatest deficiency of sun-light. Nevertheless, the tendency to suppuration in the *maturative* state in the distinct Small Pox, is, as the accumulated experience and observation of medical practitioners have incontestably proved, manifestly greatly overcome, and even dissipated, by confining the patient in darkness. That portion of a dwelling which is deprived of sunlight is always the most unhealthy; and it is owing to the general, and constant darkness and coldness of a location, or to the superior attractive and imbibing influence of certain substances and individuals, that cholera and other contagious diseases, are localized and rendered special in their appearance and developments.

Water that runs in darkness is too unrefined to assimilate with the nourishment and fluids of the stomach and general system. Sun light has an important influence upon every thing in being; and is an indispensable requisite in perfecting the growth of vegetation, and perfecting human physical as well as spiritual development. In some portions of Switzerland and Germany, the inhabitants are very unadvanced in their physical and mental constitutions, in consequence of residing in the cold, deep, damp ravines and gloomy gorges, and being deprived of the light and vegetative influence emanating from the sun. The relative influence of heat, light and electricity, upon the unfolding bodies on earth, and upon the mind, through the medium of the lungs, the stomach, the eye, the nervous system, and indeed through the whole organization, will receive a more practical consideration in another chapter. The agency of light and color as connected with the causes, relief, or exacerbation, as elements in the correct treatment of such diseases as St. Vitus' Dance, Insanity, Hypochondria, Hydrophobia, and Small Pox, will also engage our attention hereafter; but the latter disease requires a more especial investigation now, as its epidemical or contagious character is little understood by either the patient or physician.

1. ITS HISTORY. The pathological history of a disease is an account of its origin, character, modifications, and symptoms, from its first appearance in the individual to its termination. Small Pox is a species of fever which propagates itself, and sometimes spreads over large neighborhoods, but sometimes will confine its pestilential tendency to one or two persons in a single family. It seems to saturate clothing, and to contaminate the atmosphere. The disease is imbibed by inhaling the infected air of the room, or house, or neighborhood, where it prevails, or by coming in contact with the more immediate emanations of the individual laboring under it. The air of the room in which exists a case of small pox, will, when inhaled by a healthy but predisposed visitant, communicate to that person the disease. The real causes of epidemical or contagious complaints have never been satisfactorily ascertained by physicians, especially their exact mode of communicating themselves from one person to another. But from what has been said concerning cholera and co-relative disorders, it will be seen that atmosphere, nourishment, and clothing, are the conveying vehicles,—the immediate agents of contagions.

The original and violent type of small pox has fortunately subsided, or lost itself in a milder form, which quite uniformly terminates in convalescence, but seldom in perfect health. This modification of the original form was accomplished by the celebrated Dr. Jenner, of Gloucestershire, England. By close observation he discovered that the small pox in the human system resembled a kind of pustular disorder among cows. This usu-

ally came upon their teats in the form of round, red, and purple pustules, with depressions in the center, and filled with a watery, lymphatic matter. It was invariably attended with fever. In experimentally insinuating this matter into the human arm, it was found to communicate a similar affection to man. Subsequently it was satisfactorily determined that the violent small pox was not only modified into a mild varioloid, but was successfully prevented, by inoculating the individual with the cow pox matter; and in reference to its origin, the process is significantly called *Vaccination*.

Experience, however, has proved that vaccination is not an entire safe guard against the small pox, or against some of its modifications; nor is once having the disease itself a positive security against its return. Yet as a general rule, once having the varioloid or small pox, establishes a freedom from it during life—the extremely rare instances to the contrary are exceptions to the general rule ascertained. Yet it is well to impress the reader with the importance of procuring the best matter, and of being vaccinated once every fifteen years. The reason why small pox seldom attacks the individual but once, is owing to the simple fact that, after the first attack has disappeared from the system, the system is exhausted of the tendency, or pre-disposition to the disease, or of those fluids and secretions which tend to encourage and administer to, its development. The same principle is true in agriculture, which we here see applicable to pathology. But vaccination only partially and temporarily dissipates this predisposition, in forcing those fluids and secretions to a superficial or premature manifestation of the fever and pustular disease. The prematurity and superficial induction of the complaint, do not, therefore, entirely exhaust the system of its power to produce another crop of pustules, but they work such an atomic revolution as to defend the body against the small pox for fifteen years.

I have endeavored to impress it upon the understanding of the reader that all diseases are but *modifications of one disease*, viz: a want of physical harmony, or a loss of equilibrium in the atomic motions and temperature of the body; and that individuals are subject to *one or more* of those almost innumerable variations of the primary inharmony, according to progenitive or acquired predisposition; and that the weakest part of the organization will be the location of its or their development. Keeping this truth in the mind, the reader will see the consistency of the assertion that small pox is not imparted unless there be *femites* or porous substances near to retain it, or unless the person is predisposed to cutaneous and eruptive diseases. In the chapter on CANCER will be found some remarks bearing upon this point. The confluent small pox is the most epidemical, but it seldom appears, as medical science has acquired a victory over its violence and virulence in the valuable discovery of Dr. Jenner.

2. ITS CAUSES. Let it be remembered that all acute or recent diseases are physical disturbances, primarily caused by a positive or magnetic condition of the atmosphere, as explained in the chapter on Cholera. When small pox "naturally" arises, therefore, as physicians sometimes say it does, because unacquainted with its causes, we have but to refer to the atmosphere; and this truth is rendered more obvious by the fact that small pox prevails most during the spring and summer months. In 1825, it raged fearfully and fatally in France, and in 1828 in Edinburgh, during the warm season; and almost every extensive and fatal outbreak of the disease, has occurred during the positive, or the approach of the positive, temperature.

There are *secondary* causes to be considered. 1. A predisposition to eruptive complaints. 2. A succession of colds and changes in the bodily temperature. 3. Contact with similarly afflicted individuals. Then there are, also, *exciting* causes to be considered when analyzing the immediate and remote influences to the cow-pox or small-pox fever.

3. ITS SYMPTOMS. The disease is divided into *distinct*, or mild, and *confluent* or violent. A brief glance at its incipient stages, or, more properly, at its modifications, will subserve all the purposes of a more elaborate investigation, and will benefit as substantially the inquirer after knowledge and health.

There are three forms of the disease. 1. VARICELLA, or chicken, or watery pox. This is a simple eruption, accompanied with remissions and exacerbations of slight fever. It afflicts children most, but adults are not entirely exempt from it. Chills, and weariness, and headaches usher it in; and occasional nausea, loss of appetite, delirium, and fitful dreams, grow out of the physical inharmony. It is not dangerous, though sometimes it is fatal when associated with, or inducing, thoracic and pulmonary inflammation.

2. VARIOLOID, or mild pox. This very indistinctly represents small pox. It is sometimes produced by inoculation or vaccination, and appears occasionally several years previous to the introduction of the vaccine matter into the system. Children and adults suffer alike with this eruption. It is usually preceded by a cold or chilliness, analogous to the commencement of fever and ague. Pains in the head, hips and bones of the lower extremities are uniformly associated with the incipient *Varicella*, *Varioloid* and *Small-Pox*. *Varioloid* is a distinct modification of the original small pox. The eruption is generally local,—principally in the neighborhood of the seat of the vaccination—but in individuals strongly predisposed to eruptive and cutaneous diseases, the eruption is universal. The treatment is simple, being similar to the treatment of a cold, or fever and chills.

3. VARIOLA OR SMALL-POX. This is the extreme issue of the preceding complaints,—indeed I am interiorly impressed with the opinion that Small Pox is the extreme of *all eruptive diseases*, even as cholera is the extreme opposition of all fevers and positive or external affections. And this will suggest the treatment, which evidently, should be the reverse of the treatment for cholera. The small-pox, ever commences, as I have already said, with the symptoms of a cold. Aches and pains are felt in the back, through the hips, and in the head and extremities. There is usually great aversion to the light, because of the painful irritation it occasions about the eyes, and this proves that *light* has a powerful effect upon the mind through the nervous medium. Cerebral symptoms will frequently appear in the first stage, which is the *febrile*. Now the fever subsides comparatively, and sopor or restlessness supervenes. The patient awakes with an intenser fever, and this is followed by a discoloration of the cuticle, and by the manifestation of pustules upon the hands, face and neck, and particularly upon every portion of the body which is exposed to the light or atmosphere. Headache, nausea, and sometimes, though rarely, copious bilious vomiting, characterizes this stage of the disease. Now the eruption is either very distinct, or inclined to go back upon the vitals.

The most severe and malignant form of small-pox, is the *black eruption*; this form is frequently fatal. Infants have fainting fits, convulsions, paroxysmal dreams, and sometimes die before the pustules appear. It is not unfrequently so with adults. In almost every case of small-pox, mild or malignant, the eruption is manifest on the fourth day, and most generally on the third. The pustular eminences are composed or filled with venous and lymphatic excretions, which accumulate primarily in the glands beneath the external surface. These glands are open to the attractive action of the prevailing magnetic medium, in the air, and are highly inflamed at their base. These appear on the third or fourth day, mature and suppurate on the eight or ninth day, and break and discharge their contents on the eleventh day from the first attack, when the swelling of the hands, feet and face subsides, this swelling having appeared, as is usually the case, with the pustular discoloration.

Bloody discharges, in very extreme instances, occur, proceeding from the excited membranes of the kidneys, the contiguous

membranes, and the bowels. Sometimes costiveness, and sometimes diarrhoea, occurs and accompanies the third stage which is termed the *suppurative*. The pustules discharge a fetid matter; they continue to empty their contents for five or six days after they first break open, and then rapidly dry with scabs upon them, which, one by one, fall off and leave a pitted surface. The skin is usually brown at this stage of the disease, which is termed the *scabbing*, or stage of desiccation. The *febrile* stage, the *eruptive* stage, the *maturative* stage, and the *scabbing* stage, are, therefore, the progressive and distinct phases in the development of Confluent Small-Pox. The difference between *distinct* and *confluent* small-pox, is the mild approach of the former, and the hot, delirious, feverish approach of the latter—the former ultimating, with rare exceptions, in convalescence, the latter in a violent visceral inflammation, or in a slow lingering typhus or typhoid fever. The former is seldom fatal, the latter is seldom cured. The worst and most unfavorable symptoms are, 1. A retrocession of the eruption, or a manifest disinclination to distinctly appear; 2. A supervention of thoracic inflammation, or violent diarrhoea; 3. A sudden development of long existing scrofulous humors. It may be proper to state that small-pox is the cause of many visceral and pulmonary diseases, even when successfully treated, according to the allopathical definition of success, viz: the conquering of one disease by the creation of another, (often worse than the first,) and at the expense of the constitutional strength and organic harmony.

4. THE CURE. The developments of Small-pox-fever, can be and has been, arrested in its incipient stages, by an antiphlogistic or anti-inflammatory treatment, which, fortunately for many children and adults, owing to the watchful and judicious care of their mothers or other companions, is frequently instituted for supposed colds. I have seen instances where a prompt medicine, administered as a cure for a cold, or aguishness of sensation, has effectually prevented the severest attack of small-pox. I desire the reader to keep in mind, as a rule of action, this principle—that disease is a want of equilibrium in the atomic motions, and temperature of the body, and that to cure the inharmony, or to restore the equilibrium, the temperature must be reduced if too high, or heightened if too low, until the healthy temperature is obtained, which, every exertion must be put forth to preserve and perpetuate. This, then, would be my course; whether the case be yellow fever, bilious fever, typhus fever, small-pox, a mere cold, or fever and ague, would be of little consequence;—nor would I consider it necessary to inquire what name to give to the disease,—but if the system is too warm I would proceed to make it cooler; if too cool, to make it warmer. In the first place I should prescribe a lobelia emetic, preceded with copious draughts of white-root tea. After this had effectually operated, the fever would be diminished, (because the emetic would effect a change in the atomic movements in the system,) and the patient would fall asleep. Then I would preserve the calm state and equal temperature, by giving a few drops of opium—preserve it too, several hours beyond the usual period of the re-appearance of the symptoms. Then I would give the patient such light nourishment as judgment and inclination might decide upon.

If the system is required to be made warmer, I would administer a warm drink of prickly-ash or white pine bark, heightened in warmth and strength by ginger root or African capsicum. The patient would sink into a deep sleep which I would perpetuate until he might awake with a healthy temperature, by the opium drops or pills. If the real small-pox appears after these exertions, then confine the patient in a dark room, dress the pustules with gold leaf, which will prevent the accumulation of much matter, and also prevent the pit from becoming so deep as it otherwise would. I would never use debilitating remedies such as emetics, blisters, sweatings, bleeding, copious cathartics, &c., if the disorder indicates submissiveness to that simple

treatment directed in the chapter on colds; but if not, then a different course is natural and expedient.

What will cure small-pox in one instance, may cause it another: no remedies are specific and reliable in their application to the same disease in every individual case of its occurrence. But as a defense against the disease in question, vaccination is the first step, abstemiousness in eating and drinking is the second step, and attention to the organic temperature is the third step. If all these conditions are observed, together with the specific treatment above prescribed in case of an attack, they will place the patient beyond the sphere of the disease, or if they fail, as in rare instances they may, he will still have a more desirable alternative in being placed beyond the sphere of earth and its multifarious imperfections.

Poetry.

THE HOME OF THE SOUL.

WRITTEN FOR THE UNIVERGELUM,
BY T. L. HARRIS.

To THE PURE and the Loving 'tis blessed to die;
They escape from Earth's wearying load;
They arise to the spheres of the glory-filled sky,
Where rejoice the sweet children of God;
And their robes are as lustrous, their coronals bright,
And their features all beautiful there;
As their lives were in chord with the Good and the Right,
And their bosoms with purity fair.

I know it is thus, for in spirit I passed
To the death-bed, and felt all its strife,
And saw how the sufferer rose at the last
To the glow and the fulness of life.
I witnessed the beautiful Spirit arise,
An Angel, from out of the clay,
And I caught in my heart its glad hymn of surprise,
As it rose to its home in the seven-zoned skies,
And was lost in the brightness of Day.

'Tis crost—the dark portal
That bars the Immortal,—
Below in the dust the rent clay-garment lies,—
My Thought bears me onward,—
My Love lifts me throneward,—
I see with Eternity's infinite eyes!

Oh! Land of the Morning!
Thy wondrous adorning
Bewilders with beauty my rapture filled sight,—
This, *this* is the Real,
This wondrous Ideal;—
And Time is the shade of Eternity's light.

The blest ones surround me,
The loved ones press round me,
(My heart sighed and broke when they vanished away.)

"Oh! welcome, thou nearest!
Oh! welcome, thou dearest!"

Thou lost ones, those found ones, rejoicingly say—

"Rejoice, thou art risen
From Earth's mournful prison."

Thus round me their hymnings of welcoming roll:

"Thou now dost inherit

Oh, radiant spirit,

The clime of the Loving—the Home of the Soul."

THE RICHEST LORD.

Translated from the German of Justinus Kerner,
BY MRS. F. M. BAKER.

Once, in the kingly hall at Worms,
Sat many a Prince of noble birth;
And loud each praised, in glowing terms,
His country's boundless power and worth.

First spake the haughty Saxon Count:
"My land is glorious in its might;
And shafts are sunk in lofty mount,
Deep down to hoards of silver bright!"

"See, the rich land where I was born!"
Cried the Elector from the Rhine:
"Its vallies wave with golden corn,
Its mountains run with sparkling wine!"

"In cloisters rich, in cities great,"
Bavaria's monarch, Lewis, said,
"In sterling value, see my state,
To no one's here, need bow its head."

Then Wurtemberg's beloved Lord,
The heavy-bearded Everard, said:
"Few cities my domains afford,
Down to her mines, no shafts have led.

"But treasures rare, it still reveals;
For I my head may safely rest—
Though in lone haunts, no light reveals—
On any subject's faithful breast."

"Then cried the Saxon from his heart,
With Bavar's king and him from Rhine:
"Thou, bearded Lord, the richest art;
Thou hast the real precious mine!"

SOMETHING GOOD IN EVERY HEART.

BY THEODORE A. GOULD.

Would'st win the crime stained wanderer back
From vice's dark and hideous track—
Let not a frown thy brow deform,
'Twill add but fierceness to the storm.
Deal kindly—in that bosom dark
Still lingers virtue's glimmering spark—
Plead with him—'tis the nobler part—
There's something good in every heart!

Bring to his mind the early time,
Ere sin had stained his soul with crime;
When fond affection bless'd his hours—
And strewed his joyous path with flowers;
When sportive jest and harmless glee
Bespoke a spirit pure and free;
Plead with him—'tis the nobler part—
There's something good in every heart!

There was a time that head did rest
Close to a mother's yearning breast—
A time his ear the precepts caught,
A kind and virtuous father taught:
It matters not what treacherous ray,
First lured his steps from virtue's way—
Enough to know thou yet may'st save
The soul from sin's engulfing wave;
Plead with him—act the nobler part—
There's something good in every heart!

THE UNIVERCÆLUM AND SPIRITUAL PHILOSOPHER.

S. B. BRITTAN, EDITOR.

NEW-YORK, SATURDAY, OCTOBER 14, 1848.

THE MIRACLE OF RAISING THE DEAD.

In a former article, on this subject, it was shown that Death, as it occurs in the undisturbed order of nature, is a progressive transformation, occupying a period of years; that this change is only known to be complete when the body begins to decompose; hence that many hours and, not unfrequently several days may intervene between the cessation of the animal functions and the total extinction of vitality. It was contended that during this period of suspended animation, the application of the proper natural agents may arrest the process of dissolution, and reproduce all the functions of life. If, when the involuntary motion ceases, an individual may be said to be *dead*, or if the circumstance of suspended respiration is a sign of dissolution, there is surely, nothing inexplicable in the resurrection of the dead, and the so-called miracle is not recorded alone in the Bible, but in the history of almost all ages and countries.

Many persons are governed by mere sensuous observation of material facts and visible phenomena; they neither understand the laws of life nor the nature of the transformation which we call death; and such readily suppose that an individual must be *dead* who manifests none of the *outward* indications of *life*. Yet all these are but uncertain evidences of dissolution, and the conclusion derived from them is unsafe as it is unphilosophical.

It is well known that a state of complete physical insensibility may result from a great variety of causes. Cataleptic and epileptic diseases, powerful electric shocks, violent falls and concussions, strangulation, the inspiration of noxious gases, and total immersion in water, are among the diversified means and agencies by which the functions of animated nature are daily suspended. Numerous cases occur where this suspension, which would otherwise be final, is rendered temporary by the timely application of the proper means to restore life.

Societies have been established by almost all civilized nations, having for their object the resuscitation of *drowned* persons. The inhabitants of Holland, being more exposed to accidents by water than the people of most other countries, (owing to the great number of canals and the numerous persons employed on the inland waters,) were led to institute the first society of this kind, which was founded at Amsterdam in 1767. Through the agency of this society not less than 150 persons were, in a very brief period, restored to life; or, in other words, *raised from the dead*. Many of these manifested not the least sign of returning life for more than an hour after they were taken from the water. It is reasonable to infer that, in all of these cases, *death would have been complete and inevitable*, but for the natural means and rational measures employed by the society. Thus the dead may be raised, and in this manner the medical faculty *do* raise the dead almost daily. In 1768 the authorities of Milan and Venice formed societies of this kind, and in 1771 the magistracy of Hamburg followed their example. Subsequently the Royal Humane Society of London was instituted and similar ones at Paris, Glasgow, and several other places on the continent of Europe.

The means now resorted to in raising the dead, are essentially the same as those said to have been employed by Elisha, as noticed in our last number. The oxygenation of the blood is commenced by a forced expansion and compression of the lungs; the respiration, which at first is artificial, at length becomes natural, and gradually all those functions on which life immediately depends are restored. Magnetism and electricity are applied.

Elisha used his *body* as a battery, but the Electro-magnetic machine may now be used for the same purpose, and with equal or greater chances of success.

We had occasion to remark, in the first part of this article, that in the cases of which mention is made in the Scriptures, the organic functions had been suspended but a short time; so short, indeed, as to warrant the conclusion that the transition was not complete. A single example, selected from the Old Testament, was presented in illustration, showing that the result was accomplished by the use of natural means. We now propose to examine the case of Lazarus. To the unreflecting mind this may seem to be fraught with far greater difficulties. It remains to be seen how far these will yield to a careful elucidation.

Those who incline to a rationalistic mode of interpretation, very naturally conclude that the Scripture miracles, like the fall of empires, the destruction of cities, the subjugation of chiefs and nations, and the subversion of civil and religious systems, are described in highly figurative language; and that after making the necessary allowance for the peculiar mode of the narration, the event is reduced to the dignity and importance of what may be termed an extraordinary occurrence. We might very properly avail ourselves of a hypothesis so rational, but this is hardly necessary since the miracle of raising the dead, presented in the marvellous light of the Evangel, is susceptible of a rational explanation.

The account of the remarkable phenomenon presented in the case of Lazarus, occurs in the xi. chapter of John. When Jesus heard that he was ill, "he said, This sickness is not unto death;" "after that he saith unto them, Our friend Lazarus sleepeth;" and again, "Jesus said plainly, Lazarus is dead." It appears from the terms here employed, as well as from the nature of the case itself, that Lazarus had fallen into a state of physical insensibility, in which his external consciousness was wholly destroyed for the time being, and that this suspension of vitality would have been final had no sufficient effort been employed to restore the organic action. This view of the subject will enable us to harmonize the several statements which the Evangelist has attributed to Jesus. Lazarus was sick, but NOT UNTO DEATH; when there were no longer any perceptible signs of life, he told the people that his friend *SLEPT*; but when he saw that they were subject to misapprehension, in thinking that he had merely "spoken of taking rest in sleep, he said plainly, *Lazarus is dead*." We discover nothing in the latter expression inconsistent with the essential features of our explanation. Death is a progressive transformation. If the term were only used to denote the *completion* of such transformation, it could not, with a strict regard to philosophic precision, be applied in any case where putrefaction did not exist, this being the only infallible sign that life is ended. A person may be said to be dead before decomposition begins or respiration has ceased, if the transformation is surely going on. Lazarus was essentially *dead* during the period of suspended animation, and had not Jesus interposed his death would have been complete and permanent.

The body of Lazarus had been deposited in a cave, and, as may be inferred from the record, had continued in an inanimate state four days. But when it is remembered that the Jews, in numbering days with reference to any occurrence, not only included the day on which the event transpired, but also the day on which it was referred to, it will be perceived that the time might have been much less than appears to be denoted. Had the event occurred during the last hour of the first day, and been made the subject of reference at the beginning of the fourth, both days might have been included, while the time would have been little more than *forty-eight hours*. But allowing the longest possible time warranted by the phraseology, the case is by no means without parallel. There are several well-authenticated cases of persons, who, to all human appearance, have been dead for an equal or a longer period, and have been restored without any supernatural effort.

The advocates of an unnatural religion make a strong point here, if allowed to assume what they have never been able to prove, viz: that the body of Lazarus was in a partially decomposed state at the time of his resurrection. The words of Martha (39th verse) furnish the only conceivable ground for this unwarrantable assumption. No well balanced mind can long entertain the idea of sustaining, with such props, a system which is opposed to nature and reason. Martha did not pretend to speak from any interior knowledge or perception of the alledged fact, but merely expressed a conviction founded on general observation, in similar cases. Consequently her words cannot be adduced as inspired authority.

In the case of Lazarus the result appears the more remarkable because it cannot be inferred, from the strict letter of the narration, that any outward and visible means were resorted to. But it should be remembered that there are *invisible means*, and that the most powerful agents in Nature are not ordinarily perceptible except in their effects. The electric and magnetic mediums, which surround and permeate all things, and through which the most stupendous changes are wrought in the condition and forms of material creation may be referred to as examples. There is a power that puts the winds and waves in motion—throws up islands in the midst of the sea—rouses the slumbering volcano, and moves in the awful tread of the earthquake, to topple down cities and rend great continents in twain! But the power is unseen—only its effects are perceptible. A mysterious power is also at work, after a uniform and natural order, in producing the most beautiful creations, and animating them with a *new life*; and this is a far greater miracle than the one we are laboring to explain. It must require a diviner and a mightier power to make a new body and to create an angel to dwell in it, than to reanimate an organization, which, but yesterday, was instinct with life, and in which all the functions of being have been suspended but a few hours. It was not necessary for Christ to use visible means or material instruments to accomplish his purpose, since the most potent agencies in the Universe are invisible and spiritual.

It is known that the body of a well constituted man possesses a strong magnetic power, and when in contact with a diseased or palsied organism, acts like a magnetic battery. So the mind, when harmoniously organized, is a great spiritual magnet, and the human will serves as a conductor. This is demonstrated by every successful attempt to magnetize a person by the effort of the mind without physical contact. The writer, while sitting at his desk, once magnetized a person, whom he had not seen before for three months, while the latter was in a remote part of the house. No previous intimation had been given that such an experiment would be made, and the person at the time was surrounded by several others, and engaged in an animated conversation. Innumerable instances of a similar kind establish the fact that the positive mind, in such cases, acts magnetically on the negative, and that the mental concentration and the exercise of the executive power of the former, establishes the relation between them. Lazarus was in a totally negative state. A great physical and spiritual Magnet, was presented in the person of Jesus, who stood at the door of the sepulcher. By a powerful concentration of mind, and a mighty effort of the will, a connection was established, and virtue went out from Jesus. The vital fluids began to circulate, and the energy of returning life was transfused through all the veins and arteries, and a subtle energy ran along the nerves of sensation, and they were moved as the strings of an untuned lyre, when they are swept by a mighty wind. And a loud voice re-echoed through the cavern, and the sleeper awoke to walk again with the living!

S. B. B.

✠ An interesting article on Small Pox will be found in its appropriate place.

TO THE FRIENDS OF ORGANIZATION.

BELOW we present the first of a series of articles embodying a plan of organization for Industrial Unions. The writer resides at Ceresco, Wisconsin,—has had some experience in legislation,—and is an independent thinker and a practical man. Our readers will be pleased to hear from him, on this particular subject, and his views will receive their candid consideration. [E.]

EDITORS UNIVERCELMUM:

Believing it to be the duty of every friend of human progress and development to use every laudable means to bring about a system of union and co-operation among men—and knowing that there are thousands of families in this nation who are tired of the strife, competition and antagonism of the present phase of civilization, (thereby indicating the approach of a transition,) I have, after much reflection, determined to submit to the public a plan for the commencement of Industrial Unions, to be extended gradually to the township organizations. My plan will embrace the general and specific features necessary for the organization and commencement of Associations in an agricultural district, or in the country, and will, perhaps, be accompanied subsequently by a form of compact or constitution, and a call for the friends to correspond, and perhaps meet and organize one or more beginnings.

This is not a visionary scheme, nor a hasty and premature result of the adoption of a theory without practice, but is the deliberate conclusion of the most minute and careful observation, drawn from long study of our moral, social and political institutions, coupled with near five years experience in a joint stock society, (the Wisconsin Phalanx,) with co-operative labors in both the unitary and isolated household. With this knowledge and experience, I feel fully warranted in recommending this plan as guaranteeing almost universal success, and as requiring no sacrifice of property, or of the comforts of life, which civilization has accumulated, except those incidental to an exchange of residence.

GENERAL FEATURES OF AN ORGANIZATION.

1. Joint Stock property.
2. Mutual guarantees of Labor, and a minimum compensation in case of accidental loss of products.
3. Universal system of Education, on a plan embracing the general features of the Manual Labor Schools.
4. Vicinary Residences, with perpetual lease of the Homestead.
5. Mercantile System, based on the plan of the Trades Unions.
6. Co-operation between the laborers in each branch of business, and competition between the different branches.
7. Rents and interest on Capital at corresponding rates.
8. Land or Domain never to be estimated above its cost; improvements valued separately.
9. Annual choice of Directors by the equal vote of all the members.
10. All Improvements to be made by contract, and represented by stock.
11. Largest liberty on Religious and Political subjects.
12. Unitary Reading Rooms, Libraries, Bakery, Dairy, Wash-House, Infant School or nursery, &c.
13. Real Estate held in joint stock, and subject to the control of the Board of Directors.
14. Each department of industry to receive the value of its products, subject to the deductions to pay the guarantees, rents, &c.
15. All property bought and sold by and through the mercantile departments.
16. The Domain should be laid out on a unitary and uniform plan into lots, for dwellings, shops, barns, yards, &c., and also

for agricultural and horticultural pursuits, and each branch carried on by combined industry.

17. Each department of industry to adopt its own arrangements, and regulate the varying rates of pay for its operations, but all service required by the unitary body to be done by contract or hired labor, either by members or others.

I have embodied here the general features of my plan, and it is so arranged as not only to avoid the antagonisms of associative unions, and to render available all the advantages which have been accumulated by civilization, but many more, and to destroy ruinous competition, while it will leave a full stimulus to industry and economy. I believe it is as great a step as this, or the next generation will be able to carry into practice. In my next I will give some of the specific features, and be more particular about the detail.

I send these articles to your paper, because I believe your readers are better prepared for a state of association of the kind proposed, than the readers of any other sheet in the country; and because it is in the main in accordance with the plan suggested by A. J. Davis;—and further, because I love the spirit of your paper. You are doing great good. Go on, brethren, with the best wishes of your brother,
W. CHASE.

U. S. CONVENTION OF UNIVERSALISTS.

THIS BODY held its late annual session, at Hartford, Conn. The number of clergymen in attendance was very small, as appears from the reports published in the Denominational Journals. This loss of interest indicated by the diminished representation may be mainly ascribed to two causes. In the first place the call, if we mistake not, was couched in peculiar terms; it proposed to entertain but a very limited number. Others might attend but they were admonished to take purse and scrip, as provision had been made only for the chief priests and rulers. This served to indicate a different spirit from that which characterized the denomination in the days of its growth and prosperity. We well remember when it was the custom to entertain not only the clergy and delegates, *but all the people*. Times are no more as they once were, and this is only another significant sign of the change that has come.

The other cause which is suggested to our mind, may be found in the singular position which the Sect has of late assumed, concerning a test of religious fellowship, regulating the peculiar opinions of the brethren. This, by many, is very justly regarded as involving a violation of principle, and a total abandonment of the position occupied by the denomination during the whole period of its existence. We have no idea that the people generally sympathize with the clergy and the press, in this matter, and we lament that they are likely to be placed in a position which is not of their own choice. We trust they will yet be aroused to a sense of the danger of placing too much confidence in their spiritual guides.

The more liberal and progressive clergymen, with few exceptions, stayed away from the Convention. This will enable us to account satisfactorily for the remarkable unanimity which characterized the deliberations. We are sorry to say that test questions, instead of Christian graces, formed the principal theme of discussion.
S. B. S.

☞ We learn with astonishment, that a Circular, emanating from C. G. Graham & Co., Ann street, has been placed in the *Univercelum*, by some person unknown to us, and distributed, for several weeks in succession, to our city subscribers. The obvious design of the Circular is to promote the sale of certain publications, the moral influence of which we consider highly questionable. Should the offense be repeated, we desire our patrons to give us immediate notice at this office.
S. B. S.

☞ A notice of the article on Cholera, is crowded out of the Editorial department, and will be found on the last page.

Original Communications.

TEACHERS---LEADERS.

BY MRS. F. M. BAKER.

"Roger Williams . . . proclaimed opinions . . . of the most liberal and comprehensive character, and consequently, far in advance of the age in which he lived." WHITE'S UNIVERSAL HISTORY, p. 428.

THE above was spoken in reference to religious opinions, but I opine it is quite as applicable to those of other characters and proclaimed by other individuals. Now is the above a fact? none will deny it. Then is it not a fact worthy to excite our regret and sorrow?

Let us examine this lamentable truth for one moment. *Must* the opinions and principles of all thorough reformers, of all really great and good, because progressive individuals, be necessarily in advance of their age? Without stopping to answer this question by a process of argument, it is enough for our present purpose to know that they are thus in advance. Then let us inquire why they are so, and worse still, why they so long remain so.

Are the progressive, reformatory principles brought forth by the great pioneers of humanity, of any importance, of any value, to themselves; to the world? I suppose all, even the most conservative, will heartily acquiesce in an affirmative response to this question, when applied to Isaiah, Jesus, Paul, Galen, Galileo, Luther, Roger Williams, Fourier, and other worthies of the past; although they might wish to negative it, or, at least qualify it somewhat, when asked in reference to progressive men of the present day. Well, let them stickle at this if they will; they cannot alter the fact, that if great truths newly revealed are good for mankind at one age, they are equally so at another; nor can they controvert the still more weighty fact, that the truths of one age, however good and satisfactory for their time, are not "sufficient" for a future age and race. It is a misunderstanding in regard to this latter proposition, a belief, or rather an opinion, that the truths of one age are "sufficient" for all ages, which I think keeps mankind so far in the rear of their pioneers. Some, yea many, are doubtless sincere in this matter, I wish I could think all so; I wish I saw less signs of selfishness and hypocrisy in relation thereto.

Great truths, although newly developed, are for the good, the happiness of humanity. Why do not men imbibe and appropriate them? Doubtless most would, if left free to examine and act for themselves. Curiosity to pry into secrets, to unravel mysteries, to reveal that which lies hidden, is a trait exceedingly predominant among our race; and the more so, the more they are developed. It is an excellent trait; none the less, that it is often misapplied. It lays at the foundation of all development. Now, if it be said that mankind do not embrace newly revealed truths because they do not understand them, it is virtually saying that something is presented to them, which will excite and animate, and invigorate their curiosity; and I would not so far underrate and belie the capacity of mankind, as to assert that there is one truth necessary for their good, which if left to themselves, the mass will not ultimately thoroughly examine, understand, and cordially embrace. Why do they not set about it at once?

I answer: there are obstacles in their way; shadows, nay worse, black clouds which obscure their light; clogs, worse than millstones, hang about their necks, which impede their progress. And these same hindrances are found in those who profess to be leaders, teachers! Alas! alas! blind leaders of the blind!

Not that customs, prejudices, and education, are no hindrances; they are great, but if left without any stimulus, these would soon fly like vapor before the clear bright sunlight. But these are the great implements which those *pseudo* teachers seize upon,

to help them on in their accursed labors: viz. that of really enslaving and deceiving humanity more and more.

But their victims are not aware of this: they really scoff at the idea of laboring under a delusion themselves. Ah, fatal errorist! ah, pitiable dupes! Your deceiver knows all this, and seizes upon this weakness of yours, to bind you still more firmly in his grasp. When he can fasten upon you the opinions engendered by his own selfishness, and sophistry, and deceit, and make you reiterate them, believing them to result from your own honest, sincere, convictions, then he laughs to himself; for he knows you are completely within his power; from which nothing, save the almighty force of truth, wielded with almost more than mortal energy, can wrest you.

Brethren of a crushed, and bruised, and suffering, humanity, let me plead with you to examine well the foundations on which you rest your present opinions and beliefs, as they operate in prompting you to action: for beliefs and opinions are of no use save as motives to inspire a real, active, useful life. To examine your own understanding, to scrutinize closely your judgments and affections, to test well the purity of your faith, and try as by fire the virtue of the main spring of your life, cannot hurt you. Do it with a clear eye, an honest will, and a prayerful desire to become firmly established in righteousness. Do this, and see if you are not startled to find yourselves but the echoes of another's sentiments, the thinkers of another's thoughts, the creatures of another's will.

See if those in whom you have placed all confidence, (ah! how sadly has it been abused!) have not taken advantage of your predilections and your peculiarly dear opinions, to enchain you to old truths, which were useful in their day, but whose use is superseded by truths more glorious, more important; to wed you to old customs and forms, whose former use might have been good, but which now at best, do but warp the judgment, weaken the intellect, and chill the affections.

If so, break away from them. Hard may be the struggle, for they hold you with the tenacity of a death grasp. Nevertheless, break away and seize the glorious truths which are already far in advance of you; but whose votaries beckon you to come and enjoy. The change will be to your spirits, as would the change to our bodies, from a Lapland winter's blast, to the balmy breeze of June.

I have been thus severe upon the pretended teachers and leaders, because I feel that they are the real deceivers of the race; the worst enemies of humanity. And of them I would anxiously entreat, that they would strip off their garb of hypocrisy and become honest men; showing their real motives to the world by their honest deeds;—but I can scarce hope that the little I might say, would be of any avail. I would ask them why, when a new step in progression is taken, they, instead of following and leading others, will turn their backs and rush into the misty past, crying to their followers, come back! come back! a hideous monster is in advance, with jaws distended ready to seize upon you, and drag you into a frightful abyss. Do not go forward to look at it.

I would ask why, when some new development has brought to light a great truth, they, instead of helping to spread it far and wide, should raise the cry of infidelity, heresy, blasphemy, and the like; and wrest it from its natural course, and deny it its legitimate effects, and belie its character, to make it conflict with, or run counter to, some other truths, which belong to past ages; but to which the prejudices of the people strongly attach them, and therefore which it is for the interest of the leaders to uphold?

Every man who is fit to be a leader for the people, knows that the first row or sail boats constructed, were an improvement upon the native's canoe, notwithstanding which, he does not urge people to still cling to them, through storm and sunshine, to the more safe and commodious invention of Fulton. He does not recommend people never to patronize Morse's Telegraphic

invention, because the railroad is a great improvement upon the old stage coach facilities for transmitting information, or upon the still more tardy means of conveying mails on horseback, or on foot.

And he probably knows, that as in the physical world the race makes advances, by which the use of one instrument, however good in its way, is superseded by a better; so in the moral and intellectual world, the truths of one age are not "sufficient" for another. What! children of a perfect Parent, to be satisfied with that which leaves them deep sunk in imperfection! The idea involves a monstrous inconsistency. Every professed teacher in the land, of whatever name or grade, *knows* better—or ought to—but he lives upon the infirmities of the race, and so long as he is governed by his selfishness, he will foster and increase those infirmities; though at the expense of the happiness of every other son and daughter of humanity.

It is plain that the mass of mankind can have no interest in thus deceiving and abusing each other. They feel themselves brethren, and as such, rejoice in the welfare of the whole. Not so the leaders; they consider themselves, and would have others consider them, as on a plane elevated above the rest, which elevation they wish to sustain, and which they can only do, by keeping their fellows or inferiors, as they seem to understand, down.

I said that all really great and good men were progressive. No man can remain stationary, and unless he advances, he must retrograde and become inferior, if not bad. And accordingly, it is but a pretended leader or teacher, who does not actually advance his followers at every opportunity.

MUSIC.

The most awful annunciations receive additional solemnity, and excite our attention with peculiar impressiveness, when conveyed in the language of poetry and song. Thus, at the consummation of all things, to depict the terrific grandeur of its appearing, we read, "The Lord himself shall descend from Heaven with a shout, the shout of an Arch-angel and the trump of God."

As music presided at the birth of Nature, so it would seem, will it be attendant on its dissolution. In the words of a great Poet:

"As from the power of sacred lays
The spheres began to move,
And sung their great Creator's praise
To all the blest above,
So when the last and final hour
This crumbling pageant shall devour,
The trumpet shall be heard on high,
The dead shall live, the living die,
And Music shall untune the sky!"

Not only does it appear to form one of the happiest and noblest employments of mankind, but it also constitutes a material part of the occupation of that innumerable multitude, which "he who saw the Apocalypse of old, and dwelt in Patmos for his Savior's sake," heard shouting as "the voice of many waters, and the voice of mighty thunderings, the voice of ten thousand times ten thousand, and thousands of thousands, and as the voice of harpers, harping with their harps."

The great and invaluable gift of song has ever been the grand and ennobling characteristic of man, even from that eventful period when "the morning stars sang together, and all the sons of God shouted for joy."

I would conclude these observations by an extract from Milton's *Paradise Lost*, where the angels are thus beautifully described:

"Then crowned again, their golden harps they took,
Harps ever tuned, that glittering by their side
Like quivers hung, and with preamble sweet
Of charming symphony, they introduce
The sacred song, and waken raptures high.
No one exempt, no voice but well might join
Melodious part,—such concord is in Heaven!"

B. JONES.

Miscellaneous Department.

**HORTENSIA:
OR, THE TRANSFIGURATIONS.**

BY HEINRICH ZSCHOKKE.

[CONTINUED.]

"But how is this perception of my thoughts possible, dearest countess?" said I. "I can not deny that you often discern the most secret depths of my soul. What a singular sickness—which seems to make you omniscient! who would not wish for himself, this state of imperfection?"

"It is so also with her," said she. "Deceive not thyself, Emanuel, she is very imperfect, since she has lost the greater part of her individuality; she has lost it in thee. Shouldst thou die to-day, thy last breath would be her last. Thy serenity is her serenity—thy sorrow her sorrow."

"Can you not explain to me the miracle, that causes in me the greatest astonishment, and, notwithstanding all my reflections, remains inexplicable?"

She was long silent. After about ten minutes she said: "No, she cannot explain it. Come not persons before thee in dreams, whose thoughts thou seemest to think at the same moment with themselves? So is it with her; and yet to the sick one it exists clearly; she is conscious that she is awake. Truly," continued she, "her spiritual part is always the same; but that which united the spirit to the body is no longer the same. Her shell is wounded in that part with which the soul is first and most intimately connected: her life flows out and becomes weaker, and does not allow itself to be bound. Hadst thou not been found, Emanuel, the sick would already have been released. As an uprooted plant, whose powers evaporating, receives no sustenance, if its roots are again laid in fresh soil, will imbibe new life from the earth, put forth branches and become green—thus is it with the sick. Soul and life in the all flowing way, finds nourishment in thy life's fullness; forces new roots in thy being, and is restored to thee. She is an extinguished light, in a broken vessel; but the dried wick of life nourishes itself again in the oil of thy lamp. Thus the sick, now spiritually rooted in thee, exists from the same powers as thou, therefore has she pleasure and pain, will, and even thought, as thou hast. Thou art her life, Emanuel."

Neither the women nor the doctor could refrain from smiles, at this tender declaration of the petulant countess. On the same day, the count said to me:

"Will you not for a jest make the strongest essay of your power over Hortensia?"

"And how?" replied I.

"Desire, as a proof of her obedience, that Hortensia shall have you called, when she is awake, and voluntarily give you, as a present, the most beautiful of the roses which are blooming in her vases."

"It is too much; it would be indiscreet. You know, count, what an unconquerable aversion she has to poor Faust, as much even as she appears to have regard for Emanuel."

"Even for that reason, I entreat you to make the trial, were it only to discover whether your will is powerful enough to have effect out of the state of transfiguration, and in the waking usual life. No one shall tell her what you have wished. Therefore it shall be arranged, that no person except you and myself, shall be present when you express the wish."

I promised to obey—though, I confess, rather unwillingly.

THE END

When I went to her the following morning, as she lay in the slumber which usually preceded her transfiguration—and I never showed myself earlier—I found the count there alone. He

reminded me by a look, and with laughing eyes, of the agreement of the day before.

Hortensia passed into her transfigured waking state, and immediately commenced a friendly conversation. She assured us that her sickness had almost reached the turning point, when it would gradually diminish; this would be known by her having less clear perceptions in her sleep. I became more embarrassed the more the count motioned to me to bring forward my experiment.

In order to divert or encourage myself, I went silently through the room to the window, where Hortensia's flowers bloomed, and with my fingers, played with the branches of a rose-bush. Inadvertently, I stuck a thorn rather deep in the end of my middle finger.

Hortensia gave a loud cry. I hurried to her; the count likewise. She complained of a violent prick in the point of the middle finger of her right hand. The appearance of her finger belonged to the witchcrafts, to which, since my intercourse with her, I had become accustomed. In fact, I thought I could remark a scarcely visible blue spot; the next day, however, a small sore developed itself, and likewise on my finger—only mine was sooner healed.

"It is my fault, Emanuel," said she, after the lapse of a few minutes; "thou hast wounded thyself with the rose-bush. Take care of thyself—what befalls thee, happens also to me."

She was silent. I also. My thoughts were how I should bring forward my proposition. The wounding appeared the fittest occasion. The count motioned me to take courage.

"Wherefore dost thou not speak out?" said Hortensia; "ask that she should have you called at twelve o'clock to-day, before she goes to eat, and present you with a new blown rose."

With amazement, I heard my wish from her lips. "I feared to offend you by my boldness!" said I.

"Oh! Emanuel, she well knows that her father himself suggested the wish!" replied she smiling.

"It is, likewise, my ardent wish!" stammered I. "But will you at twelve, when awake, remember it?"

"Can she do otherwise?" she replied, with a good-humored smile.

As the conversation on this subject ended, the count went and brought in the women and the doctor, who were waiting without. After about half an hour, I, as usual, so soon as the transfigured was lost into a real sleep, absented myself. It might have been about ten o'clock.

Upon waking, Hortensia showed the doctor her painful finger. She believed that she had wounded herself by the point of a needle, and was astonished not to find some outward injury.

About eleven she became restless, walked up and down her room, sought out all sorts of things, began to speak of me to the women, or rather, after her usual habit, to pour on me the fullness of her anger, and to attack her father with reproaches, that he had not yet dismissed me.

"This obtrusive man is not worth my spending so many tears and words about. I know not what forces me to think of him, and to embitter every hour with the hated thought. It is already too much that I know him to be under the same roof, and that I know how much you esteem him, dear father. I could swear the wicked man has bewitched me. Therefore, take care, dear father, I certainly do not deceive myself. You will have cause, one day, bitterly to repent your good nature. He will deceive you and all of us some day."

"I entreat you, my child," said the count "do not be forever vexing and fatiguing yourself with speaking of him. You do not know him; you have only seen him twice, and but transiently. How can you then pronounce a condemnatory judgment upon him? Wait till I surprise him in some false act. In the mean while, do you be tranquil. It is sufficient that he dare not appear in your presence."

Hortensia was silent. She spoke with the women on other

subjects. They asked her if she was not well, she knew not what to answer. She began to weep. They endeavored in vain to discover the cause of her grief or melancholy. She concealed her face in the cushion on the sofa, and begged of her father as well her women, to leave her alone.

A quarter before twelve they heard her ring. She directed the woman, who answered her summons, to say to me, that I should come there as soon as the clock struck twelve.

Notwithstanding I anxiously expected this invitation, it caused me great surprise. In part from the extraordinary fact itself, and in part from fright, I was as much perplexed as embarrassed. I went many times before my glass, in order to see if I really had a face made to awaken horror. But—it struck twelve. With a beating heart, I went and heard myself announced to Hortensia. I was admitted.

She sat negligently on the sofa; her beautiful head, shaded with her raven locks, rested on her soft white arm. She reluctantly arose as I entered. With a weak, uncertain voice, and a look which implored her mercy, I declared myself there to hear her commands.

Hortensia did not answer. She came slowly and thoughtfully toward me, as if she sought for words. At last she remained standing before me, threw a contemptuous side look at me, and said:

"Mr. Faust, it seems to me that it is I that should entreat, in order to induce you to leave the house and train of my father."

"Countess," said I, and the manly pride was a little roused in me. "I have forced myself neither on you nor the count. You yourself know on what grounds your father entreated me to remain in his company. I did so unwillingly; But the heartfelt kindness of the count, and the hope of being useful to you, prevents my obeying your expressed command, however it may distress me to displease you."

She turned her back on me, and played with a little pair of scissors near a rose-bush at the window. Suddenly she cut the last blown rose off—it was beautiful although simple—she reached it to me, and said: "Take the best which I have now at hand: I give it to you, as a reward for having hitherto avoided me. Never come again!"

She spoke this so quickly, and with such visible embarrassment, that I scarcely understood it; she then threw herself again on the sofa, and as I wished to answer, she motioned to me hastily, with her face turned to go away. I obeyed.

Even at the moment I left her, I had already forgotten all injuries. I flew to my room. Not the angry, but only the suffering Hortensia, in all her tender innocence swept before me. The rose came from her hand like a jewel, whose infinite worth all the crowns in the world could not outweigh. I pressed the flower to my lips—I lamented its perishable nature. I thought how I should most securely preserve it—to me the most precious of all my possessions. I opened it carefully, and dried it between the leaves of a book, then had it inclosed between two round crystal glasses, surrounded with a gold band, so that I could wear it like an amulet to a gold chain round my neck.

THE BILL OF EXCHANGE.

In the meantime this event was the cause of much discomfort to me. Hortensia's hate of me spoke out more decidedly than ever. Her father, entirely too gentle, made my defence in vain. His conviction that I was an honest man, as well as my usefulness in the common affairs of his house, and his firm belief that I was indispensable to the saving of his daughter, were sufficient to render him for a long time deaf to all the whisperings which aimed at my downfall. In a short time, he was the only one in the house that honored me with a friendly word or look. I remarked, that gradually the women, Dr. Walter himself, and at last the lowest servant of the family, kept shyly at a distance and treated me with a marked coldness. I learnt from the true-hearted Sebald, who remained devoted to me, that my expulsion

was aimed at, and that the countess had sworn to turn any one out of her service, who dared to have any kind of intercourse with me. Her command was so much the more effectual, as from the physician and steward, to the lowest servant in the house, each one considered himself lucky to be a domestic in so rich a house; and while they only considered me as one of their equals, they envied me my unlimited credit with the count.

Such a situation must of course become unpleasant to me. I lived in Venice, in one of the most brilliant houses, more solitary than in a wilderness, without a friend or familiar acquaintance. I knew my steps and motions were watched; nevertheless I endured it with patience. The noble count suffered no less than myself from Hortensia's caprices. He often sought comfort near me. I was the most eloquent advocate for my beautiful persecutor, who treated me during her transfigurations with as much kindness, I might almost say tenderness, as she vexed me when out of this state, with the effects of her hatred and pride. It seemed as if she were governed alternately by two inimical demons: the one an angel of light, the other of darkness. At last even the old count began to watch me and became more reserved; the situation was insupportable to me. I had only lately perceived how he was tormented on all sides; how particularly Dr. Walter sought to shake his confidence in me, by many repeated little malicious remarks; and what a deep impression a reproach of Hortensia's once made, when she said; "Have we all made ourselves dependent on this unknown man? They say my life is in his power; well, pay him for his trouble; more he does not merit. But he is also to be a participator in our family secrets. We are, in our most important affairs, in his charge, so that, were I even in health, we could scarcely, without disadvantage, send him away. Who is surety for his secrecy? His apparent disinterestedness, his honorable appearance, will one day cost us much. The Count Hormegg will be the slave of his servant, and a stranger, by his cunning, become the tyrant of us all. This common fellow is not only the confidant of a count, whose race is related to princely houses, but the all-doer and head of the family."

In order still more to revolt the pride of the count, the subordinates appeared to have conspired together to fulfil his commands with a certain reluctance and doubt, as if they were afraid of displeasing me. Some carried this artful boldness so far as to express openly the question, whether the command he gave had also my consent. This acted upon the count so much, little by little, that he became mistrustful of himself, and believed that he had overstepped the limits of prudence.

I remarked it, however much he endeavored to conceal his change of mind. This vexed me. I had never forced myself into a knowledge of his circumstances; he had imparted them to me by degrees, craved my counsel, followed it, and always gained by it. He had voluntarily charged me with the whole care of the receipts and expenditures of his income; it was by me, from the state of the greatest confusion, placed in such clearness, that he confessed he never had such an insight into his household affairs. He was now in a situation to make suitable arrangements both of his money and estates. By my advice he had terminated two old perplexed family law-suits, whose end was not to be seen, by an amicable agreement, and by this compact gained more immediate advantage than he himself hoped to have won, if he had succeeded in his suit. Many times had he, in the excess of his gratitude of friendship, wished to force considerable presents on me, but I had always refused them.

For some weeks I endured to be hated and mistaken by all. My pride at last revolted. I longed to get out of this unpleasant situation to which no one any longer tried to reconcile me. Hortensia, even she, who was the author of all the mischief, was the only one, who, in her transfigurations, warned me incessantly not to regard anything she might undertake against me in her waking hours. She would despise herself for it; she coaxed me with the most flattering speeches, as if she would in these

moments requite me for all the torments which she immediately after, with redoubled eagerness, would cause me.

Count Hormegg had called me one afternoon to his cabinet. He desired me to give him the steward's book, and also a bill of exchange, lately received for two thousand louis'd'ors, which sum, he said, he wished to place in the bank of Venice, since his residence in Italy would be continued for the year. I took the opportunity to beg him to confide to another the whole of the business with which he had charged me, since I was determined, so soon as the health of the countess would permit, to leave his house and Venice. Notwithstanding he remarked the irritability with which I spoke, he said nothing, except requesting me not to neglect his daughter and her care; but as to what regarded the other affairs, he would willingly disburden me from them.

This was sufficient. I saw he wished to make me unnecessary to him. I went, out of humor, to my room, and took all the papers, as well those which he had not demanded as those which he had—but I could not find the bill of exchange; I must have mislaid it among some papers. I had a dim recollection that it was inclosed by me in a particular paper, and with some other things put on one side. My search was in vain. The count, hitherto accustomed to see his wishes executed with the greatest promptitude by me, would certainly be surprised that I this time delayed. The next morning he reminded me of it again.

"Probably you have forgotten," said he, "that I asked you yesterday for the steward's book, and the bill of exchange." "I promised to give them to him at mid-day. I looked through the writings leaf by leaf, in vain. Mid-day came; I had not found the bewitching bill of exchange. I excused myself with the count, that I must have mislaid a couple of sheets which hitherto had not happened to me; probably in my anxious hasty search, I had either overlooked some or taken the papers for others, and placed them away. I asked for a delay the next day, since they could not be lost, but only mislaid. The count made, it is true, a discontented face, but yet replied, "There is time enough! Do not hurry yourself."

What time I could spare, I employed in searching. It lasted till night. The following morning I commenced anew. My anxiety increased. I must at last believe that the bill was lost, stolen, or perhaps in a moment of absence, employed by myself as useless paper. Except my servant, who could neither read nor write, and who never had the key to my sitting room, no person entered those apartments. The fellow asserted that he never allowed any one to enter while he was cleaning the room, still less, had he ever touched a paper. Except the count, no stranger came to me, since, from my retired life, I had made no acquaintance in Venice. My embarrassment rose to the highest pitch.

THE SINGULAR TREACHERY.

The same morning, as I went to the countess to remain near her during her transfiguration, and render her, in this state, the accustomed service, I thought I remarked in the countenance of the count a cold seriousness, which spoke more than words. The thought, that he suspected my honesty and truth increased my disquiet. I walked before the sleeping Hortensia, and at the same moment it struck me, that perhaps by her wonderful gift of sight, she might inform me where the papers were. It was indeed painful to me, to confess, before Dr. Walter and the women, the charge of neglect or disorder.

While I was yet struggling with myself, what I should do, the countess complained of the unsupportable coldness which blew from me toward her, and which would cause her sufferings if it did not change.

"Thou art pained by some disquiet. Thy thoughts, thy will, are not with her," said she.

"Dear countess," replied I, "it is no wonder. Perhaps it is in your power, from your peculiarity of being able to discover

what is most concealed, to restore me again my peace. I have lost among my papers, a bill of exchange, which belongs to your father."

The Count Hormegg wrinkled his brow. Dr. Walter cried: "I beg you, do not trouble the countess, in this situation, with such things."

I was silent; but Hortensia appeared thoughtful, and said, after some time, "Thou, Emanuel, hast not lost the bill; it was taken from thee! Take this key, open the closet there in the wall. In my jewel-casket lies the bill."

She drew out a little golden key, reached it to me, and pointed with her hand to the closet. I hurried there. One of the women, called Elenora, sprang before the closet and wished to prevent the opening of it. "Your lordship," cried she anxiously to the count, "will not allow any man to rummage among the effects of the countess." Ere she had yet ended the words, she was with a strong arm pushed away by me; the closet opened, the casket likewise, and behold the bewitched bill of exchange lay there on the top. I went with a face shining with joy to the old count, who was speechless and motionless from astonishment. "Of the rest, I shall have the honor of speaking to you hereafter," said I to the count, and went back with a light heart to Hortensia, to whom I gave back the key.

"How thou art metamorphosed, Emanuel!" cried she with a countenance of delight. "Thou art become a sun—thou floatest in a sea of rays."

The count called to me in violent emotion: "Command the countess, in my name, to say how she came by these papers."

I obeyed. Elenora sank down fainting on a chair. Dr. Walter hurried to her, and was in the act of leading her from the room as Hortensia began to speak. The count commanded, in an unusually severe tone, silence and quiet. No one dared to move.

"Out of hate, beloved Emanuel, the sick had the bill taken. She foresaw, maliciously, the difficulty, and hoped to induce thy flight. But it would not have happened, since Sebald stood in a corner of the corridor, while Dr. Walter, with a double key, went in thy chamber, took the bill which thou had put in some letters from Hungary, and gave it on going out to Elenora. Sebald would have betrayed it all, so soon as it was known that some papers of importance had been lost. Dr. Walter, who had seen the bill of exchange with thee, made the proposition to the sick to purloin it. Elenora offered her assistance. The sick herself encouraged them to do so, and could scarcely wait for the time when the papers could be brought to her."

During these words, Dr. Walter stood quite beside himself, leaning on Elenora's chair; his countenance betrayed uneasiness, and, shrugging his shoulders, he looked toward the count, and said: "From this, one may learn that the gracious countess may also speak erroneously. Wait for her awaking, and she will explain herself better how the papers came into her hands."

The count made no answer, but calling to a servant, ordered him to bring old Sebald. When he came, he was asked whether he had ever seen Dr. Walter during my absence go into my room.

"Whether in the absence of Mr. Faust, I know not, but it may well have been so last Sunday evening, since he at least unlocked the door. Miss Ellen must know better than I, as she remained standing on the stairs until the doctor came back, and gave her some notes, whereupon they talked softly together, and then separated."

Sebald was now permitted to go; and the doctor, with the half-fainting Elenora, were obliged, on a motion from the count, to depart. Hortensia appeared more animated than ever. "Fear thee not from the hatred of the sick," said she many times; "she will watch over thee like thy guardian angel."

The consequence of this memorable morning was, that Dr. Walter, as well as Elenora, with two other servants, were on that same day dismissed by the count, and sent from the house.

To me, on the contrary, the count came and begged my pardon, not only on account of his daughter's fault, but also for his own weakness, in listening to the malicious whisperings against me, and half crediting them. He embraced me, called me his friend, the only one which he had in the world, and to whom he could open himself with unlimited confidence. He conjured me not to forsake his daughter and himself.

"I know," said he, "what you suffer; and what sacrifices you make on our account. But trust with confidence, to my gratitude as long as I live. Should the countess ever be restored to perfect health, you will certainly be better pleased with us than hitherto. Look at me! is there on earth a more desolate unfortunate man than myself? Nothing but hope supports me. And all my hopes rest on your goodness, and continuance of your patience. What have I already gone through? what must I yet endure? The extraordinary state of my daughter often almost deprives me of reason. I know not if I live, or if destiny has not made me the instrument of a fairy tale."

The distress of the good count moved me. I reconciled myself to him, and even to my situation, which was by no means enticing. On the contrary, the ignoble disposition of the countess much weakened the enthusiasm in which I had hitherto lived for her.

FRAGMENTS OF HORTENSIA'S CONVERSATIONS.

Through the kind and attentive care of the count, it happened that I now never saw Hortensia when awake, for which I felt little inclination. I even did not learn how she thought or spoke of me, though I could easily imagine it. In the house strict order reigned. The count had resumed his authority. No one ventured again to make a party with Hortensia, against either of us, since it was known that she would become the accuser of herself and confederates.

Thus I saw the extraordinary beauty only in those moments when she, raised above herself, appeared to be a being of another world. But these moments belonged to the most solemn, often to the most moving of my life. The inexpressible charm of Hortensia's person was heightened by an expression of tender innocence, and angelic enthusiasm. The strictest modesty was observed in her appearance. Only truth and goodness were on her lips: and notwithstanding her eyes were closed—in which otherwise, her feelings were most clearly expressed—yet one read the slightest emotion, by the fine play of her countenance, as well as in the varied tones of her voice.

What she spoke of the past, present, or future, so far as the keen prophetic vision of her spirit reached, excited our astonishment; sometimes from the peculiarity of her views; sometimes from their incomprehensibility.

She could give us no information of the *how*, though she sometimes endeavored and sought by long reflection to do so. She knew by actual sight, as she said, all the interior parts of her body, the position of the superior and inferior intestines, of the bony structures, of the ramifications of the muscles and nerves; she could see the same in me, or any one to whom I only gave my hand. Though she was a highly educated young lady, yet she had no knowledge, or only the most confused and superficial, of the structure of the human frame. I mentioned the names of many things, which she saw and described exactly; she, on the contrary, corrected my ideas when they were not accurate.

Her revelations upon the nature of our life, interested me most, since to me her absolutely inexplicable state, led me most frequently to question her on it. I wrote down each time, after leaving her, the substance of her answers, although I must omit much which she gave in expressions and images not sufficiently intelligible.

[TO BE CONTINUED.]

THE FINITE to which we are clinging, must be rent away.

MR. FORREST'S CASTLE.

THE FOLLOWING description of the edifice which Mr. Forrest is building near Yonkers, on the Hudson, is from a correspondent of the New York Herald:

About two miles south of Yonkers, Mr. Forrest, the celebrated tragedian, is building a castle, combining the Gothic and Norman styles of architecture, that attracts the attention of all who pass up and down the river. The building consists of six octagonal towers clumped together, one rising above the other, the battlements of some being notched with embrasures, and those of others capped with solid corniced coping. The highest, the staircase tower, will rise above sixty-five or seventy feet from the base. The others are named the center tower, the main tower, the library tower, the drawing room tower, and the dining room tower. The basement will contain the kitchen, cellars, &c. On the next floor will be the drawing room, dining room, study, boudoir and library.

The center tower will comprise a rotunda, or hall, and above this hall a picture gallery lighted from the dome. The upper rooms are to be divided into chambers and servants' apartments. The staircase tower contains a spiral staircase of granite, inserted in a solid brick column rising from the basement to the top of this, the highest tower, and containing landings on each floor, leading to the principal apartments. The picture gallery will contain some of the rarest specimens of art; and the library will be enriched, it is said, with works in every civilized tongue. The interior will, of course, be fitted up in a style of magnificence commensurate with the wealth and taste of the owner. The chisel of the sculptor and the pencil of the artist will, no doubt, be liberally employed to make it, in beauty of detail, equal to the grandeur of the general design.

This design is of Mr. Forrest's own conception. The castle, as I have said, combines both the Norman and Gothic styles, softened in some of their details so as to embrace some of the luxuries of modern improvements. For instance, the drawing room and dining room are lighted with deep, square, bay windows, while those of the upper chambers and of the boudoir are of the Gothic order; and in other portions of the building are to be seen the rounded windows of the Norman period, with their solid stone mullions, dividing the apartments again into pointed Gothic. Loopholes and buttresses are not wanting; giving the building the appearance of a regularly fortified castle. There are two entrances, one on the land and the other on the water side, each opening into the octagonal hall of the center tower. The window of the drawing room looks out on the river, while that of the dining room looks on the land in the opposite direction.

The site chosen for this castle, although from its small elevation rendering the building invisible at any great distance, has, nevertheless, the advantage of commanding an extended prospect up and down the river. From the tops of the staircase tower one sees as far as Sing Sing on one side, and Staten Island on the other. On the opposite shore frowns the gloomy walls of the Pallisades, rising precipitously from the river's bank. On the North lie Yonkers and Hastings, and Nyack, and the pretty little inlet called Tappan Bay, and the village of Piermont—the cottages of the latter glistening like white shells on the shore in the distance. A small headland runs out opposite the castle, forming, with the angle of the river's bank, a little sheltered cove, where bathing and boat houses are to be erected. The little cape, which is covered with trees, is cut off from the lawn by the track of the Albany railroad. Over the cut, which is thirty feet in depth, there will be thrown a rustic bridge, connecting the beach with the grounds.

The castle is built on an immense bed of silicious granite, of a grey color, of extraordinary hardness, and much finer grain than the common Boston granite. This is the material of which the

sills are composed. It is obtained from a quarry, about a quarter of a mile distant; and is also found, I understand, on Staten Island. With the exception of the windows, doors, cornices and coping, the stone used in the walls is merely hammer dressed, and pointed with grey cement. The design of the building is certainly original. Most castles consist of a center building, flanked with towers. Mr. Forrest's castle, doubtless, like the "many towered causelot" of Tennyson, is composed of nothing but towers, presenting, *en masse*, a very unique and picturesque appearance.

CHOLERA AND THE POTATO ROT.

IF ANY of our readers have not perused the paper on this subject, published in our last number, we recommend them to do it at once. It exhibits an intuitive knowledge of facts and occurrences existing, or transpiring at a distance, which must amaze those who have not yet entered the sphere of thought unfolded by the New Philosophy. The article is profoundly scientific in its principles and details, and possesses a great practical value on account of the important suggestions it contains, relative to the treatment of the disease. Owing to the intense interest awakened by the subject, we shall probably find it necessary to republish the article, either in our regular issue or in the form of an Extra. Should a sufficient number of copies be ordered, at two dollars per hundred, to warrant the expense, we shall be glad to give it a more general circulation in an Extra. Perhaps our friends who love to impart instruction and blessing, will order a number of copies for gratuitous distribution—Friends, would not the Cholera article make a highly interesting and valuable "Tract for the times?" If you think so, please send in the orders.

S. B. B.

The main feature of the paper on Cholera, were copied into the New-York Sun, in which we find the following by the Editor of that Journal.

REMARKABLE.

A communication from a Professor of Clairvoyance, relating to the causes and cure of the Cholera, the origin of the potato rot, a flying visit of twenty minutes to St. Petersburg, etc., will be found in another column. This communication made before the arrival of the Hermann, is strongly confirmed in its facts by the news by that steamer, which, it will be seen by a glance at yesterday's Sun, represents the Cholera as declining in Russia, and increasing in Prussia. Whatever our readers may think of clairvoyance, there is an amount of common sense in the philosophy of the communication, worthy respectful attention. We have not seen the subject of Cholera and Potato rot, more earnestly and scientifically treated.

ENOUGH OF MONEY.

WE COPY the following from the Newark Daily Advertiser, at the request of the Author.

"Several years ago I became convinced that Money, with all its apparent benefits and advantages, is an engine only of evil; that its effects and influences are invariably and inevitably delusive and perverting. This was so evident to my mind, that for two years I declined to receive or use it. I then allowed myself to be seduced into the folly of trying it again. I was led to think that the evil of which it is instrumental, might perhaps be overcome without entirely giving up the instrument. But after some years of additional experience and reflection, I am fully satisfied that it is the duty of all to adopt and pursue a course which will immediately supersede the use of it. Very few may now be willing to believe or assent to this; yet one should not hesitate or decline to do his duty, because others do not discern or feel ready to do theirs.

I know that a man may avail himself of the factitious advantages of Money, and hold a place among its favored votaries, without departing from the conventional standard of right. But

the conventional standard of right, is wrong. All whose moral vision is not wholly obscured, know that it is wrong. It is based on the selfish principle: which is a false and destructive principle; an entirely mistaken course of action, which amounts to no less than an inversion of the moral nature, producing disorder and injustice every where. It enslaves man perpetually and there can be no true freedom where it is. It subjects him to the outward Law of physical Necessity; limits the exercise of his affections; and narrows him into an exclusive, calculating, and distrustful creature; instead of leaving him free to act truly and spontaneously, in accordance with the generous sympathies and noble promptings of his inward spiritual being.

The true principle of action is the very opposite of the selfish; and as Money is the representative and prime agent of the false, selfish, faithless principle, if we act upon the true principle, we shall have no use for it. Whatever others may do, I choose to obey my convictions of right; to yield to the spirit of Love, and act confidently, on the broad principle of Universal Brotherhood; serve my fellow beings freely; and serve those first who are most in need to be served. In the present false and distrustful condition of society, this may be attended with some temporary inconvenience: but I have no fears for the result. Confidence and Love will certainly triumph, and prevail. If we do right, we shall have right; and I am satisfied there is no other way to attain it.

EDWARD PALMER.

INDEPENDENT CHRISTIAN SOCIETY COLISEUM, 450 BROADWAY.

T. L. HARRIS, Pastor.

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THIS Weekly Journal differs in character, in some important respects, from any periodical published in the United States, or even in the world. An interior or spiritual philosophy, comprehensively explaining the character and operations of natural laws, accounting for their exterior phenomena and results, and showing the tendencies of all things to higher spheres of existence, is the basis on which it rests. It is a bold inquirer into all truths pertaining to the relations of mankind to each other, to the external world, and to the Deity; a fearless advocate of the theology of Nature, irrespective of the sectarian dogmas of men; and its Editors design that it shall, in a charitable and philosophic, yet firm and unflinching spirit, expose and denounce wrong and oppression wherever found, and inculcate a thorough Reform and reorganization of society on the basis of NATURAL LAW.

In its PHILOSOPHICAL departments, among many other themes which are treated, particular attention will be bestowed upon the general subject of PSYCHOLOGY, or the science of the human Soul; and interesting phenomena that may come under the heads of dreaming, somnambulism, trances, prophesy, clairvoyance, &c., will from time to time be detailed, and their relations and bearings exhibited.

In the EDITORIAL DEPARTMENT, a wide range of subjects will be discussed, the establishment of a universal System of Truth, tending to the Reform and reorganization of society, being the grand object contemplated.

THE UNIVERCELUM AND SPIRITUAL PHILOSOPHER is edited by S. B. BRITTON, assisted by several associates; and is published every Saturday at 235 Broadway, New York; being neatly printed on a super-royal sheet folded into sixteen pages. Price of subscription \$2, payable in all cases in advance. For a remittance of \$10, six copies will be forwarded. Address, post paid, "UNIVERCELUM," No. 235, Broadway, New York.