

THE UNIVERCELUM AND SPIRITUAL PHILOSOPHER.

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

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The Principles of Nature.

THE TRUE REFORMER.

An Address Delivered before the Union Society, Boonton, N. J.

BY ANDREW JACKSON DAVIS.

THE TRUE REFORMER is necessarily superior to his age. If he is not more advanced than those minds of the age from which originate all the prevailing laws and numerous customs, then he is not their superior, and can not be their Teacher. His value to his age and the world consists in his superiority to them. But in proportion as he is superior to the received and established laws and doctrines of the day, will his position be misunderstood, his motives misapprehended, his teachings misrepresented, and his intrinsic worth unknown.

The multitude, not standing where he stands, nor beholding what he beholds, looks upon him as a deceiver, a mystic, as an enthusiast, or as a philosophical madman. His position is necessarily far above the ordinary doctrines and theories of the day, to which the masses are constantly tending, and in which they are mostly educated. He is therefore repulsed, disliked, preached against, calumniated, and subjected to such imprisonment and torture as the liberality and civilization of his age will permit. There is necessarily a vast difference between him and the people. And it is no more unreasonable that he should not be understood and appreciated by the people than that he himself should not comprehend minds still superior in spheres unseen. Therefore the great, and talented, and fruitful minds of all ages and nations have suffered and will suffer from the combined persecutions of ignorance and prejudice which coevally prevail in the world. Therefore genius will continue to be persecuted and crucified. And, although God will continue to manifest himself in the souls, and thoughts, and deeds of men, blind ignorance and intolerance will concentrate their forces to deride, falsify, and destroy the medium of the revelation. The true reformer must be great and good. But unfortunately for him, his position and qualifications are powerful causes of the development of envy, jealousy, and antagonistic feelings in ambitious minds. Some deride, because they are ignorant; some deride because they are envious; and still others deride, because they have counter interests and professions. But genius is divine and eternal, and it will live and fulfil its glorious mission, though the powers of church and state join to destroy its birthplace or the medium of its sublime manifestations.

Every nation has had its reformer, and its truly original author, and its truly inspired Hero. And every age has given birth to some important truth—thus contributing something toward gratifying the insatiable desire for Wisdom and knowledge. But every age and nation has also had its dungeons, its racks, and its stakes—in the mind or out of the mind—by which to cramp, and crush, and crucify its greatest discoverer or its most inspired prophet.

Every age and nation has also had its false reformer, its false author, and its false prophet. Some ambitious and insincere mind, perhaps, has pretended to originality in his thought, and

to inspiration in his teachings. Such a mind will complain of non-appreciation, and will assume the appearance and position of the persecuted genius. He aspires to the martyr's crown of thorns. And he succeeds, at last, in acquiring popularity and influence among the people,—sometimes at the expense of the true merit, and in derogation of the inspiration of the true reformer. There is therefore, a want of actual knowledge concerning what constitutes a true reformer—one, who is a reliable teacher. Some standard must be ascertained whereby to measure and judge, with an impartial and most dispassionate judgment, who is, and who is not, the true manifestation of the divine spirit, and the true guide to the human soul. To this inquiry I now desire to direct your attention.

Far down in the depths of humanity's history, I can perceive uncultivated, simple, and enthusiastic hearts—beating for the general good of mankind. The plains of Arabia have been traversed by the savage; but some representative of refinement and civilization has led that savage onward—some cool and powerful chieftain has been its friend and father. The savage and barbarian tribes of the desert were never without God; they had some kind of a reformer in their midst—a nobleman by nature, who would unite their interests and lead them to the accomplishment of wiser ends. Combine the indefatigable zeal and fanaticism of the savage chief, with the tender and protecting qualities of the desert patriarch, and you have an inspired patriot—a spirit replete with power, philanthropy, and *LIBERTY*. THE PATRIOT is a man who loves his family, his nation, his country, and his God. Patriotism is emblazoned in unextinguishable characters, upon the thoughts and deeds of Abraham, Isaac, and Jacob. These patriots served their families, their country, and their God, with a zeal and devotion unequalled. They watched their sons and daughters with love in their hearts, and wisdom in their discernment. They studied their interests, and contemplated with raptures their emancipation from social bondage and affliction—such as swelled the soul of Isaiah, and attuned David's harp to heavenly praise.

But while we accord to these patriots the merit and praise due them; we must not neglect to exercise justice in reference to the Patriots of modern days. We must not forget that we enjoy privileges and liberties, which no other nation enjoys, and that these privileges are secured to us by the superiority of our constitution. We must not forget that principles of toleration and republicanism have radiated far and wide from this center of freedom, and that they are now vitalizing, and vivifying, and energizing the soul of humanity in all parts of the world. In a time when zeal, and philanthropy, and patriotism, were needed; in a time when the young American heart trembled with fear, and the people were about to submit to the throne of England; in a time when liberty was in danger of being sacrificed upon the altar of tyranny and kingly usurpation; then THOMAS PAINE—the calumniated and despised, wrote a Book, which, circulating far and wide like manna in a wilderness of hunger, fear, and despair, fired the nation with new life and power—with a fixed determination to be free and equal. On the fourth of July following this publication, America made an unconditional declaration of Independence. And ere long the proud lion of England lay prostrate at the foot of the American Eagle.

Let us learn to be just! Let us confer upon *Thomas Paine* the honors due him. I have seen the heart palpitate, and the pious cheek flush, at the mention of his name. Clergymen have exaggerated his faults, and purposely concealed his virtues. But the time has come for truth to declare its might and demand justice at the hands of its enemies. Thomas Paine loved his country and humanity; and this patriotic love opened his soul to the inspirations of the Goddess of Liberty. He was the uncompromising patriot and advocate of humanity and principle; and his soul not only *gave birth to*, but it *lives in*, the glorious constitution of our country, and in the freedom of those institutions with which she is blessed. The patriot is a reformer; and, though ignorance and prejudice may incline us to disbelieve his teachings, his teachings will live silently on, until the world has grown high enough to acknowledge them.

After Thomas Paine had labored with mind and body to benefit his country—after he had received abuse, and all manner of clerical persecution—after he had passed into another world—and after *forty years* had passed over his grave, then *truth* came forth, and *thirty guns* were fired on the Boston Common in commemoration of his natal day! Put this expression of freedom and justice down to the credit of 1849! It will be a long time, I think, before clergymen will become sufficiently just to signalize the birth of Thomas Paine.

Surely Reason is triumphing over ignorance; and justice is beginning to be manifested in the thoughts and deeds of men. Thomas Paine displayed that patriotism and philanthropy which are intimately allied to noble and pure minds. He was free and unshackled. He believed in the equality of man; and that religious duties consist in *doing justice, loving mercy*, and endeavoring to make our *fellow-creatures* happy. He believed that "the most formidable weapon against errors of every kind, is Reason." He was a reformer—was superior to his age; and consequently was misapprehended and persecuted by wrinkled conservatism and religious intolerance, till the day of his departure to fairer spheres. And this persecuting spirit is still living among us. How like traitors Americans have acted with reference to this reformer! "You will do me the justice," said he, "to remember that I have always strenuously supported the Right of Man to his opinion, however different that opinion may be from mine." When Thomas Paine uttered this, he doubtless believed that, the nation which he had been instrumental in rescuing from the chains of Monarchy, would reciprocate at least something of *that* zeal, sympathy, and fraternal affection which he had freely imparted to its once trembling and desponding heart. But such is the experience of him who stands superior to the laws and opinions of his age and nation. Whatever Thomas Paine may have erroneously said or written, one truth is clear, that *good* preponderated in his thoughts and deeds; and therefore we must learn to think and speak with dignity and respect of him who was a pillar of fire in that dark and stormy night which preceded the American Revolution, and the dawning of our glorious Liberty!

Combine the qualities of a Patriot with a spirit of Determination and Intrepidity, and you have a sublime Hero. And he, too, is a reformer. He rises superior to time-sanctified customs, and throws open the gates to new discoveries. His unconquerable spirit inspires timid minds with power; and his daring courage strengthens their efforts in fresh directions.

It was the *fire* and *principles* of patriotism which developed the genius and heroism of our GENERAL WASHINGTON. It was but the misdirected fire of reformation that aroused Napoleon to his desperate struggle for vast possessions. But the patriotism and energy of Washington's nature, were developed by the wants and necessities of the times; and he was a hero of many achievements on the field where struggled the *fend* of Despotism with the *angel* of Humanity.

So likewise has GENERAL TAYLOR—the Hero of our late aggressions, and now the chief Magistrate of our Republic—mani-

festated the indomitable zeal and determination for man, eminently qualified to reform the evils of our nation. The uniform judgment which he displayed at times and under circumstances when judgment was indispensable, and the expressions of sympathy which emanated from him concerning the unfortunate sufferers of the conflict, give us some reasons to hope that he will unfold the qualities of patriotism and heroism during the period of his administration. His discipline and experience may develop the principles of distributive justice and universal peace in his soul, and he may prove the Hero of a still more glorious Republic.

Combine the splendid and powerful qualities of the patriot and the hero; with Thought and Deliberation, and you have a Legislator. And he, too, is a reformer. He has an indwelling love for his country and humanity; a desire to explore and acquire a knowledge of new regions of thought, and his authority is Reason. He is a man capable of developing new laws, establishing new customs, and introducing his fellow-men into new paths of progress and development. Zoroaster was a reformer. He collected the national laws of most ancient Egypt and Persia, and from the old elaborated a new code by which to govern and reform the subjects of his empire. He was obliged to leave the old paths, and, in doing so, he impressed his spirit upon the hearts of his people and the institutions of his age. Then came the Legislator of Mount Sinai—the leader of the Israelites, and the Jewish Law-giver. He, too, was an embodiment of the civilization and advancement of his time; and his laws were suggested by the immediate wants and requirements of his followers. Containing principles of despotism and retaliation as those laws do, they are nevertheless an improvement on the Zoroastrian code. But Moses was obliged to rise superior to the idolatrous multitudes which were his followers, friends, admirers, and enemies. His experience with his followers is not unlike that of our noble Columbus, whose crew, as the vessel was sailing to points unknown, became skeptical about the success of the adventure, and accused him of having enticed them from their homes, and even threatened his life. The laws of Moses are decisions of his own reason. The suggestions of his people, and the sanctions of his wisdom combined, formed the legislature where those principles received the Authority which they exercise over the world even at this day.

And Solon, the Athenian law-giver, was another example of independent research, independent legislation, and independent authority. He stood far above the intellectual growth of his countrymen. He was the object of their blame and praise. He possessed great Wisdom; and was a vigorous thinker, and a sincere lover of humanity. He was an orator, a legislator, and a reformer in morals and government. But he, too, was misunderstood and dethroned. His professed friend, Pisistratus, conceived plans whereby to overthrow the Republican Liberty which Solon had established in Athens, and the people not comprehending the goodness of their law-giver, repelled him from the seat of government and forthwith sustained Pisistratus in his sovereign and despotic rule. "Oh, my dear country," cried Solon, "I aided thee with all the assistance which my words and actions could afford!—oh, my dear country! since I am the only man who declares himself the enemy of the tyrant, and since all others are disposed to receive him as their Master, I leave thee, I abandon thee forever!" Solon is not the only man who has discovered that true genius and patriotism are persecuted by the falseness of friends and the ignorance of enemies. It seems even so, that when Light shines into darkness, the darkness comprehends it not—so it is when genius reflects the light upon the world.

Solon was a reformer because his heart, his reason, his intuition, constituted his Master. He had no other authority, and he was therefore prepared to reveal truth and develop the principles of reformation. Therefore Solon stood by himself; so did Socrates; so did Plato, and so did the more modern re-

former, Jesus. The latter was a legislator as much in advance of Moses as were the former in advance of Zoroaster and more ancient rulers.

Jesus was a reformer because he was still more free from educational influences than were any of the previous minds. He was more simple in his mode of developing laws than they, and his laws were less numerous. Zoroaster, and Moses, and Solon, and Socrates, and Plato, unfolded laws having a progressive tendency to ultimate in a similar state of social and moral harmony; but they did not embrace, as Jesus did, in one short comprehensive sentence, the *All* of their commands. While Moses was impressed to convey his principles of social and moral government in the form of *ten commandments*, and the subsequent law-givers their principles in more or less numerous sentences, Jesus put his down in a pure, all-embracing, Laconic style. He gave the world a new commandment—"That ye love one another." This is a concentration of the excellencies of all previous laws; and a summary statement of what Jesus was designed, or, more properly and philosophically speaking, of what he was constitutionally qualified, to reveal to Man.

But he was superior to his age, and his age comprehended him not. He was a martyr to the philanthropy of patriotism; he was a martyr to the zeal and dauntless courage of heroism; and he was a martyr to the simplest law that was ever uttered. In a word, he was above his nation and his age; he was a reformer, and his age nailed him to the cross!

But what we should bear in mind in connection with the life and teachings of this incomparable reformer is, that he acknowledged no Authority superior to his spontaneous intuitions, and the divine suggestions of his own reason. These were authoritative to him because he felt that "Our Father who art in heaven" inspired his soul with Love and his Reason with Wisdom. We should remember that Moses had no other authority; that Solon had no other; that Plato had no other; that Jesus had no other; and that therefore the true reformer can have no other; because it is *only* through the pure mediums of Intuition and Reason that truth can flow into the world unmingled with the falsities and imperfections of books and human authority.

Jesus instituted laws and customs above the popular conceptions of his time and country. And the people crucified him for what they considered sedition and conspiracy against the Roman Government. But time and intelligence have developed the falseness of this act, and made it manifest that Jesus was misapprehended and most ignobly treated. Let us be just, and think about the reformers and developments of our country, and of our age. Are we not also fearful of sedition and conspiracy against our professions, against our government and religion? Have we not the spirit of persecution in our communities? Are we not disposed to crucify the champion of some new discovery, and cry him down as an infidel, or an impostor? I am constrained to acknowledge that we have the old spirit of bigotry, persecution, and intolerance, lurking in our midst. We crucify in our minds and speech; but, fortunately for the reformers of our day, the rack and stake have fallen into disuse—they are frightful monumental evidences of past ignorance and transgression.

LYCOURGUS, the Spartan law-giver, acknowledged no Authority but reason and intuition. He was a lover of mankind; and did much toward revealing the principles and practice of Democracy. He, like the first apostles and Paul, held all things in common.

CHARLES FOURIER, the Social legislator and reformer, lived in advance of his age. He was not appreciated nor kindly treated. He devoted his life principally to the reformation and re-organization of Society. He labored to disabuse the popular mind of those hoary-headed and time-sanctified theological errors which poison every thing they touch. He labored to exalt the passions of the Soul, and attune their acts to harmony. But let us be impressed with this fact, that Fourier lived far above

the limited comprehension of the people. It was therefore *their ignorance* which let him die in poverty and obscurity; and it was their fear of sedition and conspiracy which caused them to misrepresent and defame his private character. Is it not also *our ignorance* which causes us to disrespect those who disturb our religious opinions? Do we not also defame and deride them because we fear the truths they tell us; and do we not hate them because when we behold them, their exalted position compels us to look upwards?

And LAMARTINE, the legislator of republican principles in France, is a reformer. The fire of patriotism, the enthusiasm of the Hero, and the deliberation of the legislator, reside in his soul. But he is a bridge between the reformers of the past and the people. The uneducated multitudes pass through and over him to the presence of thrice sublimer revelations. The perfections of Zoroaster and Moses, of Solon and Plato, and of Jesus, stand before the people in the glorious embodiments of the social system of Charles Fourier. And therefore Lamartine is less misunderstood and more respected. He acts as mediator between the superior truths and individuals of the past, and the very limited intelligence of the nation. His mission is a good one; and his qualifications are adequate to its complete accomplishment.

Combine the qualities of the Patriot, the Hero, and the Legislator, with a love of the Sublime and Beautiful, and you have a Poet. And he, too, is a reformer. The illumination of genius lights up the mysterious caverns of his Soul, and unfolds serene thoughts in the inmost sanctuary of his being. The sympathies of humanity expand his heart; and prophecies of future peace presses his pen to utterance.

When I think of David and Isaiah, and the old prophets of the desert, I behold reformatory poets—poetically prophesying on the extirpation of social bondage and depression. They dwelt long and ardently upon subjects of solemn import, and unfolded the fullness of their internal enlightenment in language at once captivating and beautiful. The scenery and the salubrious air of the East awaken poetry in the soul, just as the landscapes and flowers of Italy exalt the nervous organization and refine the mind. Arabia is replete with native song. The simple heart but vocalizes the manifold objects of inspiration. Persia is saturated with mythology; and some of the poetical revelations which these mythological tales of the East have developed, are as yet unparalleled.

But when we step into Egypt, the grandeur and expansiveness of the prophetic poetry which break upon us are calculated to intoxicate and spiritualize the mind. Thus I consider the poetry of the Old Testament as an improvement and reformation on that of previous ages; but it was so far in advance of the age in which it was uttered that its Authors were but little understood and respected.

But Homer comes forth as a reformer and systematizer of what had gone before. He was himself an embodiment of his age—more a representative of his age than its poetical reformer.

But what we must remember is, that Shakespeare, Pope, Pollock, and Milton, did not strive to represent others—that they were the direct mediums of originality and poetical inspiration. In this respect they were true reformers. Reason, feeling, and conviction were their guides to truth and utterance. Who can perfectly comprehend Shakespeare's gentle muse without being similarly organized and situated—without having the same avenues of his soul opened in the same manner, to the same sources of inspiration? Hence a full century elapsed ere Shakespeare was recognized as a most wonderful poet, and as an immortal Author. The literary excellencies of these poets I am not now considering,—only the independent, self-representative character of their several productions. And in this respect, I say they indicate the originality and superior qualities of the true reformer.

But have we poetical reformers among us?—Very few. The cause of this is, that modern poets strive to be a Homer, a Milton, a Burns, a Shakespeare, and not themselves—not the representatives of their own intuitions. This going out of themselves for Thought and Authority, closes up the avenues of spontaneous communion with nature. It arrests the development of Genius and Wisdom in them, and renders them not true but false poets and mechanical rhymesters. In this age, poetry—*true poetry*—is more universally understood and applied to practical purposes than formerly. As the soul, and the human race, approaches the era of social and spiritual harmony, which is just beginning to dawn on the world, the principle of Poetry which is Music, and which is Harmony, is more easily comprehended and practised. Thus, harmony in our souls; harmony in our families; harmony in society; and harmony among nations, is the Music of Divine order and is the Poetry of true obedience to Divine Law.

Combine the qualities of the Patriot, the Hero, the Legislator, and the Poet, with a love of Refinement and Elevation, and you have a true Artist. And he, too, is a reformer. It is not difficult to decide upon the mission of the artist. He is an interpreter and a representative of nature. He is to address the feelings and attributes of the spirit through the medium of the senses—to refine and elevate them by representations of native purity and divine images. But the true artist is not understood. He has emotions and impulses which he cannot communicate with his tongue or pencil to the critic. The artist lives above the multitude; and he can not receive at its most righteous tribunal, any thing like a true decision upon the merits of his work. Italy appears like a garden of Music, Poetry, and Art. The most fragrant flowers of genius bloom in that portion of the world. Every thing there seems conducive to the development of fine, emotional organizations. Italy, therefore, is highly prepared to give perennial freshness to every manifestation of Art and Song. Raphael, Titian, Angelo, and the vast constellation of contemporary and more modern artists, whose works are enshrined in the Temple of Art and in the history of Italy, were pre-eminently qualified to teach the world the beauties and mission of their profession. The Beauty, and Truth, and Love, and Education of their souls, are written in marble and on the canvas. The old Masters demonstrate that true genius lies far back of canvas, paint, and pencil. If it was not so, their works could not have lived so long. Art was patronized and encouraged, when these old Masters lived, by sovereigns, popes, priests, and princes; but yet the mysterious science was but imperfectly understood, and its advocates and devotees were not honored as the useful men of their age. And I affirm that the true mission of Art is as yet but dimly recognized by those most devoted to its defence and illustration.

Art refines and spiritualizes the feelings, and opens the interior senses to the more glorious perception and appreciation of Nature's beauties. Without this awakened perception, Nature is robbed of half its glory, and its Maker of half the homage due him. In our country, and indeed in the present age of the world, the artist has many things with which to contend, and encounters many discouraging influences. He experiences much obstruction in his progress from the injustice of critics, from the ignorance of the multitude, and from the pressure of personal and family necessities. But the most formidable obstruction to progress in his profession, is the perpetual desire on his part to study and imitate the old Masters. This devotion to Man-authority is disastrous to every attempt at progression in the science of revealing thoughts. Pictures are thoughts upon canvas—just as the objects of Nature are the thoughts of God. As nature is a mirror in which we see God, so is the Picture a mirror in which we see Nature. But Artists err when they copy from Raphael, Titian, or Rembrandt, to the neglect of Nature; for the old Masters only embodied in their works their respective perceptions and interpretations of nature, and nothing

more. Our artists take the old Masters for their standard; but I wonder who the old Masters had for their standard, and as their guide to inspiration? The very fact that they were original, makes them the old Masters. They represented their own thoughts, and their own discoveries in the combination of colors. And this independence made them great and immortal! We will have New Masters when originality, and independence of popular opinion, inspires some refined and elevated spirit to express on canvas *his own* perceptions of the beauties of Nature, and *his own* intuitions of invisible things.

Combine the qualities of the Patriot, the Hero, the Legislator, the Poet, and the Artist, with a Love of Wisdom and Knowledge, and you have the Philosopher. And he, too, is a reformer. He desires a knowledge of the causes of external things. He opens the doors and windows of his mind to the wonderful magnificence of creation; and welcomes every impulse or impression which communicates intelligence to his understanding. But he is essentially superior to the opinions and education of his age, or else he could not explore new fields of science and philosophy, without fear and trembling. The Philosophers of Greece developed a vast amount of Truth and Morality; and necessarily errors and immoralities; but independence of research and investigation rendered their revelations useful and immortal. PYTHAGORAS manifested great originality. His genius and comprehensiveness of mind were suitable qualifications for the development of the philosophy of the four Elements—Earth, Air, Fire, and Water, of which philosophy he is the Author.

But the experience of Grecian Philosophers, and of other independent investigators previous to their day, is nothing compared with that of GALLILEO. His fearless announcement of truths in Astronomy in the face and eyes of the Roman church, and all its instruments of persecution and death, by which *Christians were made* in those days, drew down upon him the bony hand of intolerance and religious ignorance.

But truth can not be crushed. It is mighty and will prevail. Therefore the Roman church, with all its popes and powers, its bulls and edicts, its racks and dungeons, could not kill nor crush the Truth, notwithstanding the threats and attempts that were made to destroy the person by whom the truth declared its power and importance. Gallileo lived before his age; and his lips were sealed by the prevailing Theology, and his influence was, for a limited period, arrested by the compulsory measures instituted to enforce Theology—measures of cruelty, which are ever the hand-maids of ignorance and conscious error.

It is pleasant to know that the world has been blest with fearless investigators—with some souls sufficiently strong and independent of prevailing dogmas in Science and Theology, to venture into new paths of inquiry. Thus we have the examples of Sir John Herschell, of Sir Isaac Newton, of Benj. Franklin, and of numerous others in France, England, and Germany.

The popular church is ever ready to cry out heresy and infidelity, when a new light appears in the world of Thought and Inquiry; but the church is too full of imperfections, it seems to me, to succeed much longer in repressing the tide of intelligence. It is certain that she can not withstand its mighty current as hitherto; and I trust the time is not far off when she will be baptized in its pure Waters. But let us return to our theme—the true reformer.

[TO BE CONTINUED.]

It is not the highest attainment to be benevolent to those who are thousands of miles from us, whose miseries make striking pictures for the imagination, who never cross our paths, never interfere with our interests, never try us by their waywardness, never shock us by their coarse manners, and whom we are to assist by an act of bounty which sends a missionary to their aid.

[CHANNING.]

CRITICISM

On the accounts of Matthew and Luke, concerning the birth and early history of Jesus Christ.

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BY H. E. GUILD.

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ATTEMPTED EXPLANATION OF SOME OF THESE DIFFICULTIES.

1. *Annunciation of the birth of Christ.* "Both relations are correct. First an angel appeared to Mary, then she visited Elizabeth, and remained with her three months; when she returned home, Joseph discovered her situation, was troubled about it; and was reconciled by the appearance of an angel to him in a dream."

Answer: 1. The angel that appeared to Joseph addressed him in a manner that precludes the idea that he or any other angel had previously visited Mary. He makes no allusion to any such visit; he does not accuse him of unbelief on the subject, and he takes pains to inform Joseph respecting the name which should be given to the child when born, which was entirely unnecessary if an angel had previously given this information to Mary. 2. It may be said, Joseph had not been informed respecting the visit of the angel to Mary, and the tenor of his message. This is not very likely. Mary was espoused to Joseph. She was soon to become his wife. She found herself in a situation that she knew would excite the worst suspicions in the mind of her affianced husband. How unnatural, then, for her to withhold from him information which alone could quiet his apprehensions!

2. *Miraculous conception—narrations of Matthew and Luke—statements in other portions of the New Testament.* "The miraculous conception of Christ is not alluded to by Mark and John, because the history of it had been given by Matthew and Luke. For the same reason Paul and Peter, James and Jude, did not mention it."

Answer: 1. Mark and John record many things which are recorded by Matthew and Luke, of much less importance than this: Why then did they omit this? 2. It is quite probable that each one of the Evangelists wrote his gospel without ever having seen any other gospels. It is also probable that most of the epistles were written before the Gospels, as in none of them is there any allusion to any of the Gospels.

"None of the disciples of Christ knew of the miraculous conception, except Matthew and Luke." If so, then of course they did not believe in it. But if Mark and Luke who were not companions of Jesus, were divinely inspired to record things which they neither saw nor heard, why was all knowledge of this all-important and extraordinary fact withheld from them? Besides, Jesus himself could not have been ignorant of it: how is his silence on the subject to be accounted for?

"Jesus is spoken of in the New Testament as the son of Joseph because it was not generally known but that such was actually the case." Then his miraculous conception could not have been generally known, even to the townsmen and the townswomen of Joseph and Mary, for they spoke of him as the veritable son of Joseph. But this is by no means likely if indeed he was conceived in the manner related by Matthew and Luke. Look at the facts. The miraculous conception was a wonderful and remarkable circumstance in itself. Mary was only the espoused wife of Joseph. Before they were married, Mary is found in a situation which, above all others, is calculated to degrade her in the estimation of all her friends, townsmen, and kindred. Now is it possible to believe that the wounded pride of Joseph, and the mortification and shame of Mary, would not prompt them to take the utmost pains to spread abroad as far and wide as possible the real facts in the case, and thereby save themselves from the odium of the public? When once so extraordinary a circumstance was made known to the

inhabitants of the place in which they resided, what would prevent the knowledge of it from spreading throughout the whole land of Judea?

3. *Place of residence of Joseph and Mary.* Matthew's contradiction of Luke on this point, and the difference of his statement with other statements contained in the New Testament, we have seen no attempt to explain. We therefore leave that matter where it is.

4. *Massacre of the children of Bethlehem.* Assertions are all that is offered by way of explaining the difficulty on this point.

5. *The tax.* "A general tax throughout the Roman Empire was ordered by Augustus about the time of Christ's birth." This is a mere assertion. There is no direct historical testimony to prove any such thing. The assertions of ancient and modern Christian writers on this subject are evidently made on the sole authority of Luke. Besides, as we have before stated, at the time of Christ's birth an equal division of taxes had not been established in the Roman Empire.

"Augustus, with a view to equalize the taxes, ordered a general census of the empire, and as Judea was then a dependency of the empire, he ordered king Herod to take the census of that country, but the tax itself was not levied until some time after." Luke says not a word about a census, but expressly declares that Joseph went up from Nazareth to Bethlehem in order to be taxed. Besides, at this time Judea had not been reduced to the condition of a Roman province, and the subjects of king Herod paid an annual tribute to the Roman Emperor; a Roman census therefore in the land of Judea was entirely uncalled for, and unnecessary. Again, if Augustus only announced his intention to equalize the taxes and so ordered a census preparatory to a tax, which tax, was not levied until ten or twelve years after the census, it is not likely that Luke would have called that announcement "a decree from Caesar Augustus that all the world (i. e., all the inhabitants of the Roman empire) should be taxed."

"The phrase 'all the world,' should have been rendered 'the whole land, i. e., the whole land of Palestine including Judea and Galilee, in which latter district Joseph and Mary dwelt." This explanation does not help the case at all, inasmuch as there is no historical proof that any such tax was levied even on the Jews, until some years after the birth of Christ. The taxing spoken of in Acts v: 37, is evidently spoken of as the first which had been imposed upon the Jews. And this excited many of them to open rebellion.

"The word rendered 'taxed' in Luke ii: 1, should have been rendered registered or enrolled, and Joseph and Mary went to Bethlehem not to be taxed, but to be enrolled." This does not solve the problem. For if the word has this meaning in verse first, it must also have the same meaning in verse second. Now in verse second it is expressly declared that this enrollment did not take place until the time when Cyrenius was governor of Syria. This was ten or twelve years after the birth of Christ.

"The enrollment was made under Herod, and Cyrenius was specially appointed to superintend it, and Luke only means to say that the registering was done under the superintendence of Cyrenius who was afterwards governor of Syria." It is impossible to tell what Luke meant to say only by what he actually did say. Now what does he say? So far from saying that this enrollment was made under the supervision of a man who was subsequently governor of Syria, he expressly declares that it was made when i. e. at the time Cyrenius was governor of Syria. "But Cyrenius was associated with Saturninus in the government of Syria." Of this there is no proof. It is a mere conjecture. Besides, why does not Luke say that this enrollment took place when Saturninus and Cyrenius were associated in the government of Syria? If they were thus associated, then Cyrenius was not sole governor of Syria, and Luke has failed to express the whole truth.

"Luke confounds two assessments together, one under Herod, the other under Cyrenius, and mistook the latter for the former."

This explanation concedes all that we contend for, viz., that Luke was mistaken. But, if mistaken, he did not write under the influence of direct inspiration.

"Jesus was not born until the time of Cyrenius. When he was governor of Syria an assessment was made, and Joseph and Mary went to Bethlehem to be enrolled, and while there Jesus was born." Not only is this in direct contradiction of both Matthew and Luke, but it involves a vast many insuperable difficulties; some of which we will mention. It takes from the age of Christ at least ten years: consequently he could not have been but twenty-three years old when he was crucified. But Luke says he was about thirty when he commenced his ministry. (Luke iii: 23.) Nazareth was in Galilee, Bethlehem in Judea. After the banishment of Archelaus by Augustus, Judea became a Roman province. Galilee, on the contrary, continued to be governed by allied princes, and at the time Cyrenius was governor of Syria was under the administration of Herod Antipas. Joseph and Mary therefore, who were the subjects of Herod Antipas, could not be called to Bethlehem in order, to be assessed.

Some of the explanations which we have noticed above, are exceedingly arbitrary, e. g., those which propose an alteration of the text of Luke. According to this method of interpretation we can interpret *into* and *out of* the Bible any thing which we happen to think ought or ought not to be there. Other of these explanations are inconsistent with the idea that the Bible is a direct and special revelation from God to men, e. g., those which assert that certain passages have been interpolated into the sacred text. If it was necessary for God to make a special revelation to Man, it was equally necessary that He should specially interfere to preserve it from corruption.

CONCESSIONS OF LEARNED COMMENTATORS IN RELATION TO THE DIFFICULTY UNDER CONSIDERATION.

1. The great Neander says, "I do not agree with any of the explanations, either ancient or modern, which attempt to make Luke's statement agree exactly with history; they all seem to me to be forced and unphilological." *"Life of Christ," first American edition*, p. 21.

2. Professor Robinson, in his edition of Calmet, says, "The difficulty can probably never be fully removed, because of the absence of the necessary historical data."

3. Rev. L. B. Paige says, "This verse (Luke ii: 2,) has perplexed much wiser heads than mine; and I freely acknowledge my inability to affirm absolutely what is its true interpretation." *Paige's Commentary*, vol. 2, p. 27.

[TO BE CONTINUED.]

AN ANCIENT CITY.—The famous city of Petra, in Arabia, has been a theme of admiration and astonishment to all the tourists of recent times; but another town, far more ancient and of greater extent still, exists in the north of Afghanistan, and is known throughout the east by the name of Bamecan. The city consists of a greater number of apartments cut out of the solid rock. It is said that in many of them the walls were adorned with paintings which look still fresh, after centuries of desertion and solitude; some of them are adorned with the richest carved work. There are supposed to be more than twelve thousand of such habitations in Bamecan, but the natives who are mostly Mohammedans, entertain a superstitious prejudice against inhabiting such homes. They have old traditions which declare them to have been the first habitation of mankind; and that strange city is casually mentioned by some of the classic authors; yet by whom its rocky abodes were excavated, who were its inhabitants, or what their history—all have passed from the recollection of the world, and exist only in fabulous or uncertain tales.

Great thoughts from others often come to me as the remembrance of an old forgotten thing, once familiar and dear to me.

AN EPISTLE

Addressed to Catholics and Protestants to lay the foundation of Universal Peace.

At the request of the author, we cheerfully insert the following epistle, which will explain itself. We have been much interested in conversing with the writer, who is a deeply learned man, and who having broken from the iron grasp of a previous superstition, can hardly be charged with fanaticism. Shut up for a time in the retirement of the monastic life, and subsequently pursuing the duties of a professorship in an Austrian University, he received by spiritual influx truths which he was not permitted to divulge in his native country, and now claims a hearing from the *free* people of America. We believe that he has some important things to say relative to the Catholic and other churches, and we hope he will obtain an audience capable of appreciating his message. He will speak in Latin because he is not sufficiently familiar with the English to address a public audience, and he expects that the learned only will attend his lectures. [En.]

MY DEAR READERS! The present movements in Europe are forerunners of universal Freedom and Peace in the world, as it has been promised and will be obtained, when people will arrive at that degree of education which is needed, not to be abused as an instrument of the lust of power and the avarice of privileged sluggards. For this purpose a co-operation of enlightened persons is required, to show to bishops and priests their highest duties, if they will be successors of the apostles or the Messengers of Truth and Peace,—and to instruct people to separate from such bishops and priests who are merely instruments of tyrants.

It should be everywhere known that bishops and priests are the great supporters of monarchs who crush the just claims of the people, deprive them of their property and imprison and murder those who oppose their terrible injustice. Germans have acquired so much light, that the tyrants would not have been able to crush them in their late struggles for freedom, if the Emperor of Austria had not applied to his Slavonian nations (who are in general far behind Germans in their education and who obey blindly their bishops and priests, who are themselves the abject slaves of the Emperor,) commanding them to kill those who had demanded free discussion to develop Truth and Justice, and if the Emperor of Russia, who himself is a Pope towards his subjects, attended in the best manner by his bishops, to move his people to kill and to be killed, had not offered his assistance to the German monarchs and to the Pope of Rome.

There is no doubt many priests are obedient servants of the Roman Pope and other monarchs, with a like blind zeal as I had, and that they, when they acquire sufficient instruction, will act as eagerly against the usurpations of the Pope and of other monarchs as I act according to my present light. For it has been made known that I was studying with earnestness from my youth, and especially when a Priest and public Imperial Royal Professor of Biblical Studies, to support Popery, until A. D. 1832, which was the 38th year of my age, when it was disclosed wonderfully in my mind, that Popery which is the greatest obstacle to the true Freedom and to the universal Peace in the world, will be entirely banished from the earth according to prophecies. After these disclosures I was, as occupations of my professorship permitted, secretly preparing materials adapted to convince bishops and priests, that an entire abolition of Popery had been prophesied, and that the signs of our times are announcing the near approach of this abolition; and that it was the first duty of bishops and priests to co-operate to effect it. After a preparation of these things, from A. D. 1832 to 1837, and my application in the mean time to some influential bishops and priests of the Austrian Government under

which I was a Priest and Professor of Divinity, to assist me (after my discovery of things which would not be suitable to the views of the members of the Aulic Censorship,) in moving the Emperor, to command a strict examination of what I had prepared for the Peace of Nations, and to allow the publication of it, if examiners would not be able to refute it,—I experienced at length that scholars in my country have feared to examine such things; and by the same spirit that had disclosed them to my mind, I was called to America, to bring them first in this country before the public. I published then here several volumes between A.D. 1838 and 1842, explaining the signs of our times corresponding with prophecies of the entire abolition of Popery. In these volumes I showed that if Regents, Bishops and Priests would refuse to co-operate to bring about the required change, most dreadful judgments would follow, to arouse those from their sleep, who would not lose their life during these judgments. I have sent some copies of my volumes to the Governments of Austria and Bavaria, and written also separately to the Emperor of Austria and the King of Bavaria, exhorting both, to give my volumes to theologians, to be examined by them, and to send copies of them also to other governments, and I wrote also to other monarchs and to many bishops of Europe, to examine this matter to prevent judgments announced in my volumes. But when they remained obdurate to my exhortations, I sent at length also in the year 1842, copies of an epistle to the burgomasters or mayors of thirty-six of the principal cities in Europe. In that epistle I called upon them to exhort Regents and Bishops to prevent the approaching judgments by that which has been shown in my volumes to be necessary to prevent bloody revolutions. When my exhortations produced no effect, and when also bishops and priests in America had been challenged by me, either personally or in newspapers, to examine this matter, and they would not do this, but contributed as much as they could to suppress its divulgence, I prepared privately that which would illustrate this matter after the breaking out of the judgments announced in my volumes, and assured men only occasionally in pamphlets and lectures, that these judgments would not fail.

Whereas the most dreadful eruption took place last year, and whereas judgments must continue until popery entirely disappears from the earth, and whereas these judgments must be spread also more extensively and be also very painful in the United States, if we would neglect what is indispensable to turn them away: I came now in this city of New York, to deliver a new public testimony against Popery, that it might be propagated from this largest emporium of America with all possible speed amongst all nations. Since bishops and priests of the Popish Church perform their ceremonial functions in the Latin language, I have determined to make public this testimony first in Latin, that popish priests amongst all nations, and also other persons who understand Latin, (for there are amongst all civilized nations such persons), might read it as soon as possible; and those amongst them who find it suitable, may propagate it in languages of countries in which they reside. I shall deliver this testimony in a Latin treatise, in which I will prove besides other things, the four principal points:

I. That the beast with seven heads and ten horns, which is spoken of in the thirteenth chapter of John's Revelation, represents Popery, that is, the Popish power, the Popish monarchy, which is to be well distinguished from the Catholic Church, since imposters who are leading the ignorant people into destruction, were accustomed to confound the Catholic Church with Popedom.

II. That this beast ascended from the bottomless pit, (according to the eighth verse of the seventeenth chapter of the Revelation), in the year 1814, when immediately after the ruin of Napoleon's power, the Pope took again possession of the Ecclesiastical States.

III. That the angel descending from Heaven, or the messenger with the Heavenly message, announced the fall of Babylon according to divine commission, as it is written in the first three verses of the eighteenth chapter of Revelation, on Easter Sunday, A.D. 1838, and has given us by this proclamation the assurance that we will triumph in the name of Truth against the falsehood and delusion of Popedom.

IV. That the above mentioned three principal points by a long succession of signs, prepared for our use by divine providence, have been confirmed in such a manner, that no person who has an opportunity to gain information of these things, can be excused by ignorance, but is a rebel against Christ or against Truth, if he supports Popery.

I shall read my Latin treatise publicly on the following days, which, and the hall of my lecturing, should be written in the memorandum books of those who understand Latin and are able to attend my lectures: On the 15th, 16th, and 17th of May next, that is, on Tuesday, Wednesday and Thursday of the third week of May 1849, in the American Hall, Broadway, corner of Grand-street, New York.

On these three days I will lecture from half past 9 to 12 o'clock, A. M., and from half past 2 to 5 o'clock P. M., until the reading of my Treatise shall have been finished on the third day either before or after the expiration of the appointed hours.

After the reading of the whole Manuscript, I will offer it to those who may feel themselves called upon to refute either many or few points in it; but refuters will give me in writing their names and professions, and then I will give them my manuscript for refutation, which (that no body might make any abuse of my manuscript, and that no other persons might be admitted to its refutation, except those who are not afraid to give their names for my public use), will be written in a room appointed for this purpose, under inspection, and will be delivered us in a week, that we will lose no time by any deceit of our adversary in spreading that which is fit for the Peace of Nations; and the refutation must not be longer than my Treatise, because so much will be sufficient to convince readers, whether I or my refuters are founded on the Rock of Truth. Then my manuscript, together with such reply as may be made to it, shall be given to me, that I may add such a rejoinder as I may deem proper to enable every unprejudiced reader to judge correctly concerning this matter. Then the whole will be printed together, and I will add to my Treatise as many points as shall be necessary,—the whole together making a large volume. This shall be done also in case that nobody undertakes to refute my Treatise.

Whereas we design nothing else than to propagate Truth for the welfare of mankind, I request editors of newspapers to publish this article, that this most important news might be spread everywhere. I invite most earnestly not only Bishops and Priests, (who in this case should understand their duty), but also all other Catholics and Protestants who understand Latin and are able to attend the delivery of my Treatise, to attend them on the above appointed days. To those American scholars who are not acquainted with the European pronunciation of Latin words, I shall make in the beginning of my lectures, comprehensible how they may easily understand the European pronunciation, and how they will acquire besides the knowledge of the most important things, also a practice to converse in Latin in an intelligible manner, with such scholars as are not acquainted with the American pronunciation of Latin words. Your sincere Brother, for the deliverance of our Race from darkness and oppression. ANDREW B. SMOLNIKAR.

Some minds measure nothing but things; and them with a yardstick; while others measure the ideas and principles that are afloat in infinity, as the astronomer measures the bodies of space, with the parallax of stars. c. w.

THE UNIVERCÆLUM AND SPIRITUAL PHILOSOPHER.

EDITED BY AN ASSOCIATION.

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ORIGIN OF MAN.

It has been a grave question among the learned, and a curious one among the unlearned, what is the connecting link between man and the animal next beneath him? The Oorang Outang has been pointed out as affording the nearest resemblance to the human species, and this, it is said, is no approach to it, the organs of speech, and other conformations being entirely wanting. But it may be simply asked—Is it no approach to man?—no more than the quadruped, the fish, or the vegetable?

Man's place in the kingdom of Nature is undoubtedly to be looked for among the class of animals which resemble him most—in the bimana, or two-handed type, and in other formations of the teeth, face, &c., which are usually fixed upon by naturalists as the ground of their distinctions; and he is to be considered as having been the production of Nature by a regular course of development, and chain of inseparable causation.

Let it not be said that we have no facts sufficient to ground this theory. When we consider what periods of time have elapsed—what ages on ages, as agreed by the most eminent Geologists, since the first forms of vegetable and animal life made their appearance on the theater of this world, it is not to be expected that many instances of direct ascension in the principle and form of life can be discoverable among existing things. "No analogy (says Lyell) can be found in the natural world, to the immense scale of those divisions of past time, unless we contemplate the celestial spaces which have been measured by the astronomer. Some of the nearest of these within the limits of the solar system, as for example, the orbits of the planets, are reckoned by hundreds of millions of miles, which the imagination in vain endeavors to grasp. To regions of space of this high order in point of magnitude, we may probably compare such an interval of time as that which divides the human epoch from the origin of the coralline limestone, over which the Niagara is precipitated at the falls. Many have been the successive revolutions in organic life, and many the vicissitudes in the physical geography of the globe, and often has sea been converted into land since that rock was formed. The Alps, the Pyrenees, the Himalaya, have not only begun to exist as lofty mountain chains, but the solid materials of which they are composed have been slowly elaborated beneath the sea, within the stupendous interval of ages here alluded to."

Such being the case then, or if any thing like the tremendous periods and revolutions here referred to, has actually transpired, it is not, I say, to be expected, that we can discover many direct evidences of the ascension of the principle of life into higher and more permanent forms. We can not go into this subject as we would go into a work-shop, and show, in all the particulars, precisely how and where one part of a machine has been the foundation of another part, and where they are united, and report the story to our fellow workmen. If we resolutely shut our eyes against principles—if the immense appearance of fact where fact is cognizable, and the eternal chain of causation and development on the very face of the subject, make no impression on us for the reason of some preconceived theory, or some system of theology, which rules with iron rod the fearful subjects of a still advancing science, then, in consideration of the time that has elapsed, and the wondrous changes which have herein taken place, we must contract our observations of

the development theory to those humbler scenes where the changes in the rudimentary forms more rapidly took place, when reproduction was more active, and the principle in question most minutely visible. Such are the observations on the smaller animals—the radiata, mollusca, and articulate, of the earlier periods; the vegetable transformations; and more nearly, the alterations which have taken place in man himself, by climate, food, and other external circumstances. We all know, speaking generally, that it is impossible for the most acute naturalists to draw lines of separation between even the kingdoms of Nature. The mineral can not in all cases be separated from the vegetable, nor the vegetable from the animal; so closely connected and interlinked are the successive productions of eternal causation. But there are some particular instances where the inter-developing or transmuting process is so distinct and visible, and takes place in so short a time, as to leave no doubt of the principle; and if the principle is admitted in some instances, it may not be doubted in any. For instance, our common cabbage is well known to have originated in a trailing sea-side plant, wholly different from its present appearance. The transmutation of oats into a kind of rye, by continually stopping the flowering stems, is familiar knowledge. It is well known that many fresh water molluscs, exposed for a time to the action of the sea, assume very marked and considerable changes. The metamorphosis of the worm into the butterfly, confined though it be to one species of worm, involves sufficient to give a reasonable force to the theory in question. Science will sneer, and so will theology, and the one, at times, is as stupid as the other, because governed by the other. We may ignore this matter, but disprove it we can not. We may say that the changes alluded to are only modifications of form, and not any change of species. But *species* is, after all, more a term than a fact. Give us the principle, as we have it in these instances, and then we ask for the *limits*—the limits which this concession of principle may run into. It is a valuable consideration here, that the scarcity of facts is much compensated for by the strength of principles. And when we consider the mighty stretch of innumerable ages, during which this mystic world has run its revolutions, and the thousands on thousands of years which Mr. Lyell acknowledges, when he speaks of the thirty-five thousand years since the Niagara first began to cut down the rock through which it flows; and when he further speaks of those unimaginable periods indicated by the tertiary formations, during which the *flora* of the globe may have almost entirely changed, what is wanted, in time or principle, to give probability to the conclusions referred to?

But we have spoken of the changes which have taken place in man himself, by climate, food, and other external circumstances. A mere glance at the different varieties of the human species themselves, will suffice to point out something of this truth. They are commonly divided into five different classes—the Caucasian, the Mongolian, the Malayan, the Negro, and the American Indian. Even the colors of these may be seen running one into the other; for the Negro is black, the Malayan brown, the Indian red, the Mongolian yellow, and the Caucasian white.

Again, compare the lowest individuals of the lowest of these types with the highest individuals of the highest. What a contrast! But is it any greater, or so great, as that between the orang and the reptile? A Newton, for instance, or a Shakespeare, is only an expansion of a clown; and that clown, of a rude and savage being, which, if we could see, as an aboriginal specimen of the race, might excite in us a different feeling as to the origin of mankind.

Again, consider the influence of external circumstances, as of food, living, &c., on particular individuals. "About two hundred years ago, (says the author of the *Vestiges of Creation*), a number of people were driven by a barbarous policy, from the counties of Antrim and Down, in Ireland, towards the sea-coast, where they have ever since been settled, but in unusually miserable circumstances even for Ireland. And the consequence is

that they exhibit peculiar features of the most repulsive kind; projecting jaws, with large, open mouths, depressed noses, high cheek bones, and bow legs, together with an extremely diminutive stature. These, with an abnormal slenderness of the limbs, are the outward marks of a low and barbarous condition, all over the world. On the other hand, the beauty of the higher ranks of England is very remarkable, being, in the main, as clearly a result of good external conditions."

Such, then, are the modifying agencies of external conditions, even in the outward form. Is it any greater wonder that man, as we now find him, should have progressed from a being which even he would not acknowledge, if he could see him, (because—shame on our civilization—there are many who will hardly acknowledge the Negro to be of the same blood,)—is it any more wonder that man should have progressed from some such being, than that the fish should be a type of the reptile, and the reptile of the bird, and so on?

But still another, and perhaps more home-felt fact, is that man himself actually passes through, in his fetal life, all the stages of a fish-like, reptile-like, bird-like, and mammal-like production. This is also true with regard to the animals beneath him. Through the entire process of gestation, there is this ascendancy from the first condition of the embryo, to the different changes represented by the forms and organisms of progressing species. And what is more remarkable, these different appearances do not resemble the *perfected* forms of the species which they indicate, but only *their* rudimentary forms, from which they have progressed to their present conditions. Here, then, in man himself, and the animals beneath him, may be found a representation of the developments of Nature.

Such are the general evidences of the origin of man, or of a creation by a law of development from the lower to the higher. Of course, in a short article like this, we can but glance at them, making up in principle gathered from a few facts and a world-wide appearance, what is lacking in detail. And yet, here we stand, puzzy in conception, fixed to a point of time in the amazing periods which have rolled past us, and with the use of the term *species*, more a term than a fact, talk with an angelic complacency of a special and miraculous origin, just because of some little difference in a jaw-bone, a larynx, or a hand, which our ignorance seizes on as an exception to the natural law which seems everywhere to reign tranquilly around!

What if the Orang should despise his connection with the Monkey; the Monkey with the animal next beneath him; the pride of the bird disown its connection with the reptile; and the reptile scorn at his relative the fish! They would, by so doing, represent the pride of man, which cannot brook the idea of a creation by law of natural development, but which hurries over the world-wide evidences of an unvarying Deity, to assume for himself some special and miraculous act of the creative Power. To be sure, it is not all pride, and it is not all prejudice; but wherein it is, I would say, that it is a repulsion which results not so much from any refined and exalted conceptions of human life, as from a mind unawakened to the dignity and marvel of the whole organic and inorganic world.

Pride is not the proper feeling in this place; it rather implies a discontented and fault-finding spirit with the way and manner in which Deity has chosen to conduct his work. If such is his way, then it becomes us rather to submit than to demur, and to manifest a suitable humility and admiration for the only way in which the Infinite Wisdom has sought to manifest itself.

Besides, any feeling of degradation in this matter involves an element of unkindness to the inferior creatures. By cutting off our relationship to them, thereby intending to exalt ourselves, we only show how unmindful we are of the fact that God is no less their Creator than ours, and thereby encourage a disposition of unkindness and abuse towards them.

The true philosophy would suggest a common Creator, a universal dependence, and a corresponding regard. We see enough in the treatment of the African race, to inform us of the low prejudice of erroneous views of God's creation; and it can not be doubted that much of the inhumanity and barbarity towards the brute creation, arises from a false and prejudiced pride of man, originating in unphilosophical views of his origin and dependence.

W. M. F.

ASSOCIATIVE MOVEMENTS.

In our last we offered some explanatory and illustrative remarks upon the natural Law of Association, as manifest in all departments of universal creation, and particularly in the human race. It was shown that a form of association most accordant with the inherent capacities and mutual affinities of mankind, has ever been the realization of the highest social and national blessings of which mankind at any stage of their progress, have been susceptible; but that as the capacities, mutual affinities, and wants of men, are constantly undergoing a progressive change, so there must be a constant progressive and corresponding change in the forms of association, in order that these highest blessings may at all times be enjoyed. It was moreover shown that at the present juncture *some* change in the forms of human association is absolutely demanded, in order to exterminate from the world the most lamentable and increasing evils. Reasoning upon the principles of a natural progression, therefore, we think that one of the first efforts of the Reformer should be to bring to an outer development that which already exists as true, in the capacities and affections of the general mind, and to foster and encourage all *spontaneous* movements of the masses which are founded in true principles and promise good results.

One of the greatest of existing evils—an evil which lies at the basis of a thousand others—is the general *poverty* of the masses, and their consequent enslavement and oppression by the wealthy non-producers. Being forced to devote all their time to muscular exertion, in order to provide food and raiment for themselves and families, their natures are inharmoniously and disproportionately developed, and they fail of attaining the true dignity of God-like human beings; and their children from necessity grow up without education, subject to all the temptations incident to a disorganized and unequal social state, and the innumerable conflicting interests of the different classes and individuals. A volume might be written upon the evils which result, either directly or indirectly from poverty, but we can not particularize upon this subject at present. Our object is simply to say, that in order that the causes of these evils may be gradually done away, and that their effects may be abridged so far as possible immediately, two simple and allied objects present themselves, for the accomplishment of which immediate measures should be taken. The first is a reduction of necessary expenditures by the poorer classes, and the second is the establishment of such regulations as will ensure them regular employment, and an increase of the returns of their toil. In proportion as these objects are attained, the poor man is at once relieved from his depressing anxieties relative to the mere means of subsistence, and is enabled to seek that mental and spiritual cultivation and refinement which are necessary to his peace and happiness.

True to the promptings of internal and external conditions, mankind in different portions of Christendom are struggling to regain their natural rights of which Monopoly and a class of mere money and property-changers have deprived them. It is beginning to be perceived, for instance, that the combined profits levied by the producer, the importer, and the wholesale and retail tradesmen, upon the necessities of life, all of which the consumer has to pay, may in a great measure be dispensed with, by procuring the same articles through more direct channels. From the impulse of this idea, combinations have arisen within

the last three or four years, and have extensively spread over the New England States, known as "PROTECTIVE UNIONS." Their object is to purchase groceries and other necessary articles of family use, at wholesale prices, or as far as possible from the actual producers, and to afford them to the members of the Associations at an advance beyond cost barely sufficient to pay the expenses of store houses and clerk-hire.

The usual plan on which these Protective Unions are formed we believe is somewhat as follows: A sufficient number of persons (say from thirty or forty to a hundred or more) club together and contribute, say ten dollars apiece, the aggregate sum being placed in the hands of some responsible and qualified person or persons to be expended in hiring a storehouse, purchasing a stock of groceries and other articles of family use, hiring a clerk, &c. Each member receives credit for the amount which he contributes, and is paid in such articles as he may need from the store; and as soon as he has traded out his investment he pays in ten dollars more. With the profits realized upon the trade with non-members, it has, we believe, been generally found that articles could be afforded to members at four or five per-cent advance on the original cost. Thus in many instances they have been enabled to save at an average, twenty or twenty-five per-cent on the common retail prices, with the additional advantage of knowing that every article which they purchase is precisely what it is represented to be, as to quality, weight or measure. To non members we believe they have usually sold at an advance of about ten per-cent on cost; and even at this rate, more than one-half of their trade has in many instances been with non members—which simple fact is of itself a sufficient proof of the superior economy of the associative arrangement, and of the *cash principle* which is invariably adopted.

These different protective Associations, or the different "Divisions," as they are called, of the same general system, are now co-operating with each other in facilitating exchanges, and in purchasing (and in some instances, we believe, importing) quantities of goods sufficiently large to be procured at the greatest possible reduction of price. A general agency has been established in this city for that purpose, through which the Divisions make many of their purchases.

We would say that this movement is no longer an experiment; it has met with the most unqualified success, and has already been the means of great blessings to persons in moderate circumstances who have participated in it. And we feel that we can just now do no greater service to our readers in distant parts of the country, than to recommend them to establish immediately, if they have not already established, in their midst, a Protective Union Store, upon the principles of which we have given an outline above. We furthermore believe that by an extension of this system (and it may be extended indefinitely) the prevailing unholy, antagonistic, and fraudulent system of traffic may be greatly modified, and at length entirely reformed.

Closely allied in objects, to the Protective Unions, are the "Trades Unions," and other combinations for the protection of the interests of the laboring classes. We are not informed that there has as yet been any direct concert of action between these combinations and we believe that their specific measures and aims are different, according to peculiar local circumstances.

Some four or five months ago an Association of Tailors and Tailoresses formed in this city, which, though operating on a small scale, may be taken as a model of other combinations in other departments of industry. It originally consisted of twenty persons, of whom twelve were females. They simply agreed to unite their interests, organize their labors, and open a shop at No. 5 Liberty Court, (formerly called Little Green St.) and solicit the patronage of the public. From a recent report of their proceedings and financial condition, we learn that their experiment has been entirely successful; and they feel much encour-

aged to additional efforts. For an account of their plans, see *Universeum*, pp. 26, 27, current volume.

Within the last few years, also, many associations have been instituted, the object of which is to assist their members to the proprietorship of their own dwellings. They are called "BUILDING ASSOCIATIONS." An idea of their operation is conveyed in the following which we copy from the "*Mechanic's Advocate*."

"The Beverly Association, located on the New Jersey shore of the Delaware, fourteen miles below Philadelphia, will consist of five hundred shares, but may be increased to one thousand if necessary. Each person who puts down his name for a share, pays in one dollar a month, and if he takes more than one share, then he pays in the same proportion. This makes five hundred dollars paid in every month, all of which is to be loaned out among the members. Each share of stock is entitled to borrow from the Association two hundred dollars—and this sum of two hundred dollars is called a loan—the term "a loan," meaning the precise sum of two hundred dollars. At the monthly meeting, this money is offered on loan. There may be ten or a dozen who want to borrow it—all have equal right to it—but the question is settled by that person taking it who bids the highest premium for the preference. It is thus loaned, satisfactory security being given for it, and a share of stock transferred to the Association as collateral; but the person who transfers his share continues his payments as before. The person to whom a loan is awarded, has the privilege of taking more at the same rate of premium. Thus, for instance a mechanic has decided on buying a certain house and lot, and has no means of paying for it. He has, however, three shares. The price of the house is, say six hundred dollars. His three shares entitle him to borrow six hundred dollars, which is awarded to him at a regular monthly meeting. With this six hundred dollars he buys the property, takes a deed for it, and gives to the Association a mortgage for the amount, the interest of which he pays up monthly, with his regular three dollars on his three shares. Now the six hundred dollars lent to him is never called for: for it has been found in all these Building Associations, that the funds and profits accumulate so rapidly, by means of interest and compound interest which is perpetually paid in from borrowers, premiums, and fines, that before the end of the seven years, there is as much due to him from the Association as he borrowed from it: consequently his house is paid for, every dollar of it. Therefore, when the shares of the Association are found to be worth two hundred dollars each, (which will be in less than seven years) the Association is dissolved. In other words, a poor man can borrow a sum of money large enough to buy or build him his own house, and be allowed seven years to refund it in small monthly installments, so small that he will not miss the amount. It must not be thought that every shareholder wants to borrow money in order to get a house. On the contrary, many of the shareholders will never ask to borrow a dollar, as they put in their money to help a good cause, knowing that it will bring them a good interest, while others will invest their surplus savings for the sake of getting a like high interest."

We can not see why these Associations should fail to succeed. And experience thus far, we believe, has confirmed the most sanguine anticipations in reference to their practical workings. The advantage which each member will derive from them in case they fully succeed, will be equivalent to that of paying a moderate rent for a house for six or seven years (which all poor men would have to pay in any case) and then owning his house thereafter, free of any claims of the Association which assisted him to build it.

These various associative movements are but the natural expression of the spirit of the times, and of the wants of the human mind incident to its present state of general development. They may, and ultimately will, be embodied in one general and unitary system by the reciprocal actions of the parts of which each specific movement may be rendered much more effective

than it can be in its present isolated form. No effort should be made to unite them except by a previous mutual assimilation—by a proper enlightenment of their members—in which case they will naturally grow together by their inherent affinities. It may now be suggested, however, that if there is a general agreement among the members of the Building Association of which we have spoken above, to erect their edifices as near to each other as possible, it would greatly facilitate any other associative movements which they might thereafter deem proper to institute. They might then without difficulty have their common depot for groceries, dry goods, and other articles of family use,—their common wood and coal yard, their common workshops in which they could avail themselves of machinery driven by a single powerful engine, to which also might be attached a common washing establishment driven by the same engine, by which the toils of the females would be greatly abridged,—and finally every facility would be afforded for public instruction both to young and old,—and all would be placed beyond want, embarrassment and temptation. Our proposition is that these various measures shall *successively* ensue as there is a previous demand for them; and of their practicability we have not a shadow of doubt. Every Association of this kind would naturally feel an affinity for, and have a connection with, every other; and the united and reciprocal actions of all would constitute a new and most desirable order of society.

In offering the foregoing suggestions we have made no attempt to scientifically unfold the minutiae of the forms of Association as we understand them. Our object has been simply to unfold those general principles the truth and practicability of which we think all reasoning minds will at once acknowledge. May all portions of Christendom and the world soon see the necessity of prompt and vigorous action upon this subject, in all cases in which circumstances do not absolutely prohibit.

Concerning associations relative to the development and government of the spiritual interests of man, which after all must ultimately govern all other branches of human association, we will endeavor to speak hereafter.

W. F.

IMPORTANT DISCOVERY.

We find in our exchanges the following announcement of an important discovery, if indeed it is a discovery, though we confess to an entire incredulity as to the statement that Mr. Smee (who we believe is metallurgist in the Bank of England) succeeded, by means of the Voltaic current, in producing a *real fish*, however much the form of substance he produced resembled one.

"Mr. Alfred Smee, F. R. S., and inventor of the battery which bears his name, has announced that, by a test, which he terms electro-voltaic, he has satisfied himself that the terminations of the sensor nerves become positive poles of a voltaic current, when acted upon by their proper stimulus, as the eye by light, the skin by heat, &c.; whilst the muscular substance is the negative pole. The sensor nerves, like *electro-telegraphs*, carry the sensation to the brain, and the motor nerves carry back the volition to the muscles. The brain he *infers* to consist of five distinct voltaic circuits, which, upon theoretical grounds, he believes to be sufficient to account for mental phenomena. Mr. Smee has succeeded in making artificial electric fish, and artificial muscular substance. The bare announcement of such a discovery must put the whole medical world upon the alert, and should Mr. Smee's views be confirmed by other investigators, this will be a most important advance in the records of physiological science."

BRO. GUILD in his "Criticism" &c., now in course of publication in this paper, has unfolded some startling facts that are worthy of attention. There is no use in our shrinking from the light upon the subject of his articles, or on any other subject. Let us have the TRUTH.

GALLERY OF OLD MASTERS.*

"No 58. The Marriage of St. Catharine by Ludovico Caracci." This picture is composed with great skill and judgment. Every portion bears evidence of deliberate study, and the effect of the whole is impressively grand. The prominent characteristics are solemnity of effect and dignity of action: the former being produced by a cool aspect of light, weak and somewhat subdued; the latter, the effect of elevation and repose of character in the figures occupying the scene.

St. Catharine kneels at the feet of the infant Jesus while receiving the ring, and upon her face dwells a spiritual beauty. The mother is seated holding her infant son with an expression of maternal interest, as if conscious of his exalted natural endowments. The figure on the left of the spectator in the upper section of the picture, is nobly conceived: it is an embodiment of elevated composure, contemplating the ceremony below. The two figures in the lower corner holding a scroll, are equally fine; the action of the farther one is truly graceful and lifelike, while the other reclines with appropriate gesture. At the feet of St. Catherine lie a sword and broken wheel, and over all are angels floating through the atmosphere with a grace which cannot be described. The leading one of the group is especially aerial. The light and shade is well managed, uniting great power with the utmost delicacy. Nor is the coloring inferior: the flesh has the peculiar freshness of nature and in the different figures are introduced a variety of complexions from the fair and delicate to the deepest brown. The work possesses a dignity and sentiment throughout which places it amongst the finest productions of the school of the Caracci.

"No. 12. Raphael's Amasia, La Fornarina." This specimen of art possesses such rare beauties as to defy description. In the expression there is a lifelike exactness which is indistinguishable with language. The very soul of the person lingers about the countenance, and it has such a powerful individuality as to impress us almost as reality. Although the features cannot be considered as classic, nor the expression elevated, yet there exists a truth to nature which is irresistible. The relief is strong and the coloring elegant. Nothing can exceed the grace expressed by the right hand resting on the bosom, clasping the light drapery which falls upon her person. The beauty of the left hand is slightly impaired by injudicious cleaning, yet we know of no picture so admirably executed as this production of Raphael.

* No 563 Broadway.

TO CORRESPONDENTS.—We have several *long* articles on hand, some of which, owing to a recent pressure of business collateral with editorial duties, we have not yet been able to read. If in consequence of their length, there should be a little delay in their publication their authors will please excuse us. We endeavor to diversify our paper as much as is possible and consistent, so that every person, whatever be his peculiarities of mind, may find something in each number that will interest or instruct him. Hence *short* articles, of from half a column to a page, are in the most constant demand, and are the most likely to receive an early insertion.

Will Br. Ingalls have the kindness to excuse the insertion of his able review until the week after next?

HUNT'S MERCHANT'S MAGAZINE for April is before us, its principal articles being entitled "Pen and pencil sketches of living Merchants. No. 1. THOMAS P. COPE" (with a likeness); "Interest of Money: brief account of opinions and practice concerning interest;" "True theory of Capital and Labor;" "Commercial cities and towns in the United States" (Savannah, Ga.) "Protection of ships from lightning;" &c.

Poetry.

THE MESSENGER BIRD.

WRITTEN FOR THE UNIVERCELUM.

"Among the superstitions of the Seneca Indians, is one which from its singular beauty should be well known. When a maiden dies, they imprison a young bird till it first begins to try its power of song, and then, leading it with kisses and caresses, they loose its bonds over her grave, in the belief that it will not fold its wings, neither close its eyes, till it has flown to the spirit-land, and delivered its precious burden of affection to the loved and lost."

In the shadowy wood they have made her grave,
Low beneath the wild willow's gentle wave,
Where the crystal stream, that goes rippling by,
Is mingling a tuneful lullaby,
With the mellow chorus in the birdlet's song,
Floating the green wood aisles along.
Morning and evening, the sunbeams fair,
Are borne on the zephyrs to her there,
As if they'd a gentle blessing lay
On the head of her that has passed away;
And gentle tones from her lonely home,
Far adown the glen, on the night-breeze come.

'Tis the early morn, and the flowery heath
Is waving beneath its balmy breath,
And glittering wreaths of dew-drops rest
On each simple flow'rets tiny breast;
To the wildwood grave dark forms have come,
They have missed her long in her childhood's home,
They have sought her in vain on the mountain side,
Her boat glides not on the lake's-silver tide,
And they hear not her bird-like voice of glee,
For she sings with the free, the spirits free!

Yet once again their love they would breathe,
Of their brightest flowers a garland weave,
For her who has passed to the spirit-home,
In the fields of a happier land to roam.
The mother bends over the messenger bird,
One word of love,—one low prayer is heard,
And the sire bows to earth his proud stern brow,
To hide the tear he can but bestow.

Now speed thee! bright bird, on thy fleetest wing,
To the land where spirits all gentle sing;
Dip not thy plume in the wave's white crest,
Nor sink at eve to thy balmy rest:
Beyond the bounds of earthly space,
Speed thee! speed, at the wind's swift pace!

BROOKLYN, APRIL 1.

E. E. C.

THE SEAMSTRESS.

HARK! the rustle of a dress,
Stiff with lavish costliness;
Here comes one whose cheeks would flush
But to have her garments brush
'Gainst the girl whose fingers thin
Wove the weary broidery in;
And in midnight's chill and murk,
Stitched her life into the work—
Bending backward from her toil,
Lest the tears her silk might soil:
Shaping from her bitter thought
Heart's-ease and Forget-me-not;
Satirizing her despair
With the emblems woven there! [J. R. LOWELL.

AFFECTION BEYOND THE GRAVE.

THE DEAD! the dead! will they forget to love us,
In the far spirit land beyond the skies?
Do they not keep an angel guard above us,
Watching us ever with their starry eyes?
And is not love inseparable from the spirit,
Our being's light, our life's vitality;
And will it not too with the soul inherit
The blessed gift of immortality?

In yonder room, from which the daylight dying,
Leaveth a glory with its parting breath;
A wife bends o'er a couch whereon is lying
Her young heart's idol stricken down to death.
Vain seems that suffering love, for what availeth
The strength of all its wild intensity,
Striving with death, when death at length prevaileth,
And strikes his heart with life's worst agony?

Yet in that darkened soul one hope is cherished,
A starlight gleaming through the midnight sky;
And that hope whispers, though the heart hath perished,
The love within that heart can never die!
Sees not thine inner sight, yon spirit bending
Amid the glory of the world above?
That spirit, with thine own forever blending,
Will guide and guard thee with a deathless love.

Believes that mother's heart whose all is centered
In the child fading out of life, that now
Her pain hath no reward, since death hath entered,
And placed his signet on that angel brow?
Amid that very gloom her soul is catching
A glory which it never knew before,
She seeth with her heart, above her watching,
Her own bright guardian angel evermore!

And that pale mourning mother's heart is teeming
With a still deeper, purer tenderness;
Those eyes forever in her soul are gleaming,
Hallowing all its grief with holiness.
And hath that child cast off the heart forever,
That mother's heart with its exhaustless love?
If so, then death hath power indeed to sever
The strongest bonds that draw our souls above!

Oh, vain were all the heart's restless yearning,
And vain indeed were memory's deepest trust,
Did the soul's life, the love within it burning,
Die with the clay, and perish back to dust!
Ah, no! one thought earth's lonely pathway cheereth,
Bidding the darkness from around it flee;
The loved in life, whom death the more endeareth,
Dearest shall be through all eternity!

[AMERICAN COURTESY.]

INDIRECT INFLUENCES.

A wise man scorneth nothing, be it never so small or homely,
For he knoweth not the secret laws that may bind it to great
effects.

The world in its boyhood was credulous, and dreaded the venge-
ance of the stars;

The world in its dotage is not wiser, fearing not the influence of
small things:

Planets govern not the soul, nor guide the destinies of man,
But trifles, lighter than straws, are levers in the building up of
character. [PROVERBIAL PHILOSOPHY.]

Miscellaneous Department.

THE NEW PLEASURE.

BY T. S. ARTHUR.

THE whole pleasure of Mr. Bolton's life had been the accumulation of property; with an end to his own gratification. To part with a dollar, was, therefore, ever felt as the giving up of a prospective good; and it acted as the abridgment of present happiness. Appeals to Mr. Bolton's benevolence had never been very successful; and, in giving, he had not experienced the blessing which belongs of right to good deeds. The absolute selfishness of his feelings wronged him of what was justly his due.

Thus passed the life of Mr. Bolton. Dollar was added to dollar, house to house, and field to field. Yet he was never satisfied with gaining; for the little he had, looked so small, compared with the wealth of the world, after the whole of which his heart really panted, as to appear at times actually insignificant. Thus, as he grew older, he set a higher value upon what he had, as the means of gaining more; and, in his parting with money, did so at the expense of a daily increasing reluctance.

In the beginning of life, Mr. Bolton possessed a few generous feelings, the remains of early and innocent states stored up in childhood. His mother, a true woman, perceiving the strong selfish and accumulative bent of his character, had sought, in every possible way, to implant in his mind feelings of benevolence and regard for others. One mode of doing this had been to introduce him into scenes that appealed to his sympathies. She often took him with her to see poor or sick persons, and so interested him in them, as to create a desire in his mind to afford relief. So soon as she perceived this desire awakened, she devised some mode of bringing it into activity, so that he might feel the delights which spring from a consciousness of having done good to another.

But so strong was the lad's hereditary love of self, that she ever found difficulty in inducing him to sacrifice what he already considered his own, in the effort to procure blessings for others, no matter how greatly they stood in need. If urged to spend a sixpence of his own for such a purpose, he would generally reply:

"But you've got a great many more sixpences than I have, mother; why don't you spend them?"

To this Mrs. Bolton would answer as appropriately as possible: but she found but poor success in her efforts, which were never relaxed.

In early manhood, as Mr. Bolton began to come in actual contact with the world, the remains of early states of innocence and sympathy with others, came back, as we have intimated, upon him, and he acted, in many instances, with a generous disregard of self. But as he bent his mind, more and more earnestly, to the accumulation of money, these feelings had less and less influence over him. And, as dollar after dollar was added to his store, his interest in the welfare of others grew less and less active. Early friendships were gradually forgotten, and the first natural desire to see early friends prosperous like himself, gradually died out. "Every man for himself," became the leading principle of his life; and he acted upon it on all occasions. In taking a pew in church, and regularly attending worship every Sabbath, he was governed by the idea that it was respectable to do so, and gave a man a standing in society, that reacted favorably upon his worldly interests. In putting his name to a subscription paper, a thing not always to be avoided, even by him, a business view of the matter was invariably taken, and the satisfaction of mind, experienced on the occasion, arose from the reflection that the act would benefit him in the long run. As to the minor charities, in the doing of which the left hand has no acquaintance with the deeds of the right hand, Mr.

Bolton never indulged in them. If his left hand had known the doings of his right hand, in matters of this kind, said hand would not have been much wiser for the knowledge.

Thus life went on; and Mr. Bolton was ever busy in gathering in his golden harvest; so busy that he had no time for any thing else, not even to enjoy what he possessed. At last he was sixty years old, and his wealth extended to many hundreds of thousands of dollars. But he was farther from being satisfied than ever, and less happy than at any former period in his life.

One cause arose from the fact that, as a rich man, he was constantly annoyed with applications to do a rich man's part in the charities of the day. And to these applications it was impossible always to turn a deaf ear. Give he must, sometimes, and giving always left a pain behind, because the gift came not from a spirit of benevolence. There were other and various causes of unhappiness, all of which combining, made Mr. Bolton, as old age came stealing upon him, about as miserable as a man could well be. Money, in his eyes the greatest good, had not brought the peace of mind to which he had looked forward, and the days came and went without a smile. His children had grown up and passed into the world, and were, as he had been at their ages, so all-absorbed by the love of gain, as to have little love to spare for any thing else.

About this time, Mr. Bolton, having made one or two losing operations, determined to retire from business, invest all his money in real estate and other securities, and let the management of these investments constitute his future employment. In this new occupation, he found so little to do, in comparison with his former busy life, that the change proved adverse, so far as his repose of mind was concerned.

It happened, about this time, that Mr. Bolton had occasion to go some twenty miles into the country. On returning home, and when within a few miles of the city, his carriage was upset, and he had the misfortune to fracture a limb. This occurred near a pleasant little farm-house, that stood a few hundred yards from the road; the owner of which, seeing the accident, ran to the overturned carriage and assisted to extricate the injured man. Seeing how badly he was hurt, he had him removed to his house, and then taking a horse, rode off two miles for a physician. In the meantime, the driver of Mr. Bolton's carriage was despatched to the city for some of his family, and his own physician. The country doctor and the one from the city arrived about the same time. On making a careful examination as to the nature of Mr. Bolton's injuries, it was found that his right leg, above the knee, was broken, and that one of his ankles was dislocated. He was suffering great pain, and was much exhausted. As quickly as it could be done the bone was set, and dislocation reduced. By this time it was nightfall, and too late to think seriously of returning home before morning. The moment Mr. Gray, the farmer, saw the thoughts of the injured man and his friends directed towards the city, he promptly invited them to remain all night, and as much longer as the nature of Mr. Bolton's injuries might require. This invitation was thankfully accepted.

During the night, Mr. Bolton suffered a great deal of pain, and in the morning when the physicians arrived, it was found that his injured limb was much inflamed. Of course, a removal to the city was out of the question. The doctors declared that the attempt would be made at the risk of his life. Farmer Gray said that such a thing must not be thought of until the patient was fully able to perform the journey; and the farmer's wife as earnestly remonstrated against any attempts at having the injured man disturbed, until it could be perfectly safe to do so. Both tendered the hospitalities of their humble home with so much sincerity, that Mr. Bolton felt that he could accept of them with perfect freedom.

It was a whole month ere the old gentleman was in a condition to bear the journey to town; and not once, in the whole

of that time, had Mr. and Mrs. Gray seemed weary of his presence, nor once relaxed in their efforts to make him comfortable. As Mr. Bolton was about leaving, he tendered the farmer, with many expressions of gratitude for the kindness he had received, a hundred dollar bill, as some small compensation for the trouble and expense he had occasioned him and his family. But Mr. Gray declined the offer, saying, as he did so,

"I have only done what common humanity required, Mr. Bolton; and were I to receive money, all the pleasure I now experience would be gone."

It was in vain that Mr. Bolton urged the farmer's acceptance of some remuneration. Mr. Gray was firm in declining to the last. All that could be done was to send Mrs. Gray a handsome present from the city; but this did not entirely relieve the mind of Mr. Bolton from the sense of obligation under which the disinterested kindness of the farmer had laid him; and thoughts of this tended to soften his feelings, and to awaken, in a small measure, the human sympathies which had so long slumbered in his bosom.

Several months passed before Mr. Bolton was able to go out, and then he resumed his old employment of looking after rents, and seeking for new and safe investments that promised some better returns than he was yet receiving.

One day, a broker, who was in the habit of doing business for Mr. Bolton, said to him:

"If you want to buy a small, well-cultivated farm at about half what it is worth, I think I know where you can get one."

"Do you?"

"Yes. Three years ago it was bought for three thousand dollars, and seven hundred paid down in cash. Only eight hundred dollars have since been paid on it; and as the time for which the mortgage was to remain has expired, a foreclosure is about to take place. By a little management, I am satisfied that I can get you the farm for the balance due on the mortgage."

"That is, for fifteen hundred dollars?"

"Yes."

"Is the farm worth that? Will it be a good investment?"

"It is in the highest state of cultivation. The owner has spent too much money upon it. This, with the loss of his entire crop of wheat, rye, corn, oats, and hay, last year, has crippled him and made it impossible to pay off the mortgage."

"How came he to meet with this loss?"

"His barn was struck by lightning."

"That was unfortunate."

"The farm will command, at the lowest, two hundred and fifty dollars rent; and by forcing a sale just at this time, it can be had for fifteen hundred or two thousand dollars—half its real value."

"It would be a good investment at that."

After making some brief inquiries as to its location, the quality of the land, the improvements, etc., Mr. Bolton told the broker, in whom he had great confidence, that he might buy the property for him, if he could obtain it for any thing below two thousand dollars. This the broker said he could easily do, as the business of foreclosure was in his own hands.

In due time, Mr. Bolton was informed, by his agent in the matter, that a sale under the mortgage had taken place, and that, by means of the little management proposed, he had succeeded in keeping away all competition in bidding. The land, stock, farming implements, and all, had been knocked down at a price that just covered the incumbrance on the estate, and were the property of Mr. Bolton, at half their real value.

"That was a good speculation," said the gray-headed money-lover, when his agent informed him of what he had been doing.

"First rate," replied the broker. "The farm is worth every cent of three thousand dollars. Poor Gray! I can't help feeling sorry for him. But it is his luck! He valued his farm at three thousand dollars. A week ago he counted himself worth two thousand dollars, clean. Now he isn't worth a copper. Fif-

teen hundred dollars, and three or four years labor thrown away into the bargain. But it's his luck. So the world goes. He must try again. It will all go in his lifetime."

"Gray? Is that the man's name?" inquired Mr. Bolton. His voice was changed.

"Yes. I thought I had mentioned his name."

"I didn't remark it if you did. It's the farm adjoining Harvey's on the north?"

"Yes."

"I have had it in my mind, all along, that it was the one on the south."

"No."

"When did you see Mr. Gray?"

"He was here about half an hour ago."

"How does he feel about the matter?"

"He takes it hard, of course. Any man would. But it's his luck, and he must submit. It's no use crying over disappointments and losses, in this world."

Mr. Bolton mused for a long time.

"I'll see you again to-morrow," he said at length. "Let every thing remain as it is, until the morning."

The man, who had been, for so many years, sold, as it were, to selfishness, found himself checked at last by the thought of another. While just in the act of grasping a money advantage, the interest of another rose up, and made him pause.

"If it had been any one else," said he to himself, as he walked slowly homeward, "all would have been plain sailing. But—but—"

The sentence was not finished.

"It won't do to turn him away," was at length uttered. "He shall have the farm at a very moderate rent."

Still, these concessions of selfishness did not relieve the mind of Mr. Bolton, nor make him feel more willing to meet the man who had done him so great a kindness, and in such a disinterested spirit.

All that day, and for a portion of the night that followed, Mr. Bolton continued to think over the difficulty in which he found himself placed, and the more he thought, the less willing did he feel to take the great advantage of the poor farmer at first contemplated. After falling asleep, his mind continued occupied with the same subject, and in the dreams that came to him he lived over a portion of the past.

He was again a helpless invalid, and the kind farmer and his excellent wife were ministering, as before, to his comfort. His heart was full of grateful feelings. Then a change came suddenly. He stood the spectator of a widely-spread ruin that had fallen upon the excellent Mr. Gray and his family. A fierce tempest was sweeping over his fields, and levelling all—houses, trees, and grain—in ruin to the earth. A word spoken by him would have saved all; he felt this: but he did not speak the word. The look of reproach suddenly cast on him by the farmer, so stung him that he awoke; and from that time until day dawned, he lay pondering on the course of conduct he had best pursue.

The advantage of the purchase he had made was so great, that Mr. Bolton thought of relinquishing it with great reluctance. On the other hand, his obligation to the farmer was of such a nature, that he must, in clinging to his bargain, forfeit his self-respect; and must suffer a keen sense of mortification, if not dishonor, at any time that he happened to meet Mr. Gray face to face. Finally, after a long struggle, continued through several days, he resolved to forego the good he had attempted to grasp.

How many years since this man had done a generous action! since he had relinquished a selfish and sordid purpose out of regard to another's well-being! And now it had cost him a desperate struggle; but after the trial was past, his mind became tranquil, and he could think of what he was about to do with an emotion of pleasure, that was new in his experience. Imme-

lately on this resolution being formed, Mr. Bolton called upon his agent. His first inquiry was;

"When did you see Gray?"

"The previous owner of your farm?"

"Yes."

"Not since the sale. You told me to let every thing remain as it was."

"Hasn't he called?"

"No."

"The loss of his farm must be felt as a great misfortune."

"No doubt of that. Every man feels losses as misfortunes. But we all have to take the good and the bad in life together. It's his luck, and he must put up with it."

"I wonder if he hasn't other property?"

"No."

"Are you certain?"

"O, yes. I know exactly what he was worth. He had been overseer for Elbertson for several years, and while there, managed to save seven hundred dollars, which he paid down the cash required in purchasing his farm. Since then, he has been paying off the mortgage that remained on the property, and but for the burning of his barn, might have prevented a result that has been so disastrous to himself. But, it's an ill wind that blows nobody any good. In every loss, somebody gains; and the turn of the die has been in your favor this time."

Mr. Bolton did not appear to feel as much satisfaction at this view of the case as the broker anticipated; and seeing this, he changed the subject, by asking some question about the consummation of the sale under the mortgage.

"I'll see about that to-morrow," said Mr. Bolton.

"Very well," was replied.

After some more conversation, Mr. Bolton left the office of his agent.

For years farmer Gray had been toiling, late and early, to become the full owner of his beautiful farm. Its value had much increased since it had come into his possession, and he looked forward with pleasure to the time when it would be his own beyond all doubt. But the loss of an entire year's crop, through the burning of his barn, deeply tried and dispirited him. From this grievous disappointment, his spirits were beginning to rise, when the sudden foreclosure of the mortgage and hurried sale of his farm, dashed his hopes to the earth.

Who the real purchaser of his farm was Mr. Gray did not know, for the broker had bought in his own name. So bewildered was the farmer by the suddenly occurring disaster, that for several days subsequent to the sale he remained almost totally paralyzed in mind. No plans were laid for the future; nor even those ordinary steps for the present taken that common prudence would suggest. He wandered about the farm, or sat at home, dreamily musing upon what seemed the utter ruin of all his best hopes in life. While in this state, he was surprised by a visit from Mr. Bolton. The old gentleman, in taking him by the hand, said:

"What's the matter, my friend? You appear in trouble."

"And I am in trouble," was unhesitatingly answered.

"Not so deep but that you may get out of it again, I hope?"

"Mr. Gray shook his head in a desponding way.

"What is the trouble?" Mr. Bolton inquired.

"I have lost my farm."

"O, no!"

"It is too true. It has been sold for a mortgage of fifteen hundred dollars. Though I have already paid more than that sum on account of the purchase, it only brought enough to pay the incumbrance, and I am ruined."

The farmer was deeply disturbed, and Mr. Bolton's feelings were much interested.

"Don't be so troubled, my good friend," said the old gentleman. "You rendered me a service in the time of need, and it is

now in my power to return it. The farm is still yours. I hold the mortgage; and you need not fear another foreclosure."

Some moments passed after this announcement, before Mr. Gray's mind became clear, and his entire self-possession returned. Then grasping the hand of Mr. Bolton, he thanked him with all the eloquence a grateful heart inspires. It was the happiest moment the old merchant had seen for years. The mere possession of a thousand or two of dollars seemed as nothing to the pleasure he felt at having performed a good action; or, rather, at having refrained from doing an evil one.

As he rode back to the city, reflecting upon what he had done, and recalling the delight shown by Mr. Gray and his kind partner, who had attended him so carefully while he lay a sufferer beneath their roof, his heart swelled in his bosom with a new and happy emotion.

Having once permitted himself to regard another with an unselfish interest, that interest continued. It seemed as if he could not do enough for the farmer in the way of aiding him to develop the resources of his little property. In this he did not merely stop at suggestions, but tendered something more substantial and available. Nor did the feelings awakened in his mind run all in this direction. Occasions enough offered for him to be generous to others, and to refrain from oppression for the sake of gain. Many of these were embraced, and Mr. Bolton, in relating the fact that it is sometimes more blessed to give than to receive, found in the latter years of his life "A NEW PLEASURE"—the pleasure of benevolence.

[FLAG OF OUR UNION.]

AGRICULTURE IN CHINA.

Throughout the Chinese Empire, agricultural improvement has in all ages been encouraged and honored. Ranking next to men of letters and officers of state, the cultivator of the soil is considered an honorable and useful member of society. It may be remarked here that, amongst the several grades of society, the cultivators of mind rank first; those of land are placed next, and the third station is assigned to manufacturers, while the exchangers of commodities or merchants rank lowest of all. A deep veneration for agriculture is inscribed on all the institutions in China. An homage to this primary art is still seen in the annual celebration by which the emperor makes a show of performing its operations. "This anniversary takes place on the twenty-fourth day of the second moon, corresponding with our month of February. The monarch prepares himself for it by fasting three days; he then repairs to the appointed spot with three princes, nine presidents of the high tribunals, forty old and forty young husbandmen. Having offered a sacrifice of the fruits of the earth to the Supreme Deity, he takes in his hand the plough, and makes a furrow of some length, in which he is followed by the princes and other grandees. A similar course is observed in sowing the field, and the operations are completed by the husbandmen. An annual festival is also celebrated in the capital of each province. The governor marches forth crowned with flowers, and accompanied by a numerous train bearing flags, adorned with agricultural emblems, and portraits of eminent husbandmen, while the streets are decorated with lanterns and triumphal arches. Among other figures is a porcelain cow of enormous magnitude, carried by forty men, and attended by a boy who represents the genius of industry. At the close of the procession the image is opened, and found to contain numerous smaller cows of the same material, which are distributed among the people."

AMOROSO.—Come, indulge me, just for once; nobody will ever know it.

PUDICITIA.—But I shall know it; and then what avail to keep it from the world?
c. w.

THE FARMER AND BEGGARS.

An old farmer was once travelling with his son on a lonely and unfrequented road. By some mishap the cart in which they were seated broke down, and they were obliged to dismount and try to remedy the evil. They found, however, that they should require more assistance than they two could render, to set them right.

In this dilemma a troop of ragged beggars came up, and began to inquire what was the matter. "You may see that plain enough," the farmer said, "our axle-tree is broken, and we need help to mend it."

"Oh! oh!" said one, "he expects to find help ready made to his hands."

"No doubt he would have us mend the cart," said another, "that he might have the pleasure of wishing us good-morrow as he drove away."

"Do not wait a while, old ploughman," said a third, "and the axle-tree will come together again of itself."

"Thank you, good friends," said the farmer, pulling a strong card out of his pocket, "but it strikes me that I can, perhaps, do without your help, as I can certainly dispense with your jokes and counsel."

With that the beggars set up a laugh, and went on. The farmer, by the aid of his cord, soon righted his misfortune, and arrived safely at the end of his journey.

Not long afterwards, as the farmer sat at meat with his servants, before the blazing kitchen fire, the three beggars who had mocked him by the road-side, came up and asked alms. The farmer invited them to come in out of the cold, in loud but hospitable words; and set before them the best provisions his house would afford.

When the beggars were gone, the little boy, who remembered them well enough, said to his father: "Father, why did you give these men food? They are the same wicked beggars who laughed at us on the lonely road."

"True, my boy," answered the farmer, taking his hand, and leading him to the door-step: "But do you see the great sun in the beautiful blue sky over our heads?"

"Yes," answered the wondering child.

"Well," added the father, "he shines on the evil and the good alike. It never troubles him whether men are deserving, or not deserving of the light and warmth it lends them. It is enough for him that he can diffuse his goodness in his own great way."

"And so it should be with us. If other men are unkind and bad, that is no reason why we should be so. Our course is clear: To do good at all times, both to friends and foes."

[A FABLE, BY J. SEARLE.]

SOCIETY OF THE SEXES.

What makes those men who associate habitually with women superior to others? What makes that woman who is accustomed to social ease in the society of men superior to her sex in general? Why are the women of France so universally admired and loved for their colloquial powers? Solely because they are in the habit of free, graceful, and continual conversation with the other sex. Women in this way lose their frivolity; their faculties awaken; their delicacies and peculiarities unfold all their beauty and captivation in the spirit of intellectual rivalry. And the men lose their pedantic, rude, declamatory, or sullen manner. The coin of the understanding and the heart is changed continually. Their asperities are rubbed off, their better materials polished and brightened, and their richness, like gold, is wrought into finer workmanship by the fingers of woman, than it ever could be by those of men. The iron and steel of character are hidden, like the harness and armor of a giant, in studs and knots of gold and precious stones, when they are not wanted in actual warfare.—[NALL.]

A NEW ESCULENT ROOT.—M. Masson, the head gardener at the Luxembourg, has lately grown a new root called the allucos, which can very well, it is thought, replace the potato. It originally comes from Peru, and grows perfectly well in the open air; the flavor is very nearly the same as that of the potato. In addition, the part above ground furnishes a very agreeable vegetable, something like the bean in flavor. Three crops of the green part can be obtained in the same season.

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FROM THE INTERIOR STATE

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