

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.

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THE CHURCH'S DUTY AND THE WORLD'S NECESSITY.

A SERMON

Delivered Sunday Evening, January 21, 1849, in the Coliseum,

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TEXT—"He that hath an ear, let him hear what the Spirit saith unto the Churches." Rev. ii: 11.

We behold upon the Earth two institutions of coeval antiquity and of universal prevalence: the Church, which represents the Spiritual—the State, which represents the Material, in Man. The one has its revelations, its priesthood and its rituals, its claim of divine origin, its commands of supernatural authority; the other has its constitutions, its tribunals, its executives, armed with physical power and demanding implicit compliance. We are born, and live, and die beneath their mutual influence. Together they ratify each earthly compact; together they reward obedience with promises of security and peace, and menace hostility with suffering and misfortune. So from land to land, around the globed Earth, the Church rears its altars, and the State its citadels. So from age to age flow down the divine precepts of Religion, and the inexorable requirements of Law. The Church, by its precepts, seeking to unite the soul with God, and to mediate between Earth and Heaven; the State, by its Laws, endeavoring to reconcile interest with interest, and mediate between man and man.

But in our time, both Church and State seem menaced with destruction. The Church is mocked by skepticism without, and convulsed by sectarianism within: the State rocked with inward antagonism, and menaced by external difficulties. All Religion seems threatened with subversion, for Conservatism uses it as a convenient tool, and Radicalism hates it as the enemy of change. All Government is menaced with destruction, for the wasters of the Old know not how to build the New. The Church has ceased to guide the progressive movement of Humanity. Measurably, at least, she is outgrown by Science—divorced from Art and Genius—made the slave of Wealth—the prize of Ambition—the instrument of Tyranny—the freeman's persecutor—the bad man's tool. The Government has ceased to harmonize the Peoples. It is denounced as oppressive by the Radical, and condemned as incapable by the Conservative. It ceases to afford protection either to living labor or vested capital. It proves itself insufficient to grapple with and to settle the Social Problem of the age. Europe is rocked by the earthquake of Revolution, and America slumbers over the pent volcano-fires of hostile interest and divergent race. Thus Government and Religion are destined to a fiery ordeal; thus the institutions of the authoritative Past seem disappearing in the vortex of the revolutionary Future; thus alike on the watch-towers of Church and State men stand aghast before the destroying tendencies of a subversive Age.

Now, politic men ask how to preserve Government, and devout men how to save Religion, and it appears to me that these questions may both be answered in one simple affirmation: The Salvation of the Church will secure the Salvation of the World. Government can no more exist without Religion than Nature without God. If the divine life of the Church can be renewed: if once more an influence can flow from it, like that which once flowed, miraculous with moral healing, from the personality of Christ: if thus it can present the spectacle of a moral, spiritual Unity, around it, drawn by its all-powerful attraction, shall crystalize into beautiful order all social interests and material authorities:—the Church, a living soul, shall mold into its own likeness the plastic body of the State. The Religious sentiment is inmost in man, taking the form of Duty; the Social sentiment is outward, taking the form of Interest. Duty and Interest, vital Religion and public Order, harmonize when understood. Christianize the Church, and it will re-organize the State; the Body conforming to the divine symmetry of the Soul.

But how shall the Church be recovered from dismemberment, raised from the dead, inspired with a divine vitality? How, in other words, shall that Religious Sentiment and that Divine Revelation, which are both abstract and ideal, be wrought into the concrete, bodily fact of a representative institution? How shall the Word once more be made flesh and dwell among us, a saving, regenerative Life? The answer to these queries will now demand our thought.

Seven human classes and interests unfold upon earth and contend for mastery. These may be indicated by the terms Reason—Art—Eloquence—Power—Philanthropy—Wealth—Want. There are seven classes of men and seven divergent interests whose prominent features these terms will indicate. These classes and interests, if I may so speak, make up the living body of the world. All accessible individuals in each of these classes of minds must be, by individual action, quickened by the Life of Christ, which is the Spirit of the Church, and impressed with the idea of duty and the fact of revelation. Those minds thus christianized must not be withdrawn from the avocations to which they naturally tend, but must carry a religious spirit and purpose into each act of life. Thus one divine spirit in time will flow into all souls: from them into all actions: from them into all interests. Thus from the depraved, discordant wrecks of earth a Divine Humanity shall arise at last. The Church must act through the powers of the world as the spirit acts through the faculties of its form. Through the world's Reason it must idealize philosophy and prove its revelations. Through its Artistic faculties it must make music and painting and sculpture the mediums through which to impress men with the sweetness of love and the beauty and majesty of goodness. Through Poetry and Eloquence it must animate the world to the deeds of heroic virtue. Through Power it must embody its ideas in law and government. Through Philanthropy it must find out and destroy each case of unknown and unjust suffering. Through Wealth it must gain those material energies that shall be needed in its benignant ministrations. Through Want it must excite the sympathies of the race, and inspire those universal labors that shall end in its entire extinction. The Church, by individual action, must move the world as the spirit moves the body, by acting on its every atom.

God's representative on earth, it must create around it a new and better paradise, an empire of holiness, fraternity and peace. Let us go on more in detail to look into this field of universal operation, and mark the features of this magnificent design:

I. The World's first estate is that of **INTELLECT**—of cultured and comprehensive Reason. Minds there are subtle in analysis, vast in generalization, keen in discovery, acute in argument, familiar with each fact of science and induction of philosophy. They ask of Religion, as of every other thing, its evidences and confirmations. For its principles they must have solid reasons, for its facts authentic testimony, else they will not believe.

Now the great Thinkers have for many years been out of the Church because within it they have been forbidden to investigate. There has been war between the Pulpit and the University; mutual indignities, libels and persecutions. Religion remembers the irreverent ribaldries of Voltaire, and Reason forgets not the pangs of her martyred Galileo. Teachers of Religion have fought against each new discovery of Science—teachers of Philosophy have fought against each affirmation of Scripture.

But this must end; the Church must imbue each growing intellect with virtue, with piety, with benevolence—seeking to quicken the moral nature with the spirit of Jesus. It must then say to such—We believe in three Revelations. The Primary in Nature, that, when studied, reveals the immanence of God in all substance: that shows the divine process of Creation; the august procession of Providence. Secondly, we have a Revelation in the inspired intuitions of the Christlike, and in the universal Reason of the Race. Supremely, we have a Gospel in the life the teachings, the acts of Jesus, a Divine Word, authoritative, eternal. Here is the charter of our Institution. Criticise, examine, leave no line untested. It is a rock, the Rock of Ages. The floods of centuries roll past, but it is the same from everlasting to everlasting.

Then Reason will examine—then Intellect will believe—then shall be reconciled the University and the Church—then the believing heart and the discovering brain shall coalesce—then Science will return from her groping among these perishable effects to drink in life and wisdom from the Infinite Cause—then shall end this skepticism that is caused by ignorance, and this sectarianism that grows out of misinterpretation—then the teacher of Science shall show how Nature is the outbirth of Deity, and man a Spirit, and God a Father, and Immortality a proven fact, and Heaven the awaiting perfection. Then all education shall result in the development of the spiritual nature, and all the paths of learning converge and meet in the Divine Reality.

But it may be objected that Religion will not stand the test of this terrible criticism. And to this I answer, if it will not it is not Religion, it is not divine. Why should we fear? That power that has inspired Prophets and strengthened Martyrs and made sinners Godlike and glorified the living and transfigured the dying—that power that has colonized Continents and created Art and Civilization—that power that has survived nations, outlived ages and defied persecutions—emerging more bright, more majestic from all:—that perish, because devout, wise men subject it to thorough analysis? No, tell me as soon that you heavens all shriveled up and passed away in fire when Galileo first swept them with his telescope. Fears like these bespeak a weak faith in Revelation, a poor hope in God. For one, I believe that a thorough intellectual analysis of Religion will bring out results that shall work joy on earth and jubilee in heaven. I wait for the great day when Reason shall become the Prophet of the Church, the interpreter of her revelations, the exponent of her sure authorities.

II. The World's second estate is that of **ART**. A second sphere of the living world is composed of those who are fitted by organization to discover the subtle elements of Beauty and Harmony, and to reproduce them in Music, Painting, Sculpture, Architecture. These are Nature's children, impregnate and reproductive

of her loveliness. The bodiless thought of the Mind becomes, under their ministry, a form of concrete excellence, to dwell on the color or the marble for ever, and the dumb desire and inarticulate longing of the Soul is made a voice of undying melody, to arouse and entrance the nations.

Art has its sages, though they sweep not the firmament, and its kings, though they are uninvested with the purple. Wherever it has been greatly manifested it has idealized the race and consecrated the land for ever. It gave to Greece its marble memories, and to Italy its constraining fascinations. Old Catholicism drew power from the pictures of Raffaele, and Germany drank inspiration from the symphonies of Beethoven. Rome, recoiling from the blows of Luther, rested and became strong beneath the sculptures of Michael Angelo, and revolutionary France marched triumphant over Europe to the music of the Marseillaise.

Art may sensualize or spiritualize. It is powerful to debase or redeem. Now to a great degree it is prostituted to warfare and voluptuousness. Song and picture allure to the battle-field or entice to the wine-saloon or the brothel. The lyre and the pencil are degraded—oh, how low!—sounds, caught from the harps of Seraphim, allure men to the frantic orgies of the harlot or the fiendlike slaughterings of war, and colors that reflect the purity and love of Deity, are used to hide the corpses of sensuality and the skeletons of foul and ugly sin.

But the artistic type of mind is impatient under its bondage. It longs to be once more inspired with Religion and elevated into authority and honor. This the Church must do. The Painter, the Composer, the Sculptor, must be baptized anew with the Holy Ghost and with fire. Religion must recognize the Divine mission and usefulness of Art. It must imbue this type of mind with a rich and genial spiritualism. It must establish the Priesthood of Art. Then Murder and Licentiousness shall no more be the inspiring themes of song and picture. Then the harp, the pencil, the graver, shall inspire men with the Beautiful, which is the offspring of the Divine. Then greater Angelos shall embody in marble the Ideal Manhood. Then diviner painters than Raffaele shall teach the color to glow in the form of Ideal Womanhood. Then more inspired Artists than Beethoven shall breathe holy anthems that shall thrill the world with the call to an ever active and ever growing virtue.

III. The World's third estate is that of **ELOQUENCE**,—the power of the inspired Word and the fiery Tongue. There is a class of men who compress into one burning line the struggling hope of an age and re-animate with a sentence the languid enthusiasm of a people, who, by the magic of Oratory concentrate the purpose of multitudes and inspire all ages, all ranks, all conditions with one overmastering desire. They melt the heart and illumine the brain, and nerve the arm, and brace the sinews. They combine the clearness of thought with the intensity of passion. Fascination flows from the eye and persuasion from the tongue, and the world moves beneath their influence as the ocean beneath the stars.

But where are these men? How many at the bar, prostituting their genius in the defence of crime, or the justification of bankruptcy. If in the Church, half paralyzed by fear and skepticism; if out of it, restless and miserable, engaged in the beggarly strife of party politics, or drowning their inward inquiet in intoxication or voluptuousness,—yet every where flinging abroad the fascinations of a power that if cultured and directed might attune the world to harmony.

What might not these men be and do if spiritualized and consecrated, identified with the Universal Church, and united to the powers of the world to come. Poetry and Eloquence! kindled with inspiration, quickened with Religion, flowing forth from hearts full of love and minds lit up by the indwelling God urged by the authorities of a felt experience and sustained by the force of an outshining goodness—how might they wean men from Vice and allure to Virtue—how unlock the coffers of Ava-

rice and spoil the accursed sorceries of Sensualism—how uplift the soul into adoring insight, entrancing it with the unveiled beatitudes of Heaven. How would the world be moved by a man combining the eloquence of Whitefield with the heart of Fencelon. Yet such men the Church might have; their germs or their ruins lie all around us. But alas! when they would occupy the pulpit they are driven out too often by bigotry and intolerance, even as in the old time Caiaphas sat in Moses' seat while Christ went wandering over the plains of Galilee. Let us thank God that all of these are not silenced, and let us hope and labor for the day when the inspired speech of the world, inspired with the Gospel of Jesus, shall summon the world to the new Crusade—the holy war against all oppression, suffering and sin.

IV. The world's fourth estate is that of Power. The Titanic race is not yet ended. Still arise men who are alike the subverters and creators of Dynasties and Institutions. They come, and the old Earth shakes again beneath their tread. At their touch the things that seemed impossible are impossible no more. They "speak and it is done," they "command and it stands fast." For weal or woe they affect the destinies of nations. Men arise who must do great deeds. It is their fate, the necessity of their nature. They are the iron hands wherewith God moves the lever of the world. Napoleon was one of them. Destiny made him great. Had there been a Divine Church to enfold him in its sanctities and make him good, Europe might have been this day a family of Fraternal Republics. Every age has its pre-eminent man of this type. The great man of our own age is yet to come. Even now there may be an infant Napoleon or Washington among us. Fortunate will be our nation if that mind when it comes be educated by the influences of a spiritual and practical Religion. For the issues of one great life may convulse our land with universal discord or usher in the dawn of universal unity.

The Church must spiritualize Power and sanctify Ambition. It should take these men who must do great deeds and make them its *Constructive Apostles*. It should fill the Senate, the Court, the Cabinet, with men of moral power and devout ambition—the great Religious Builders. They shall take the Divine ideas of Equity and Brotherhood, and incorporate them in just laws and beneficent institutions. They shall harmonize all our interests and protect all our rights. They shall put an end to the diplomacy of artifice and the legislation of monopoly and shall identify Might and Right in one eternal compact. Now our men of power convulse and distract the Nation. The great man of the North is the slave of Boston capital, and the great man of the South, the apostle of aggressive Slavery. But could the pure heart of Religion be quickened within them their gigantic powers would be exerted in the task of founding the State on the Divine idea of Jesus. Men like these are always with us. Let the Church baptize these with her hallowing influences, and then their Power shall be exerted in creating systems of equity, their Ambition satisfied in performing the ministries of the Seraphim. This shall organize Christianity in Courts and institutions—shall be the Constructive Priesthood of the Universal Church.

V. The World's fifth estate is that of PHILANTHROPY. There are men and women, every where, who must expend life in personal contact with those who suffer, who are oppressed, who mourn. They deal with the Individual not with the State. Their work is to uplift the fallen, to elevate the ignorant, to heal the sick, to redeem the guilty. They do not work intermediately, by the slow process of changing institutions, but operate directly, by individual contact upon the victims of circumstance and wrong. In the day of the old Catholic Unity these formed fraternities for the purpose of combining individual with associative action. One order assumed the care of the aged poor; another of orphan or foundling children; another of the religious culture of the young. Others yet exerted their powers in time of warfare and pestilence, binding up the wounds of the soldiers on the battle-field, or tending the dying left by all in the

agonies of the plague. Those Brethren of the Jails and Hospitals, those Sisters of Charity and Mercy did a blessed work for man. We may trace their course through these waste mediæval centuries as we track rivulets through the desert, by the living bloom of fragrant beneficence and good will that sprang up around their way.

Now Protestantism has secularized Philanthropy. It has allowed this great current of Providential influence to escape from the Church, to choke at its source or to waste itself in numberless divergent channels. But Christ's blessed Fraternity of Mercy, though unrecognized, cannot be disbanded. Those who are thus alive at the heart must be true to their instinct and their fate. Struggling for three drear, dumb centuries for organization, this tendency has at last broke forth in the Reform Movement of the Age. It is beginning to assume form and method. One band is in the prisons, laboring for "him who has no helper;" another goes down to the very brothel, seeking to uplift poor, trampled woman to her celestial sphere of innocence; another seeks to protect the widow, the stranger and the fatherless; and another still to strip the fetter from the slave.

But this great current of influence is turned, in a great measure, against the visible Church of the times. After seeking fellowship and imploring recognition; after being rebuked from the pulpit for working miracles of healing on the Sabbath day; after being deceived by hollow promises and mocked by continued evasions, it has arrayed itself against the visible forms of Religion. The masses of Reformers, as a class, denounce the Church as corrupt, apostate and false. To me it seems that their view is one-sided, and therefore incorrect; but, be that as it may, those who in the Providential order should be the Church's Missionary Priesthood are its direst foes. They circulate every where among the masses, and array against the visible Church the moral indignation of Mankind. But though they war against the Church, they cannot succeed without it. Lacking its mild love, they too often revile and defame their adversaries, and wanting its apostolic heroism, they grow weary in the strife. The scattered bands of philanthropists often waste their energies in abortive experiments, and destroy their influence by mutual recriminations. The best men of this type see and acknowledge it. They own their need of a Divine Unity representing Christ on earth; they wish to be empowered with its authorities and hallowed with its consecration.

Let then the Church arise and establish its orders of Charity and Mercy, composed of those who wish wholly to consecrate themselves to the work of seeking and recovering the lost. Once more let them emerge from her portals in their white robes and radiant processions, yet return not to the cold torpor of the monastery, but to the beautiful amenities of a united home. Once more let these ministers of love bend, like watching angels, over each couch of forsaken suffering and lonely death; circulating like life-blood from the Divine Heart, through every member of the suffering humanity of God.

VI. The World's sixth estate is that of WEALTH. This class carries on the commercial intercourse of the earth and absorbs to itself the surplus wealth of nations. It is time that the providential use and mission of Capital were recognized by all. It has been well that the world has had a class of men disposed to gather and preserve that surplus product of Industry which otherwise would have been expended in the prodigal luxury of the Court, or wasted in the brutal orgies of the Ignorant, or used to stimulate the destroying energies of War. Well, I say, that masses of wealth should be laid aside against the hour of the world's necessity and the Church's call.

Now the Church must recognize the providential mission of this powerful and universal class. It must cease alike from fanatical Agrarianism and from blind subservience. It must welcome the great concentrators of Capital to its communion, and in giving fellowship require obedience. It must point out to Wealth its divine and waiting mission. The duty of this body

of the Church shall be to endow the free Universities of Religious Science, and to rear the asylums of an unsectarian Philanthropy, to create institutions that shall give employment and culture to the unemployed artisan, to fill the hands of Benevolence with its precious clusters, to open to the public its galleries of Music and of Art, to build temples of worship where rich and poor shall gather on equal terms to a common communion, and to sustain and promote the aims of those religious teachers whose hearts and lips are glowing with the Christian inspiration. Thus, the Capitalist, blest in receiving, shall, in giving, be doubly blessed, and Wealth be consecrated as the great Almoner of the Church.

VII. The World's last estate is that of WANT. This forms a distinct grade and interest. Our Divine Master has said: "The Poor ye have always with you." The Poor are not eminently ignorant, vicious, prodigal and incapable. Wisdom, Refinement, Genius, Religion have their representatives among these men of sorrows. Now, in our time the masses of the Poor begin to level at the Church a deadly hate. Those who most of all require its divine, consoling and sustaining influences are for the most part driven by distrust into rejection and denial. They rush from their unpitied agony to the dark legends of Materialism or to the impracticable visions of the Owenite. They are alike orphaned of God and Hope. They fly in despair to the destruction of all laws and the subversion of all society. And oh! blame not those little ones of our good Father if they are thus maddened and estrayed; for once the poor were the hope of the Church, and sent wisdom by its counsels and devotion to its altars, and yielded a sacred band, the forlorn hope of piety, most brave in the fiercest battle, building of their impregnable spirits a bulwark against the foe. They never abandoned religion till the Church abandoned them—abandoned by delivering them bound hand and foot to the extortions of atheistic Mammon—abandoned by refusing to hear their moans, "like the moans of some dumb creature in distress," and by driving them with ignominy from its locked pews and its select communion—abandoned by forgetting the injunction, "Feed my lambs," and by yielding them to the shearing and the slaughter without pity and without remorse.

Once more Christianity, the "religion of suffering," whose Divine Founder had no place wherein to lay his head, must welcome the poor and needy to its best enjoyments, to its highest privileges, "without money and without price." It must throw over those helpless and smitten ones the broad shield of its protection and authority; it must scare oppression from its prey with a terrible anathema; it must secure to every plan for their social relief a fair and thorough trial; it must welcome them to its feasts of piety and its schools of instruction; it must send out Art for their refinement, and Philanthropy for their ingathering; it must charge itself with the care of those who have no helper; its motto must be the apostolic precept: "We that are strong ought to bear the burdens of the weak."

Thus, my brethren, the Christian Church can penetrate, with her divine influence, the seven circling spheres of human development, interest and activity:—thus reach each man, woman and child in Christendom, and, in reaching, reconcile, educate and save;—thus spiritualize all classes, and, in spiritualizing, unite and harmonize them all;—thus pass from Sectarianism to a living Unity;—thus solve the Social Enigma of the age;—thus reconcile class with class, nation with nation, man with man, and each and all with God;—thus draw around our Earth the very peace and blessedness of Heaven.

Suffer me to add, in conclusion, that any body of disciples, united by the Religious Sentiment, the idea of Duty, the fact of Revelation, the hope of Immortality, can begin this providential work, the Regeneration of the Church, and through it the Salvation of the World. The Divine Life, Light and Order, is in all Churches, in travail to be born. Each sect, however partial or incomplete, has within it the germ of completeness and the de-

sire of unity, the elements of construction and the spirit of beauty and of love. There need be no subversion, no revolution, only faithfulness to increasing light, and a desire, individually and collectively, to arise to "the stature of the perfect man in Christ." This will lead the good of all to see the good in all, and, by the assimilation of truth and good, to be agreed and harmonized all as one.

What, then, remains for us, as individual disciples, to do, is to cultivate a catholic spirit and a comprehensive charity—to hail each dawn of light—to follow the Angels of the Advent, Duty, Reverence and Love. Then, when the Universal Catholicity of the Future shall arise, as in God's providence it must, without the noise of the workmen in the adjustment of stone with stone, we shall each occupy a place in that New Jerusalem, Jesus Christ being the head of the corner. Then shall the Star of Prophecy melt in the Sunrise of Fulfilment. Then shall the Kingdom of God come in power and great glory, and Earth be wedded to Heaven, by the "Unity of the Spirit in the bond of Peace."

MIRACLES.

I apprehend that many minds are prevented from examining, with impartiality and without prejudice, the historical events called Miracles, by the *supernaturalism* with which they have been burdened by the popular Theology. Regarding them as *natural*, and adopting the same rigid but candid investigation which is applied to other natural phenomena, shall we not arrive at the truth more readily, and at a more comprehensive, rational, exalted conception of their position and value in the religious affections? The principle usually avowed and adopted by theologians, in reference to Bible miracles, is this. If the spiritual phenomena recorded cannot be referred to any *known* laws for solution, they are immediately set down as supernatural, caused by a temporary and immediate interposition of God. An attempt to refer them to God, through any laws constantly operating, and to class them with psychological facts observed in this age, is frowned down as infidelity. This unsound principle would be scorned out of any Academy of Science in the civilized world, and the advocate considered a fit candidate only for the Mandan faculty of medicine and priestcraft. Who does not see that this method of investigation applied to Natural Philosophy, Astronomy, Chemistry, all the physical sciences, would have left men as ignorant of chemical action and of the laws of the motions and relations of planetary bodies as they are of spiritual action. Can any good reason be given why the same principle is not equally applicable to the examination of spiritual phenomena, which is considered necessary in physical?

Christianity, the Religion of the God of Nature and reason, invites an earnest, loving, reverent research into the ways of God. Our Father, who has given us such powers of observation, analysis, and reasoning, has coupled such delights with the discoveries of the universal harmony around us, and filled us with aspirations after truth, says, in the same boundless spirit of love, "seek and ye shall find, knock and it shall be opened unto you." And what grandeur, harmony, wisdom, goodness, has a faithful research revealed in the material world! How it has enlarged and refined and exalted our conceptions of God! How it tends to stimulate love and win obedience!

With such a glorious love of spiritual beauty projected on the world of matter, and a consciousness of a life higher and more enduring than all, shall we turn away from the portals of the spiritual temple, scared by the hoarse croak of superstition, and blinded by the flapping of her dusty wings? May we learn how God makes a crystal, and refuse to look critically and philosophically into the development of immortal spirits, their relation to God, to man, to the world? Shall we ask by what

laws the planets revolve and fear to inquire how Jesus and his disciples healed the sick, communed with angels and departed spirits, prophesied and read the thoughts of men? Let us not be frightened out of research in this direction by the toothless dog of a superannuated Theology. God with us, let us seek reverently; let us knock humbly, and He will open to our vision the wonders of our spiritual selves. To ask in this rational and reverent spirit, cannot be fairly open to the charge of infidelity.

I desire at this time, merely to comment upon the manner in which, it seems to me, the miracles of the New Testament, as a whole, ought to be examined, leaving *particular* miracles to be dealt with as best each of us may. We are apt to approach *Bible* miracles with a prejudice in their favor, and to look at similar phenomena in other historical records with a distrust amounting to a determination to discredit the account. That the whale swallowed Jonah, and his three days sojourn, &c., is an occurrence that will not strain the mental deglutitory powers of some men who could not be induced to affirm their belief in *clairvoyance*, for which there is vastly more and better evidence than for the fish story. To doubt that Jesus saw Nathaniel under the fig tree before he came within the range and limit of the physical eye, would, by some, be thought denying Christianity, while to believe that A. J. Davis has looked into the internal organs of the body, or into the mind, would be thought by the same person to be equally infidel. The popular theology assumes that *bible* miracles must be true and all others false. I see no reason why all occurrences of a similar character should not be classed under one head, whether observed in Judea or New York; whether in the Bible or Cotton Mathers' Journal, if the genuineness of the facts are well established. In the investigation of this subject, let the miraculous in all history and experience be candidly examined. Can any one tell why the theologians should confine themselves to Judea and Bible history upon this subject any more than Mathematicians should look only into Arabia, or Astronomers read only Egyptian hieroglyphics?

Again, we are apt to come to the Bible miracles *expecting* to find facts which conflict with the order of Nature and with the established laws, instead of carefully and with the docile spirit of philosophy, selecting the facts, in order to *learn* more of Nature's harmony and laws. We should expect something accordant to our scanty knowledge of our own spiritual natures, and seek to modify, by new facts, into a nearer approach to the true laws, the fragmentary system now in vogue.

Moreover, we should look critically at the facts, apart from any theory to account for them which the narrators may seem to have adopted. Not that we should disregard entirely theory, —only separate it from the facts and judge of each. Now the cause for the New Testament miracles, for instance, as assigned by the historians, was the power of God. This cause is stamped upon all Nature and perceived, with affectionate adoration by every pure heart, in every thing that the all bountiful Father has given us. They considered them peculiarly a manifestation of God, as, indeed, all spiritual phenomena are. But that they considered them in relation to natural laws, as *natural* or *supernatural*, is of little moment to us, for they did not pretend, nor will any one for them, to any philosophical thought upon the subject. Their opinion, as it incidentally appears, was the prompting of wonder and fervent piety. It is true also. But why should we rest satisfied with a recognition of God, as the first cause, and seek no intermediate causes, in the examination of *spiritual* any more than in physical science. God made the sun, moon and stars. Do we rest content with this discovery? Oh, no! We seek to know by what admirable methods they are moved and how they are related. Has our Father forbidden the same research into spiritual things?

Should it even appear that the Evangelists considered the miracles the result of temporary and immediate interposition

of God and a violation of Nature, we ought not to accept the theory simply because they held it, any more than the theory that the earth is a center around which the sun and stars revolve, which they also probably thought was correct.

Again, I think we are not obliged to credit *every* miracle recorded in the New Testament because we find evidence enough to believe most of them. Without imputing dishonesty to the writers and compilers of the gospels, we may conceive it probable that some accounts gathered from different individuals, from current reports, "most surely believed," (as Luke says,) transmitted from one to another, verbally or in manuscript, may have been unwittingly exaggerated or mistated. In copying, translating, or discussing doubtful parts in the early Church, in Councils and Synods, it is probable errors crept in, for there is *no where any evidence* that those who have been instrumental in presenting these scriptures to the world were preserved in any *extraordinary way* from the fallibility incident to all historians. We are not obliged either, to believe every particular *circumstance* in any account because we credit the main story. The Evangelists having positive knowledge of many wonderful works performed by Jesus, and not possessing any exact knowledge of physical or spiritual laws by which to correct common reports, very naturally and innocently might have incorporated into their narrative some errors. Believe few or many of particular accounts as best we may, it is very certain that Jesus possessed a spiritual power more exalted and acute than ordinary men; he received impressions which the physical senses do not convey, —as his seeing Nathaniel, perceiving the thoughts of men, —that he healed diseases by an impalpable agency; that he communed with God and departed spirits consciously, as did, also, his disciples, —seeing Moses and Elijah, not with *bodily eyes*, surely, for spirits are not so visible, and hearing voices from heaven, not with their ears. Whether we extend their spiritual power to raising the dead and multiplying food or whatever limit we may set to it, we must feel deeply impressed, by a candid perusal of the New Testament, with a pure, lofty, benevolent, *spiritual* influence, radiating from the whole narrative, which marks it distinctly, and which cannot be wholly discarded without unfairness. That the spiritual influence is of a kind not so unfrequent in history as is generally supposed, and even felt and known in the present age, is, I think, equally certain upon an equally candid investigation. Individuals may modify particular miraculous accounts by a rational consideration of physical and spiritual laws so far as known, and by their own spiritual experience and observation. This ought to be done honestly, fearlessly, trustfully. After all, there will, I feel assured, be a residuum of spiritual power lifting our souls above the transient and temporary, all the more refined, credible and effective because sifted through the meshes of Reason and Experience.

H. O. S.

[PRACTICAL CHRISTIAN.]

PERMANENCY OF LANGUAGE.

The English language, says Comstock, has varied so much in less than seven hundred years, that to understand Robert Gloucester, who wrote in the reign of Henry II, we require the glossary of a dead language.

Wiclif, who translated the Bible about two hundred years later, is more intelligible, but still very obscure. He probably wrote in all the elegance of his day, as he was Professor of Divinity at Oxford. His translation of a verse or two of the Bible follows, being the most intelligible of any that we could select.

"Men schulen louyng hemsilff concitouse; high o berynge, proude, blasfemeris; not obedient to fadir and modir, unkynde, cursid, withouten *affeccion*. (2 Tim. iii: 2.)

"And anon the damsel roos and walkide, and she was of twelve year, and thei weren abayschid with a great stoneyng." (Mark v: 42.)

Choice Selections.

A NEW RELIGIOUS COMPACT.

Mr. Perkins a Unitarian clergyman of Cincinnati, recently proposed to his Society to abandon their sectarian bond of Union, and to organize upon principles of a more humanitarian bearing, and opening a more enlarged field of thought and inquiry. The fundamental principles of the proposed new organization, are involved in the following summary statement of the objects contemplated, which we find in a report of a lecture given by Mr. Perkins. It appears that the new proposition met with an extensive response from those to whom it was addressed. The objects contemplated are stated as follows:

1. The public worship of God—not as a prescribed formula—but as a duty sanctioned by the natural, spontaneous and universal instinct of man.
2. The weekly renewal of our religious sympathies and affections, as a guard against the deadening influence of the world.
3. The seeking after the will of God, in an enlarged and scientific spirit of enquiry—drawing truth from all sources and learning that will, not from the Bible alone, but from history, from nature, from providence, and from our own souls, and those of other men.
4. The application of that will to life—in every detail of our daily business, and in all our relations to God and to each other.
5. The alleviation, by both physical and spiritual means, of poverty, ignorance, misery, vice and crime.
6. The endeavor, not only to relieve, but to discover a *radical cure*, which shall effectually remove these evils, which so sorely afflict our communities.
7. The carrying out, vigorously and fully into actual social operation, this remedy—when found."

Would that all sectarian clergymen and societies would follow the noble example here presented! We would then soon see a diminution and final cessation of the strife and hostility now so prevalent among religious denominations, and the professed votaries of him who came to establish "peace on earth, and good-will among men," would no longer be the representatives of discord and selfishness, but of light, and love, and harmony.

W. F.

HABITS OF ENGLISH FEMALES.

THE English girl spends more than one half of her waking hours in physical amusements, which tend to develop, and invigorate, and ripen the bodily powers. She rides, walks, drives, rows upon the water, runs, dances, plays, sings, and jumps the rope, throws the ball, hurls the quoit, draws the bow, keeps up the shuttlecock, and all this without having the bow, keeps up upon her mind, that she is wasting her time. She does this every day until it becomes a habit, and which she will follow up through life. Her frame, as a necessary consequence, is larger; her muscular system better developed; her nervous system in better subordination: her strength more enduring, and the whole tone of her mind healthier. She may not know as much at the age of seventeen as the American girl,—as a general thing she does not—but the growth of her intellect has been stimulated by no hot-house culture; and though maturity comes later, it will last proportionately longer. Eight hours each day of mental application for girls between ten and nineteen years, or ten hours each day, as is sometimes required at school, with two hours for meals, one for religious duties, the remainder for physical exercises, are enough to break down the strongest constitution.

LAWS OF TRADE.

A PROPOSITION has been made to publish in the newspapers, the name of every dealer convicted of using fraudulent weights and measures. It is supposed that this would be the best method of putting a stop to the plunder of all classes of our citizens, and especially of the poor who are obliged to buy every thing in small quantities, and who are therefore so much the more liable to get cheated.

There is no doubt that this kind of plunder is carried on to an enormous extent. Tea, coffee, and sugar are weighed out by the half pound, quarter and even ounce—molasses is dealt out by the quart and pint, and it is to be feared that numbers of our grocers, not satisfied with the adulteration of goods, systematically diminish the quantity. This comes to be, after a time, a matter of custom, the same as watering milk. Our milkman is an honest fellow, and when told that his milk was not pure, he protested that he put in no more water than was ruleable; and we believed him. There is no pure milk sold in this city, unless it is at an extra price, by special agreement, the customer providing his own can.

We have laws, which were passed to protect us from the imposition of trade, but who trusts to them, or regards them? A man has a considerable better chance of being struck by lightning than of being prosecuted for giving light weight or short measure, and as for adulteration, no one seems to think of them at all. Molasses and water is sold for Stewart's sirup; ground pepper and spices are of half their proper strength, and Heaven knows what they put in coffee. The whole system of trade is full of systematic, ruleable cheater, and no one seems to think it wrong, because it is the custom.

The remedy is not by law. We doubt whether the publication of the names of persons would be of any use, since those thus exposed, would probably be as honest as their neighbors. We must look for relief to a new order of things, coming in with the guaranteeism which is to be the characteristic of the latter part of the nineteenth century. The Order of Odd Fellowship leads the van of all our guarantee associations, there are various others following this lead, and Protective Unions are extending the principle. Guaranteeism, or mutual protection, insurance, and co-operation will be the order of the day, and will gradually change the whole aspect of society. [SUNDAY DISPATCH.]

THE longer I live, the more I feel the importance of adhering to the rules I have laid down for myself in relation to such matters:

1. To hear as little as possible whatever is to the prejudice of others.
2. To believe nothing of the kind till I am absolutely forced to it.
3. Never to drink into the spirit of one who circulates an ill report.
4. Always to moderate, so far as I can, the unkindness which is expressed toward others.
5. Always to believe, that if the other side were heard, a very different account would be given of the matter. [SIMMONS.]

THE basis of society is the custom of the past. A body of men go to Greece, and build upon the foundation of thousands of years ago, constructing their edifice of the old broken and decayed architecture. Hence there can be no whole order, beauty, or harmony of arrangement in it. Uncouth fragments of what was *once* quite perfect are brought together by a tenacity for the antique, uncoupled with an affinity for the modern. The result is, that some parts of the structure decay; and, in being repaired, are more deformed, and finally tumble upon the inmates.

C. W.

Psychological Department.

REMARKABLE DREAM.

In the year 1795, the Rev George Biddulph, at that time Chaplain to the Earl of —, and my college associate, was in London; we spent some time together, and as he was a man of an earnest, serious turn of mind, our conversation was very much on religious subjects, he being anxious to dis sever me from the free-thinking principles of French and German philosophy, to which I was at that time much addicted.

One day, being at Woolwich, we took a stroll on Blackheath, when we accidentally came upon a young man, who, having been overturned in a gig, had slightly injured his arm. The little service which we were enabled to render him led to our spending the remainder of the day together, and as it was then hardly past noon, this consisted of several hours, which were sufficient to enable young men, socially inclined, to become tolerably familiar before parting.

Our new acquaintance informed us that he was Lieutenant Macintosh, in the service of the East India Company, and that the following day he was to embark for his destination. He was a young man of remarkably prepossessing appearance and lively manners. In the course of conversation, some words dropped from myself with reference to an unfinished argument with my clerical friend, on our often contested religious subject. This led to the discovery that the young soldier was even more skeptically disposed than myself; and now with such an ally, the argument was resumed until we were about to part, when the Lieutenant, asserting his positive belief in no other life than the present, declared that, if after death his soul really existed—and he died before his new clerical acquaintance—he would pay him a visit and confess his error, and adding that he would not fail to enlighten me also.

We parted and saw the Lieutenant no more, at least in this life. One remark I must make in this place, which is of importance, namely, that although the Lieutenant had told us his name, he had not mentioned his family, nor his native place, nor had we inquired about them, and after that time neither of us thought more of him, I believe, than is commonly thought of any passing, agreeable acquaintance, who has enabled us to spend an hour or two pleasantly.

One night, however, about three years afterwards, I dreamed that I was sitting in my library as usual, when the door opened, and a young man entered, whom I immediately recognized to be Lieutenant Macintosh, though he was then wearing a captain's uniform. He looked much sunburnt, as any one might naturally expect a man to be after about three years' exposure to a tropical sun. His countenance, however, was grave, and there was a peculiar expression in it, that even in my dream excited an unusual degree of attention. I motioned to him to be seated, and without addressing him, waited for him to speak; he did so, immediately, and his words were these:

"I promised, when we were at Woolwich together, to visit you if I died. I am dead and have now kept my word. You can tell all your friends who are skeptics, that the soul does not perish with the body."

When these words were ended, I awoke, and so distinctly were they, as it seemed, impressed upon my senses, that for the moment I could not believe but that they had been spoken to me by the actual tongue of man. I convinced myself that the chamber was empty, and persuaded myself that this was but the effect of my excited imagination and again slept.

The next morning I regarded it merely as an ordinary dream. I was not a little surprised, therefore, when early in the day I received a visit from my friend Biddulph, who instantly accosted me with the inquiry whether I had heard any news of that Lieutenant Macintosh, whose acquaintance we had accidentally

made three years before. I related to him my dream. "Strange, indeed," he said, "then of a truth he is dead!" He then related that the preceding night he also had a similar dream, with this difference, that it was twice repeated, and that each time he was desired to write to —, in Invernesshire, where lived his mother and sister, and to inform them of his death; the apparition in his dream adding each time, that this would be a great affliction to them, and therefore he laid it earnestly upon him to offer them all the consolation in his power.

After the first dream, Biddulph, like myself, in awaking, had persuaded himself that it was *merely* a dream, and after some time had again slept, when it was reported precisely as before, and then on waking, he had risen and written down not only the address, but a letter to the clergyman of the parish, inquiring from him if a family, such as had been intimated to him, lived at the place mentioned, but without giving him the reason of this inquiry.

When day came, however, the whole thing seemed to him so extraordinary, that he determined to come and consult with me, who had known the young man equally as well as himself, before he took any decided step.

The whole thing appeared so strange, and so contrary to all human experience, that I could only advise him to send the letter which he had written to the clergyman, and be guided by his answer. We resolved not to mention the subject to any one, but we noted down the date and hour of these remarkable dreams. A few posts afterwards settled the whole thing. Mrs. Macintosh and her daughter were living, as had been told in the dream, at —, and the clergyman added, that he hoped his correspondent had news to communicate respecting Captain Macintosh, about whom they were anxious. Thus two points were proved; our Lieutenant had become a Captain, and his mother and sister were living at the address communicated in his dream; as a natural inference, therefore, the third fact was true also.

As the best means of communicating the sad intelligence he had so singularly received, Biddulph determined to make a journey at once into Invernesshire; he did so, and singularly enough, that visit ended in his marrying Miss Macintosh.

In the course of a few months, official tidings came of the death of Captain Macintosh, who had died by a *coup de soleil*, while hunting up the country with a party of brother officers, and the time of his death exactly corresponded with that of our dreams.

MAGNETISM IN THE FIFTEENTH CENTURY.

THE celebrated Paracelsus was born in the year 1493, and died when only forty-six years of age. He was born a cabalist, physician, and astrologer, and appears to have been intimately acquainted with all the secret and occult properties of nature. He was the first we know of, who ever treated upon *animal magnetism*; and his performances in that time were such as to astonish the world and to draw upon him the united gratulations of the diseased and the infirm. His method notwithstanding it is so clearly laid down by himself, and demonstrated by a variety of pleasing examples in his works, has lain dormant till the present time; and now it begins to convince mankind that the secret and occult properties of nature are not yet half known or understood; nor their advantages received with that thankfulness and regard which ought incessantly to be poured forth to the great Author of our being for the blessings that may be derived from them. This was the opinion and nearly the words of Paracelsus himself, who has been recorded by all our biographers as a learned, judicious, and ingenious philosopher. Yet his having been so much addicted to ceremonies, and performed in connection with them, so many wonderful things, caused it to have been supposed, that he did by the agency of spirits what was really the true and genuine effects of nature only.

THE UNIVERCÆLUM

AND

SPIRITUAL PHILOSOPHER.

EDITED BY AN ASSOCIATION.

NEW-YORK, SATURDAY, FEBRUARY 17, 1849.

NOTICES.—We have sent bills to those subscribers who have not paid. Our terms being in advance, we shall be obliged to strike from the list such as remain unpaid at the end of three months.

BELA MARSH, 25 Cornhill, Boston, is the New-England Agent for the Univercælum. Subscribers to the "Rationalist," in Boston and vicinity, can remit to him.

THE CHURCH VS. SOCIALISM.

SAYS Brownson in his last Quarterly—"The heresy of our times is Socialism,—manifesting itself in indifferentism on the one hand, and in the elevation of the earthly above the heavenly on the other. If the Socialists could secure to all men every thing they promise, or dream of, they would secure them nothing to their advantage. Place every man at the highest social level that you can conceive; give him the most finished education you can devise; lavish on him in profusion this world's goods; lodge him in the most splendid palace that genius can construct, furnished in the most tasteful and luxurious manner; let him be surrounded by the most beautiful scenes of nature and the choicest specimens of art; and let him have ample leisure and opportunity for travel, for social intercourse, and for the fullest and most harmonious development of all his natural faculties; you advance him not the millionth part of a hair's-breadth toward his destiny, avert from him no evil, secure him no conceivable good. It will be no consolation to the damned, to recollect that, while here, they were clothed in purple and fine linen, and fared sumptuously every day; and your rich men, your great and renowned men, your fine gentlemen and ladies, with their polished manners and fashionable dresses, their soft complexion and gentle speech; your accomplished artists, your brilliant poets, your eloquent orators, your learned scholars, your profound and subtle philosophers, as well as coarse artisans, ragged beggars, cross-grained old hags, and country bumpkins, will be damned, eternally damned, if they die without the grace of God; and that grace is as likely to find its way to the hovel as to the palace."

We are aware that some allowance should be made for the spirit of this, coming as it does from Brownson, but the *idea* embodied here expresses exactly the sentiment of the Church, Catholic and Protestant, with the exception of some few of the more rational sects, who would not be acknowledged by the mass of Christendom to constitute any portion of the Church of Christ. Nay, even the large majority of these rational sects would also concur in this estimate of the "earthly and the heavenly." Their constant theme is, a depreciation of the "world," and a disparagement of its comforts, accomplishments, and refinements, to the elevation of what *they* call the heavenly and substantial good. Such is the burden of about all the preaching in Christendom.

Now we shall not question the supremacy of the spiritual over the material, the heavenly over the earthly, recognized in all religions; for surely, man is man, not so much by the external as the internal possessions; and that which is most interior is the highest; and it is the cultivation and expansion of this, which is his salvation in a supereminent degree. But what, after all, is the heavenly—the real heavenly—that which may be supposed to exist in heaven itself, which these Christians are

so continually exalting? One may be justified in approaching this subject a little more directly, and with reference to results, than Christian philosophy has hitherto much indulged in. We should suppose, from the burden of the pulpit and the press, that heaven was a place of indescribable unfitness for every thing like earthly nature—a sort of spiritual vacuum—or holy mist—or life quiescent; any thing, in short, but a society;—a sort of concave celestial, where the spirits of the redeemed hovered together in an agglomerated atmosphere, which was absolutely *blessed* in eternal stillness and undistinguishable praise. Curious it is to contemplate our spiritual perceptions. Now, to forsake all the employments of earth, or all its refinements and comforts, or to show but little interest in them in comparison of such a heaven, is surely an achievement worthy of the prevailing Christianity. Socialism would find but little encouragement with such a religion. For neither Catholic nor Protestant theology has any more idea of *souls*—of the make and constitution of the spirit, and of the heavenly world, than the lower orders of animals have of mathematics. Did it ever think that the spiritual body must be supported—that the incessant motion of all substance, material and apiritual, subjects it to change—that the spirit in heaven has its exterior and interior—that the Eternal Mind operating through all, has provided for the continual supply for what is continually passing off—did the popular theology ever think of such a thing? No, the popular theology is as rapid and unscientific as vacuum itself. Chemistry—that is no part of theology; Matter and Motion—that is no part: a substantial heaven—no, that is no part, for spirit, being formless, partless, unextended, &c., is literally vacuum and nothing. And yet the Bible speaks to us of heavenly *objects* and *things*. But the Bible is forgotten, and what little science men had is forgotten, and philosophy, and all rationality, and analogy, to say nothing of common sense, are put out of the question when we talk of heaven and heavenly things!

But, being admitted into something of substantiality, let us ask—what is heaven? Very likely—not to draw upon those who have not faith—very likely, there is provision there; very likely, there is full supply of all bodily and spiritual wants there; very likely, there is society; there is splendor, luxury, beauty, study, art; there is, philosophically, a perfect analogy to all there is in this world. It is something more than an eternal illumination and joy—a blending of indistinct and undistinguishable happiness—a concert of praise; there is variety, occupation, business, instruction, legislation, social improvement and progress, external decoration and internal joy. What other idea of heaven—of another world—*can* a man have? It amounts to this, or it amounts to nothing? And as to the *society* of the spiritual spheres, to those who embrace the revelations of psychologists, or have two thoughts worthy of the subject, it is not, I imagine, such as is in the world—a base and evil structure of competition and fraud—an institution of antagonisms. For whatever may be the nature of the heavenly possessions, that there is harmony—that there is unity—that there is association of interests and goods and truths—this is indispensable to any idea of heaven at all.

Now, then, we are prepared to consider what relation Socialism has to heavenly good. It is in fact to realize heaven on earth. It is nothing else. Out upon the mock denunciations of Christians upon the mental refinement and luxuries of this world! Nonsense, we say. "They will not help us on the road to heaven." And yet heaven itself, according to our utmost conceptions, is but the refinements and ample provisions of a second sphere of existence commenced on earth. It is the perfection of nature, of art, of science, of all knowledge, of beauty, of good, of truth. It has its paradise and its external glories. All this may be counted on without particularizing. It is the *society* of immortal men and women. And to talk of the perfecting and associating our earthly society, as having no connection with heavenly good, only shows the ignorance of our learned

and unlearned Christians, of any true ideas of the heavenly state. To ridicule or disparage the refinements of our present society—to undervalue education—to depreciate art, and true beauty, and taste, and all esthetic culture—to say of abundance, and even the luxuries of advanced and perfected conditions, that they are so many drawbacks, or even unnecessary to the expansion of our whole nature (and this includes our spiritual nature,) is just to show our profound ignorance of the whole subject matter. It would do for a Monk, or a Nun, or those ascetics in ancient times who seemed to have forgotten that our souls are in our bodies; or for those in modern times who stand for the representatives of such asceticism. Men with such notions may have some idea of a disordered earth—of a spiritual element run to seed among barren deserts, or with here and there a patch of gross vegetation, but surely they have no idea of heaven. What is heaven but the spirituality of all things on earth? And surely, to improve in all respects our earthly condition, is only to advance on the road direct to the condition of the all-perfect world above.

I trust I do not overestimate the good things of this world when I give utterance to these sentiments. I am not insensible to the abuses of luxury, and the refinements of life, nor am I insensible to the imbruting and sensualizing effect of that poverty and coarseness which is the condition too frequently of the lower classes. The many exceptions to this fact are to be attributed to the very causes which we here allude to as indispensable to a perfect cultivation, refinement, and spirituality—to improved conditions somewhere in the ancestry, which resulted in a more refined or favorable organization and temperament, and which have enabled its possessor to rise superior to circumstance.

But what of refinements? say our modern ascetics. What have they to do with religion and heaven? To this we reply, there is no question between us as to the superiority of Love over Wisdom, or of morals over intellect, or of goodness, truth, and faith, over badness, falsehood, and unbelief. But then we suppose there is somewhat of wisdom, or intellect, even in heaven! As to the human spirit, for this is the universally admitted subject of salvation, I suppose it safe to say that it is mentally a unity of Love and Wisdom, or goodness and truth, or more familiarly, moral and intellectual nature. I further suppose that the infant intellect is not equal to a Newton's, and that there may be a sort of intellectual salvation! It is safe, at least, to say the world needs it. And further, when we consider how closely connected are intelligence and morals—how ignorance and vice are frequently found together—and how necessary it is to provide all the helps which a perfected society can command, to perfect the soul of the individual,—in short, when we consider heaven itself as a perfected Society, having its internals and externals, its abundance for all, its celestial art, beauty, and grandeur, its variety of occupation, and unity of interests, in what light must we view those who disparage the conditions of our earthly comfort by saying it helps no man to heaven? Such a state is heaven. It is heaven on earth. And in the absolute perfection of our earthly society, such as the true Socialist contemplates in the ages to come, with all its order, advancement, material and spiritual wealth, there will be an antepast and perfect representative of the heaven beyond this earth.

Such is the connection of Socialism with heavenly salvation. Alas, me! If heavenly deliverance were no other than the common mind, mystified by the prevalent theology, contemplates it,—a sort of triumphal, calm, illuminated joy, with nothing of spiritual sense, and variety, and extended nature, to relieve the indistinguishable happiness; and if to attain this, "the grace of God, which is as likely to find its way to the hovel as to the palace," must arrest our souls in some surprising manner; and if brutality, vice, ignorance, sensuality, and such poverty as places us out of all reach of the usual means of tolerable subsis-

tence, which even compels us to vice to prevent starvation,—if this is no obstacle to our reception of that grace, then indeed is there but very little connection between Socialism and Salvation. Damnation will catch us, improve how we will. But if such absurd notions are the legitimate offspring of a Christian heathenism—are only upheld by the ignorance and imposition of the times—and if spiritual nature have sought of analogy in it to the best realities of earth, then indeed is it a great matter that we refine, and perfect, and elevate both the internal and external conditions of men.

To say nothing of how much better virtue and religion, and all that relates to heaven, would flourish, under good outward conditions, and how impossible it is now many times for vice to be eradicated, it is realizing more of the actual heavenly reality—it is in fact producing a likeness to, or a rudimental sphere of the immortal kingdom itself, thus to reform the social world, and fill it with abundance, and equalize the conditions, and unite the interests, and throw the embellishments of art, beauty, and refinement, over all the extent and through all the habitations of men.

W. M. F.

OBJECTS AND MEASURES.

We wish here to offer a more distinct definition than perhaps has yet been given, of the leading objects contemplated in the establishment of this paper, and of the measures which alone seem to us entirely consistent to pursue for their attainment. We do this for the further information of such of our readers as do not appear to have entirely understood our course, and especially to furnish some hints by which we trust our CONTRIBUTORS will profit, respecting the character, spirit, and tone of such articles as we deem most suitable to our columns.

The grand and leading object, in its ultimate and most enlarged view, for the promotion of which it is our design to labor, is *Unity*—a universal and harmonious UNITY. Such Unity we recognize as embracing innumerable parts, great and small, consisting of all the elements, affections, and interests of the individual human soul, of human society, and of the whole body of mankind. As the *universal* unity is our remote and ultimate object, so the *corresponding* unity of those more minute departments of existence immediately surrounding us, and most impressive to our, at present, comparatively feeble exertions, should receive our first attention; and as these departments of existence are subdued, and the germ of healthy influence thus deposited expands, surrounding departments will gradually and progressively become incorporated with the same system, until all things shall have been brought into harmonious and reciprocal relations.

We receive our instructions with reference to the truthfulness and utility of such movements, as also our knowledge of the spirit and principles which should govern them, and our encouragement to efforts for their furtherance, from the great leading principles of what we deem the true philosophy of the Universe, and of its vitalizing and moving Spirit—THE DIVINE.

One of these principles is, That all things in all departments of creation, ranging from the lowest and grossest agglomerations of matter, to the human being which is the highest form of development, combining within himself the principles of all other forms,—are parts of the same Universe which in its general point of view is a united and harmonious Whole. Hence all forms and creations in Universal being bear definite and reciprocal relations and affinities, immediately or remotely, to each other, and are correlative wheels, or cogs, or other instrumentalities, in the great machinery of universal being. Hence all things are absolutely dependent, more or less, upon all things, for their existence, movements, and proper conditions. This mutual dependence of parts is manifested most conspicuously and fully in that highest and last developed kingdom in Nature,

the *Human Kingdom*, composed as it is of homogeneous constitutions each being in principle a miniature universe of itself.

As all things are parts of the Universe, it follows that all things are in a sense parts of each other, and however nearly or remotely they may be connected, they nevertheless are connected at some points or through some mediums, on the same principle on which the various organs of the human body are connected. It is even mathematically certain that every particle of matter acts upon every particle throughout the Universe. Those mutual actions and relations of particles and forms, however, which are inappreciable to our senses, we do not consider as of any practical importance at present; we only refer to them to illustrate and demonstrate a principle. But these universal reciprocal relations and dependencies are appreciable in the *Human Kingdom*, as every reflecting mind will acknowledge. And in view of the oneness of the Universe as a Whole, we think every one will be prepared to acknowledge the oneness of that ultimate outbirth and correspondent of the Universe, the *Human Kingdom*; and this theoretical acknowledgment receives confirmation and practical life, from the experience of all who have had any considerable social or commercial intercourse with their fellow beings. On the demonstrated principle, therefore, that all things are parts of the united Universe, it follows that all human beings are, in a comparatively high sense, parts of each other: and as all human beings in their essential constitutions are precisely alike, it follows that the whole human race is in principle as one grand Man of which each individual is an organ.

United though the Body of Humanity is in principle and in interior reality, it is not properly united in its external form or in its vital operations. To contribute all in our power to the promotion of such unity, is the central object of our labors.

The spirit with which this journal should be conducted may, in view of these considerations, now be illustrated.—When any particular member, or even minute fibre or tissue of our personal body is out of equilibrium with other parts, as in case of disease, the other parts do not set to work and devour it—do not even treat it in any respect harshly, but contribute to it of the abundance of their own life and energy, and thus restore the equilibrium, which is health, and in which the good of all members consists. So every human being should consider every other human being a member or part of himself, as he actually is, and should in all relations treat him on precisely the same principle on which one member of the individual body treats another. And one who has fully and understandingly imbibed the spirit of the New Philosophy, will think of no other treatment of the unprogressed, misdirected, or even “wicked” member of the great Body of which he is a correlative and sympathetic part, than the treatment observed between the various portions of the individual body; because he feels—knows—realizes—that injustice or unkindness toward another member of Humanity, would necessarily, according to the law of sympathy and reciprocity, be absolute injustice and unkindness to himself.

Now there are many portions of the great Body of Humanity which are in an inferior state of progression, many that are falsely developed, and many that stand in wrong relations. Thus the great Body is diseased, and its various parts are out of equilibrium. This we regard as a matter of course, owing to an inferior stage of growth, and to circumstantial influences which have been unavoidable. We have individual selfishness, folly and crime; we have intemperance, and debauchery, and gambling; we have antagonisms between labor and capital, and between the pursuits and interests of the various branches of the laboring, commercial, mercantile, manufacturing, and professional portions of the community; and these antagonisms are accompanied with fraud and injustice, and necessarily result in the oppression of the weaker and producing classes, for the aggrandizement of the wealthy and absorbing classes: and we

even have a formal embodiment of almost all other evils in the system of American slavery! Standing in the midst of a community composed of such materials and in such a discordant state, the rules of action prescribed by the Philosophy of which we have spoken, seem to be as follows:—

1. We must treat all men, all institutions, and all things, as we would treat corresponding and more immediate portions of our own selfhood, interiorly knowing that our interests, feelings, and affections, according to the law of sympathy running through the whole Body of mankind, are inseparable from theirs. Thus,

2. When we are reviled we must revile not again, knowing that this would not diminish the amount of reviling in the world, but increase it. Moreover we must bear in mind that the persecutions and injustice of men are only a natural outbirth of the internal condition of their minds as necessarily determined by pre-existing constitutional or circumstantial causes over which they have had no control,—and that it is generally even desirable that these outer expressions of interior conditions should take place, in order that they may re-act upon themselves and be corrected. All that we receive from the hands of men, is, under the present state of things, naturally to be expected, and we must therefore bear with it as with one of the unavoidable conditions of our being.

3. As we should thus treat men, so we should treat classes or societies, which are only men expanded. All our labors respecting them should be labors for portions of Humanity of which we ourselves are other portions; and we should thus ever bear in mind that in precise proportion as we abuse Humanity in any of its parts, we abuse ourselves, and that in precise proportion as we do good to others we do good to ourselves. The action always reverts upon ourselves morally if not physically; and he who would treat others as he would not treat himself, has not yet learned the rudiments of the true philosophy.

4. The columns of this paper, therefore, must never be made the arena of mere gladiatorship, or the medium of personal controversy, crimination, or of merely “showing up” others who may have honest thoughts differing from our own. And while we expose and denounce error and corruption with a view to its correction, we must do it by light and not by heat; and we must deal with principles rather than with men. If any of our correspondents or contributors send us articles inconsistent with the spirit of these rules, they may expect that such articles will be disposed of in a manner quite different from what they intended.

Our reformatory measures we propose shall be as nearly as possible in analogy with principles observed in all processes of development in Nature and the Universe; viz., they shall proceed from an interior germ to the gradual and progressive unfolding of corresponding exterior forms. This interior germ consists at first of individual human souls, which must be purified, harmonized, enlightened, and expanded. At each successive stage of the development of this germ, it must assume a form precisely corresponding to its stage of growth, which form will serve as the basis of still farther development; and thus from the minute seed the tree of social unity and reciprocal justice will, if duly nurtured, ultimately spread its branches over the whole earth, and all men will repose in its refreshing shade. According to these principles, the reform questions of the day, such as the temperance, peace, anti-capital-punishment, free-soil, negro slavery, and other questions, receive none of them any special attention in our columns, and we not very often even allude prominently to any of them. We have at present matters more nearly at home which must necessarily absorb nearly all our attention until we can get them properly settled; and when this shall have been accomplished, we shall progressively approach all other subjects involving human interests, as we can reach them. But we would deem it palpably unwise to waste our strength on distant and foreign objects which can not now

feel our influence, while we have a glorious field of usefulness immediately before us, and which, when duly improved, will lead us progressively and orderly to far more extended fields, finally comprehending all human interests in all their various forms and modifications.

We trust, then, that hereafter we shall be understood, both by readers and correspondents, and that all who have imbibed in any degree the principles and spirit of the New Philosophy, will so far as in them lies, zealously co-operate with us in the furtherance of this glorious work.

W. F.

DR. DODS' LECTURES AND EXPERIMENTS.

We stated in our last that Dr. J. B. Dods was engaged in a course of lectures and experiments in Clinton Hall, upon a new discovery of his which he calls "ELECTRICAL PSYCHOLOGY." We have attended several of his lectures, and have thought that our readers might be interested with a brief description of the character of his experiments. The first operation consists in seating about thirty persons such as choose to come forward from the promiscuous audience, and placing a small piece of metal in their hands so compounded as to have a slight galvanic action, and requiring them to look upon it intently without stirring, for about twenty minutes. This process is to prepare them for experiment, though the persons are seldom if ever sensible of its producing any effects upon them analogous to magnetism. The Dr. then has a secret mode of placing himself in what he calls an *electric* communication with them, which being accomplished, if they are proper subjects (of which there will be about eight or ten out of the thirty) he can control their muscles almost at will. For instance he tells them to commence making a certain motion, which being commenced he tells them they cannot stop it; and despite of all their resistance they are compelled to continue the motion until he tells them to stop. Or he tells them they cannot rise from their seat, or can not walk, or move their arms, and with their most powerful efforts they can not move until released from the grasp of his will. We have seen the Doctor fasten five or six persons in their seats at a time, so that with their most powerful efforts they could not rise; or set them to jumping, or twirling their hands and they could not stop, or fix their hands firmly in any position and they could not move them, until he gave his permission.

There are of course different degrees of susceptibility in different persons. Some are naturally susceptible to all the experiments without being subjected to any preparatory process; others require a long course of preparation. Some are susceptible of being controlled in only one or two, and others in all physical movements and the most susceptible, or those in what the Dr. calls the "psychological state," can be controlled in their *mental* operations, and any possible visions can be made to pass vividly before them. For instance, securing the undivided attention of such a person, he will turn a rod into a serpent from which the subject will shrink with affright, or he will cause him to see a star fall from heaven and alight upon a person in the audience, and set him on fire, and the subject will try to put it out, or he will cause him to see a black thunder storm to arise, and to feel the rain and hail pattering upon him, (in this latter experiment one lady actually crept under a table to shelter herself) or he will cause one to lose his personal identity and imagine himself another man—in short he will produce any impression upon the mind of the subject which the imagination can conceive.

We know that things similar to these are among the phenomena of Human Magnetism; but the peculiarity of Dr. D's experiments consists in the fact that his subjects at the time are in their *perfectly waking state*! The fact that persons well known in the city, and who are total strangers to Dr. D., are taken from

the promiscuous audience and successfully subjected to the experiments, entirely precludes the idea of *collusion*.

Dr. D. professes to be able to impart his secret to others, and he now has a class whom he is instructing in the mystery. His pupils soon learn to perform most of the wonders that he does.

We have given the foregoing account for the sake of science, and of stimulating thought and inquiry upon that most profoundly important and interesting question relative to the constitution and powers of the HUMAN SOUL.

W. F.

THOUGHT AND MEMORY.

Let man begin to think in a circle, be it no larger than a lady's ring, so be it that he thinks at all, and is not committed to a process of mere memory and scholarship, and he will soon think out of it on all sides. The trouble with our scholars is, that they store their memories with other people's thoughts, and are like a crowded store-house overrunning with goods, forgetting that those very things were originally struck out of somebody's thought. But this is not the worst of it. They are like a store-house in another particular. Many of their goods become old and unsaleable, out of fashion, behind the times, and then, if they are not *manufacturers* as well as traders, their learning for the most part is little better than the rust of antiquity, of no use but for dead capital and pretension. We would not undervalue the study of other's people's thoughts, but (as says Shakspeare:)

"Study is like the heaven's glorious sun,
That will not be deep-searched with saucy looks;
Small have continual plodders ever won,
Save base authority from other's books."

It is remarkable that many of our ablest thinkers never entered what we call a college, or a study. Nor have superior natural abilities always raised them above their fellows. They had *one* faculty, given or acquired—the faculty of thinking. It is this which has carried them over mountains and through valleys, and set them far above Church, and University, and State.

W. M. F.

ANOTHER SIGN.—A recent arrival from Europe brings the important intelligence that the Sultan of Turkey has enfranchised the Christians of his empire, and rendered them eligible to the highest offices. He sometime since also gave the Jews the privilege of rebuilding their temple at Jerusalem. Mahometanism, which once offered for the choice of unbelievers the three alternatives "the koran, the tribute, or the sword," appears to be greatly relaxing its stern features, and conforming to the liberal spirit of the age.

PERSONAL CORRESPONDENTS.—We receive many private letters from esteemed personal acquaintances and friends, which we are obliged by pressing duties to forego the pleasure of answering—at least as promptly as we could wish. Will our friends have the kindness to make every allowance for the imperative duties of an editor, and excuse any seeming lack of promptness, or neglect, in responding to their favors.

W. F.

Two or three weeks in succession a notice of the "Western Quarterly Review" has been crowded out of our columns. The interesting story entitled "A Philosophical Sketch," which we commence copying this week, is from that Magazine. Farther notice next week.

In one of the Diagrams in Bro. Davis' article on the human spirit, the conclusion of which we gave last week, there was a derangement of the type in the *center* intended to spell MAN. The derangement was only in the portion of the edition last on the press, the first impressions being all correct.

About a page of editorial matter, intended by one of our associates for this number, has been unavoidable crowded out, and will appear in our next.

Poetry.

SHELLEY.

WRITTEN FOR THE UNIVERCŒLUM,

BY T. H. CHIVERS, M. D.

"He walks among men, loves men with inexpressible soft pity—as they can never love him: but his soul dwells in solitude, in the uttermost parts of creation. The stars, keen-glancing from the immensities, send tidings to him; the graves, silent with the dead, from the Eternities. He is above thee like a God."
CARLYLE.

As thy pure thought out of thy soul went soaring,
Like some great eagle from his downy nest,
A flood of fiery Song was ever pouring
Out of thy heart, like music from the blest,
For Man's deep wrongs, which overflowed all things,
Like light does Heaven when some great Angel sings.

For thou didst love, with an ethereal madness,
Pure as the first-love of thy earliest youth—
Which filled thy heart with an immortal gladness—
The BEAUTIFUL DIVINE in Natural Truth;
Till, in thy rapture, thou didst seek to find
Thy love for her in every other mind.

Liberal in all thy charities, thy kindness
Was more than giving money to the poor;
For thou didst cure MAN of his mental blindness,
By teaching him what none had taught before—
The MIGHTINESS OF TRUTH—that he was free—
And needed to proclaim his liberty.

Thou didst unlook the adamant Portals
Of Nature, with that sapphire key of thine—
Revealing unto Man the forms immortal
Of PAINTING, SCULPTURE, POETRY DIVINE,
Before whose beauty thou didst humbly bow
In adoration, as my soul does now.

Thou didst dissolve, with thy soul's sunlike splendor,
The darkness that begirt the throne of Power—
Making the iron hearts of Tyrants tender
With thine immortal Song, which, from that hour
Of triumph, made dark Error flee away,
And filled the world with TRUTH's immortal Day.

To rob the earth of nothing but its sorrow,
This was the mission on which thou wast sent;
To take out of Man's heart the poisoned arrow,
And heal the festering wound with pure content—
Teaching the Levite this great Truth divine,
That ALL ARE EQUAL—this great task was thine.

Into thy hand was placed the Golden Chalice—
Thy form was clad in vestments white as snow—
And thou wert told to go from Hut to Palace—
From Palace back to Hut—and thou didst go;
And there, great GANYMEDES! to pour the wine
Into the hearts of those who would be thine.

This was the WINE OF TRUTH the Nations wanted—
Pressed from the grapes of immortality—
Soul of that TREE by Angels hands first planted,
Whose roots grow in the heart of Deity—
First planted here on earth in Paradise,
Whose fruit the Angels fed on in the skies.

Thou wert an ornament to human nature—
An emblem of what Man redeemed must be,
When he shall have put on the God-like stature
Of PERFECT MAN, by walking after thee;
For thou didst live in concert with the TRUTH
Which thou didst teach, from thine aspiring youth.

Thou didst behold, with some great Prophet's vision,
Afar off in the Future Years to be—
Where PEACE shall dwell with LOVE in joys Elysian—
The bright SATURNIAN AGE OF LIBERTY;
Such as the Poets talked about of old,
And called, in Mighty Song, the AGE OF GOLD.

The great advantages which Fortune offered,
Were spurned by thee as being less than nought;
The world's preferment—that was never suffered
To occupy one moment of thy thought—
One only wish within thy soul held place,
Which was—THE GLORY OF THE HUMAN RACE.

And like some snow-white Dove from earth upspringing,
On tempests borne into the Heavens on high—
Thy swift-winged soul went ever soaring, singing,
Out of this world into Eternity—
Raining down music from thy wings in flight,
Which filled Man's soul, as Heaven does earth, with light.

Thy spirit gathers peace in Heaven from knowing
That thy great struggles here were not in vain
For Man's redemption—who wert ever going
In quest of wisdom to relieve his pain;
For, in the cause of Freedom, though didst make
A slave of thy great soul for his dear sake.

PERSEVERANCE.

A SWALLOW in the spring,
Came to our granary, and 'neath the eaves
Essayed to make a nest, and there did bring
Wet earth, and straw, and leaves.

Day after day she toiled,
With patient heart; but ere her work was crowned,
Some sad mishap the tiny fabric spoiled,
And dashed it to the ground.

She found the ruin wrought,
But, not cast down, forth from the place she flew,
And, with her mate, fresh earth and grasses brought,
And built her nest anew.

But scarcely had she placed
The last soft feather on its ample floor,
When wicked hand or chance again laid waste,
And wrought the ruin o'er.

But still her heart she kept,
And toiled again; and, last night, bearing calls,
I looked, and lo! three little swallows slept
Within the earth-made walls.

What truth is here, O man!
Hath hope been smitten in its early dawn?
Have clouds o'ercast thy purpose, trust, or plan?
Have faith, and struggle on!

Miscellaneous Department.

A PHILOSOPHICAL SKETCH.

CHAPTER I.

If you are a traveler, reader, and have visited the northern portion of our Great West, you have had frequent occasion to notice those singular bodies of water, which, from their size, you would at once denominate the children of the Great Lakes. You have seen them reposing in the quietude of love amid an amphitheater of hills which seem to have been planted round for protection. You have looked down into their pure, clear, sparkling depths and seen the inhabitants of the deep darting about in almost frantic sport. You have doubtless bathed in these waters and felt a physical re-invigoration; and then reposing upon the beautiful greensward of the bank and listened to the music of the little waves that break upon the pebbly beach, watched the water-fowl as they sweep through the air and rapidly skim the surface or more deliberately float on the water's bosom, and regarded the green and beautiful outline of the surrounding landscape. And, doubtless, when the spirit of the breeze was awake, you have bounded into the buoyant bark, with a laughing, joyous company, spread the canvases to the gale, and been borne lively and lightly over the breast of the deep. In all this you have seen some of the sunny scenes of life, and felt, perhaps, the adaptation of earth and earthly things to the highest happiness of man, and that the miseries of life are the enemy that has invaded the paradise of joy.

Connected with these little lakes you have noticed the fact that while they have a copious outlet pouring down a heavy volume of water to refresh the country through which it flows, they have no visible inlet. They seem to be most beautiful sources of an indispensable blessing—receive nothing and yet pouring out with the largest generosity as though they were created on purpose to bless. And yet nothing but God occupies the position of giver and not a receiver; He puts all things under obligation to him while he is under obligations to none. These lakes receive their supply from unfathomed depths in the earth. It bubbles up in cold and sparkling volumes like the generous spirit of Hope.

But enough of the lakes for the present. On its banks were several residences, inhabited by families whose pleasant situations were objects of envy on the part of those who occasionally visited the Lake. But alas! we are prone to be discontented with our lots. Every locality has its advantages, and a constant familiarity with any particular delight deprives it of more than half its blessing. Most of the inhabitants around that Lake failed to appreciate the paradise they enjoyed, and wondered at the exclamations of delight that escaped from those who came to admire the scene and recreate themselves. But all the lake people were not insensible to the privileges they enjoyed. There was one family that lived on the western slope of that Lake, whose members entered fully into the spirit of the scene, and made it the means, as it was designed to be, of consummating their earthly happiness.

The Goodloes had passed twenty years of unembittered life on the banks of this beautiful Lake. The plan of life they pursued could scarcely be improved, and as an example for others, we must here furnish the reader an outline.

The first step pre-requisite to success had been taken both by Mr. and Mrs. Goodloe before forming the marital union. This was the determination of general principles of action, so that uniformity might characterize the whole life. The first principle was, that every act of life should have reference to the great end of our being,—that of securing the highest possible state of mental and physical health; well knowing that upon these depends happiness, without which life is a curse. Their mental

constitutions being similar, they readily harmonized in this principle, and began life together with the determination of carrying it out. To this end they provided for the sustenance and development of both mind and body; in which they differed from the world at large, who, after merely satisfying the body with food and raiment, devote their energies to the accumulation of wealth or a display of ostentatious pride.

They thought rightly that nothing could be done but affected either favorably or unfavorably, the happiness of the doer. Every arrangement of the house, the walks, the gardens, the out-houses and the farm generally, had either a good or a bad influence upon themselves, and the family they might be called to educate. Accordingly in selecting a site for a residence, in building the house, its architecture and interior plan, in laying out the grounds for yards and gardens, and in planting trees and shrubbery, and cultivating flowers, an eye was kept upon the disciplinary influence all these might have upon the mind. The highest form of architecture was sought, and the highest taste and the most pleasing symmetry in all things was studied, in devotion to the law that the human spirit receives its impress from the character of external things which come in contact with it through the sensuous avenues. In this we understand the reason of the maxim, "a thing of beauty is a joy forever," for that beauty has communicated itself to the spirit, becomes a part of it, and lives forever an inexhaustible source of gladness. Every pleasant thing, scene or circumstance, with which we come in contact while the mind is receiving the tone of its thoughts, feelings, susceptibilities, emotions and form has something to do either for the right or the wrong development of the faculties. This is a fact more momentous than life, and should be more startling than death;—and yet, it is a fact little understood by those who control the means of a development of a human spirit. The effect of external circumstances upon the child is seen in its honest and unstudied expressions. See how a pleasant scene kindles up the countenance with the highest pleasure, and disposes the mind to a cordial greeting of all the world as friends and brethren! See how a beautiful flower in the hand of a child induces a holiness of temper, and makes the bright eye sparkle with joy and the whole being to bound with glee as if for the return of a pleasure, it had long since cast off among the victims of despair! See too, on the contrary, the influence of ugly objects and hateful scenes. A loathing and disgust takes the place of that sweet welcome and overflowing love we saw in the other case. The face, instead of being what always affords us pleasure, becomes a rank deformity,—deformed by the evil feelings excited by the abhorrent object, which will never fail to write themselves as indelibly upon the physical constitution as they are impressed upon the mental. The exercise of every feeling, faculty or passion develops it; and a constant appeal made to the evil,—or rather to those faculties which were designed for our protection merely, develops them into gross inharmony—into excess which renders them vile and abhorrent. This is the secret of so much wickedness among men; children are educated amid evil influences and as surely as an effect follows a cause, they grow up in vice and crime. The warrior loses all that is refined, tender and benevolent in his nature, because his trade of butchering leads him to underrate his fellow-beings, and gradually removes all compunctions for any abuse he may heap upon them. The rum-seller gradually steels his heart against the loathsomeness of drunkenness, and becomes enabled to deal out the poison in deadly quantities without finching a single iota at the heart. The butcher who has long accustomed himself to the unblinking slaughter of the innocent lambkin, becomes coarse and harsh in his nature, and dead to all that is gentle in human character.

Were these things duly appreciated, what a sudden revolution would be created in human affairs! How quickly would the people rid the world of all bad influences as if they were so

many death-bearing plagues sent for the destruction of all that is pure and good in the human spirit.

Mr. Goodloe and the choice spirit he had selected for his life companion, understood this subject as by intuition. They were too fully cognizant of the effects produced upon themselves by certain influences, to be unaware of the value of pleasant scenes and beautiful objects in disciplining the minds of the young. Accordingly they fitted up the house we have brought before the reader's attention, in a manner best calculated to subserve the good of the family. A cross word was never uttered under that happy roof,—an enraged countenance never appeared in those delightful walks, bounded with beauties of such heavenly influences,—a reviler of his fellows or a hater of his species never ventured on those premises, which every one felt to be consecrated to God and the abode of Angelic Spirits.

CHAPTER II.

We shall now speak of Helenia Goodloe at the age of ten years. She had just commenced her first term at the District School; her parents deemed it injurious to send children from home for instruction at an earlier age. Before this, children are unfit for regularity of employment, or steadiness in a single position. They are full of life and animation, and must be on the move; this is the dictate of Nature. It is wrong to imprison a child in the school room before it has acquired sufficient gravity to sit as a learner, and the substantial habitude of business. Before this period the parents can often interest them at irregular intervals in some kind of instruction; but it is injurious folly to think of teaching a child at stated hours.

A second object for not attempting to school children at too early an age is, that they should acquire some solidity of character, and know enough of that which is right and wrong, to be safe against the vicious influences of others. The power of the parent should be established over the child, so that his or her mind will be law of voluntary enforcement against all the world; so that the child will resort to parental advice with regard to the morality of conduct in every new case that arises. A child, properly trained, will at the age of ten, see the wrong of wicked conduct almost instinctively; and when its character shall be thus fortified, then can it be sent to school with safety. Some, however, are not prepared at the same age; some are as far advanced at ten as others at fifteen, and consequently a due discretion should be exercised in different cases.

The character of the instruction which had been imparted to Helenia may be judged from a few facts. Mr. Goodloe never permitted the inequalities of condition under his roof, which are almost universally found in families of abundant means. If aid was needed in the house or on the farm, those whom he employed were received in full communion as members of the family, and he would not tolerate any names signifying inferiority to be applied to them. My man, my laborer, my servant, never escaped his lips. They all sat at the same table, shared the same pleasures, and enjoyed the same company. Should a visitor appear, no matter how accomplished or exalted, the servants must enjoy his society for a space, at least, that they might feel on a perfect equality with the guest.

This principle of human equality was an important truth into which Helenia had been indoctrinated. It led her to treat all as human beings, and to avoid despising any one. It taught her the momentous value of a soul; the priceless value of a human being, no matter in what condition he may be found. It threw down all barriers between her and Humanity at large and let her into the heart of the race at once. The distinctions of high and low, rich and poor, were never made known to her and she was left to the natural suggestions of an unperverted nature, which always dictates the unselfish doctrine of the brotherhood of the race. Happy influences in ushering in that beautiful morn when all shall meet in unity and love, and no one be

found the slave or servant of another! Under such a genial influence, no wonder that more and more of heavenly sweetness characterized Helenia as she advanced in years!

Another principle which sent an odor of love all round the premises of Mr. Goodloe, was that we should not toil for ourselves alone, but should bear each other's burdens and soothe each other's sorrows. This, indeed, is the suggestion of Nature, and needs no inculcation except when the good seed has been choked by tares sown in by the selfish and evil minded. The violation of this principle is at the foundation of all the social evils of the world. The doctrine of selfishness, that we should do all for ourselves and nothing for others without reward, has placed it within the power of talent to oppress the less favored, and accordingly we see all kinds of extremes in the social condition. Not only does it give advantage to talent, but also to those of bad moral principle; for he of a nice sense of duty and of a strictly conscientious life will scorn to employ all the means he might command to oppress others. Consequently, we frequently see the talented virtuous suffering under the wrong of the talented vicious. Mr. Goodloe saw the devastation this principle occasioned, and resolved to "set his own house in order." Helenia was therefore permitted to grow up without the instruction of evil example, and left free to follow the spontaneous impulses of her own heart. By nature there is no high nor low, rich nor poor, mine nor thine among children. They all associate together as one in feeling and interest, and whatsoever one may have that can be divided is common for all. Among them is no selfishness and consequently no theft, no falsehood, no guarding of private property, no distrust, no anger nor quarrels. But what a revolution is created by a little false instruction or a few bad examples! Each hugs his own with a convulsive grasp and looks with a covetous eye upon the possession of another, and every plan is studied and every opportunity watched for obtaining them. All kinds of fraud and deception are introduced, and the little ones become what they are not by nature, depraved—depraved too by Christian parents—depraved by those who are constantly mourning over the total depravity of man by nature! While confined at home, Helenia had little opportunity to exhibit her benevolent disposition. She had been kind to her little brother and to all her little visitors, who looked upon her as one incapable of giving offence, and whom it would be a desecration to offend. Nothing had played around her short life but the sweetest harmony, and those who called to see her felt that all unpleasant feelings must be left behind.

Now that she was at school the world was introduced to her on a wider scale. She saw individuals in greater freedom, and manifesting the depravity of their parental discipline. She saw many things that pained her gentle spirit and made her sigh for a seclusion from the rough manners of the selfish and passionate. Every day she saw conduct which she knew to be wrong, as well as that which she did not comprehend, and concerning which she sought counsel at home.

She saw, at school, children of poor as well as rich parents, and a mystery to her was that the rich did not assist the poor, and that the children might have better clothing and better food than that which she saw them have. She saw several whose clothes were patched and in tatters, and whose food at noon was a crust of poor bread, and who stood timidly back while those of better condition enjoyed their luxuries without for a moment thinking of them, but with a kind of contempt. Frequently in cold weather, she saw the better class, as they thought themselves, occupying all the most comfortable seats, while the poor must stand back and shiver, and if they attempted to crowd their way to equal privileges, were reported to the teacher, who is apt to set down the ragged as rascals, and punish them without a hearing. Helenia was pained at these sights, and she would sit back with the unfortunate little ones, sympathize with and console them. She went further—she carried as much din-

ner as she could well take for the purpose of dividing with the poor, and on Christmas, instead of making presents to those who were able to return them, she distributed her gifts to the poor, in which her parents encouraged her, and the angels blessed her.

This course excited the surprise of the better favored, when selfishness at least, made some of them her enemies who sought to bring her into ridicule with the school. But, thanks to the loftier sentiment that cannot be easily extinguished, she rallied about her the purest minds of the school, who were at length enabled to hold the upper hand, and give tone to the general society. She became a subject of general conversation, both among the children and their parents. There were acts performed by Helenia, to which her playmates had been total strangers, and they would frequently ask their parents whether they were right. For instance, little Catharine Blake told her mother one day, that Helenia carried dinner enough for two or three children, for the purpose of giving to the poor, and she wished to know if it was right, and if she might not do the same. But Catharine was told that her father and mother worked hard for what they had, and it was wrong to give it away,—that the poor were lazy and should not be led to expect aid from the industrious. This reasoning satisfied Catharine, and as children will always tell the truth where they have not been taught to falsify, she presented herself before Helenia and her poor company, saying that her mother had called their parents lazy folks, who should not have dinner given them. This was a severe stroke to those unfortunate little ones, and they burst into tears. Helenia now was doubly pained, and moving closer to her afflicted beneficiaries, she soothed and quieted them. When she returned home at night, she told her parents what had been said, and they satisfied her that it was all false,—that the parents of those poor children were almost slaves, working as much as their health would permit; and they referred to one of the most indigent, who had broken down his constitution and almost worn out his body in the struggle for the support of his family. Helenia then wished to know why they did not have a good farm with gardens, and houses, as her parents had? To this it was truly replied that they had not the same faculties as her father—that they could not labor at so good an advantage, because they had not been so well educated, or had not the intellectual powers so well adapted to the acquisition of an independence; and, besides, now that they have large families, it is impossible for them to earn more than enough to give them a bare subsistence—and that of the poorest kind. This was explained more clearly by telling her that the Minister could preach a good sermon, but her father could not, and that the poor man was no more to be blamed for his poverty, than was her father for his inability to preach a good sermon.

One day Helenia, while going to her school, fell in with a poor blind beggar who wandered about the country, led by a little son, and subsisted upon what was given him by the way. He was not able to labor when he commenced the life of a mendicant, and now he had become so accustomed to it that it was not easy to change his habits. He made it a rule to take nothing when he could discover a reluctance in the giver. He was resolved to starve before eating bread not furnished with a generous spirit as well as a generous hand. On the day when he fell in with Helenia, he had not eaten a morsel, and the night previous had slept in a barn. He detected the goodness of her heart and commenced a conversation with her. After making himself acquainted, and winning her confidence, he asked her to sit down by the way-side and talk with him while he rested.

"My daughter," said he "you will find this a difficult world to live in; you are now seeing your happiest moments, and in after life will look back to the time when you lived under your father's roof, the joyous daughter of parents who loved and provided for you, and then you will wish yourself back again in the

condition which you now, perhaps, long to escape."

"Oh, sir, why shall I not always be happy as now?" asked Helenia.

"Because this is a world of care and trouble, and when you become a woman you will find it so, perhaps too often feel like sinking under your burden."

"But my parents tell me that one can always be happy; that if they are good and always do right they need not fear."

"Your parents are correct—there is no need of unhappiness if you will always do right. But, alas! who does right? Who can say to himself, in the morning of life, 'I will never do a wicked act.' Oh, my daughter, we are often tempted too strongly," said the old blind man, heaving a sigh as he concluded, and bowing his head in the deepest thought.

Helenia, partly through compassion and partly from the purity of some of his remarks, had rallied a deep veneration for him, and looked upon the beggar as a kind of mysterious personage, who merited more the title of a saint than sinner. Keeping in mind the doctrine that a constantly upright person need experience no unhappiness, she wondered how he became so wretched. Accordingly she was bold to enquire—

"Have you not been good all your life, and why are you so unhappy now?"

"Alas, alas my daughter, there is none that doeth good, no, not one; and of all others I have been the deepest sinner."

Helenia started as she heard this, and the old man continued—

"Start not, my fair one, I have been years a mourning sinner seeking forgiveness. I have been wandering through the world for twenty long years doing penance for my crimes. I have been seeking those I have injured to show the honesty of my repentance, and to crave their pardon. I have found all but one, and he is the man I most deeply wronged; if I could find him and hear that word, 'forgive,' from his lips, 'Oh!'—and he clasped his hands and raised his sightless eyes to Heaven—"I would die happy."

"Do you think you will find him?"

"I cannot say; at least, I am doomed to travel with this, my only son, as long as these old limbs will carry me in search of him, as an atonement for this transgression. But I fear he has long since passed to the region of souls, for the offence was one whose effects eat the heart by degrees, and not less surely it, though slowly, kills."

"What good will it do to see him?" asked Helenia.

"I can ask his pardon and die with a peaceful spirit. Now my soul is in revolt against my sins, and it will not let me rest."

"Father," said the son, "we must go—I am almost starved, and perhaps we will call many times before we find a welcome."

Ah, I had forgotten—we must go. Farewell, daughter," taking her hand and shaking it tenderly.

"Stay a moment," said Helenia. "I have some food for you in my basket."

"It is your dinner," said the old man, "I must not rob you."

"Oh, there is more than I can eat—you must take it."

The old man took a part and divided with his son, and before they had eaten it all, Helenia knowing that they were very hungry, and perceiving they would take no more from her basket, spread a paper on the ground, and emptying the contents, and bidding the old man good bye, bounded lightly away like a spirit that appears when we need consolation, and departs after healing up our wounds.

"What is that?" asked the beggar.

"The little girl has poured out all her dinner and run away," replied the son.

[CONCLUDED NEXT WEEK.]

COOLNESS OF A PHILOSOPHER.

WRITTEN FOR THE UNIVERCÆLUM,

BY W. M. FERNALD.

It is said of Socrates, that the great effort of his life, next to teaching virtue, was to maintain tranquility of mind. Many excellent, and some curious, things are mentioned of him, from which Christians might derive lessons of wisdom. He was the wisest and best of the whole pagan world; and any thing of prominence with regard to him should fail not to excite our curiosity.

It is said, among other things, that he married his wife Xantippe, whom he knew beforehand to be a most decided vixen, for the purpose of acquiring calmness and coolness under provoking circumstances. She was a terrible tormenter, a perfect hector; and one might question the philosophy of a philosopher in selecting such a companion even for such purposes. However, if Socrates went into the fire with his eyes open, perhaps we will withhold our judgment, and defer to so wise a man. At any rate, considering the results, we will, though we should not care to risk his policy in like circumstances. Socrates affirmed that he had "expressly chosen her from the conviction that if he should be capable of bearing her insults, there would be nobody, though ever so difficult to endure, with whom he could not live."

Seneca speaks particularly of his calmness and evenness of temper,—that he desired his friends to appraise him whenever they saw him ready to fall into a passion, and that he had "given them that privilege over him which he himself took with them." On one occasion, Socrates, finding himself in great emotion against a slave, declared—"I would beat you if I were not angry." Having received a box on the ear, he contented himself with saying with a smile—"Tis a misfortune not to know when to put on a helmet."

Once he was ridiculed in the theater. Aristophanes, to the disgrace of poetry, lent his pen to produce a comedy, at the instigation of the enemies of Socrates, by which to ridicule the philosopher to the public. The comedy was entitled "The Clouds;" in which the philosopher was represented in a basket, and lifted up to the clouds, from whence, as from heaven, to proclaim the most ridiculous subtleties and absurdities. He was made to countenance all sorts of follies, immoralities, impieties against the gods, and to talk as one of the greatest vanity and conceit of wisdom. In every scene where Socrates appeared, there the poet exhausted his wit to make him appear ridiculous.

Socrates, though opposed to comedies from their attendant immoralities, went to see the play. He exhibited not the least emotion, and some strangers, who happened to be present, desiring to know who the Socrates intended by the play was, the philosopher rose from his seat and showed himself during the whole representation. He told those who sat near him, and who were amazed at his indifference, that he "imagined himself at a great entertainment, where he was agreeably laughed at, and that it was necessary to let railery pass."

One day, after his wife Xantippe had exhausted all her rage in tormenting her husband, and having poured upon him the most furious reproaches, to cap the climax of her vixenship, she emptied a vessel of dirty water upon his head: at which he only laughed, and remarked, "that so much thunder must needs produce a shower?"

No man ever had a greater contempt of riches than Socrates. We should not entirely agree with the philosopher in this respect, for we hold the true philosophy to be—enough and a plenty for all. Nevertheless, one can not but admire the spirit of So-

crates, who, on beholding the pomp and luxury at certain ceremonies, and the immense amount of gold and silver, congratulated himself with the exclamation—"How many things do I not want?"

Blessed be Socrates. And if he were alive on earth now, one could not help desiring to confront him with some Christians who have not half his wisdom, nor quarter of his Christianity.

W. M. F.

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