

THE UNIVERCŒLUM AND SPIRITUAL PHILOSOPHER.

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

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The Principles of Nature.

THE TRUE REFORMER.*

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

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THE philosophers of whom I have spoken developed many truths in their respective fields of research, which previous philosophers and the world generally, knew not of; so likewise have we the right to go on, encouraged by their example and strengthened by their experience, and explore the fields of immensity. As they unfolded truths in advance of previous minds, so may we unfold truths in advance of them—regardless of the perpetual opposition of the unadvanced church. The philosophers had no other authority than Reason,—so likewise should we have no other,—if we desire progression, no other should preside over our investigations.

Have we any philosophical reformers among us? We have men who talk about philosophy; but have we true, independent, unpretending philosophers? In the silence of the night, when no object intrudes upon the vision, and no prejudiced multitude disturbs one's meditation, then we are all, more or less, reformatory Patriots, Heroes, Poets, and Philosophers; but, when there is an occasion for the manifestation of this freedom of thought, do you then stand firm,—defying the popular persecutions of the day? I think we are like the artists of our age,—too devoted to the Old Masters!

When Robert Fulton first launched his steamboat upon the waters, your fathers laughed at, and at the same time deplored, his mental derangement! They were skeptical as to the practicability of his midnight dream—they thought him demented. And when, more recently, the proposition was announced that steam could be employed to traverse the country on Rail Roads, it was met by the public by the same sneers and prejudices with which their fathers met the proposition of steamboat navigation.

Benjamin Franklin was a great and good man; so were his compeers in science and philosophy; but suppose Professor Morse had taken Franklin for his Old Master, would people be discoursing familiarly every day, in all parts of the country, by the Magnetic Telegraph? Suppose Mr. Porter of New-York had taken Robert Fulton and Professor Morse as his Master in the science of navigation and transportation, do you believe we should ever have had an Aerial Steamer? Would any one have dared to think about inventing an atmospherical locomotive? I think you perceive why we have but few philosophical reformers.

Combine the qualities of the Patriot, the Hero, the Legislator, the Poet, the Artist, and the Philosopher, with a Love of the Unseen and Eternal, and you have a Theologian. And he, too, is a reformer. His mission is to the Soul. His duty is to cultivate its powers and elevate its impulses: He should teach the world of God. The earth, the sea, the firmament, are the Word and Work of the Ruler of the Universe; and these are the les-

sons which the Theologian should teach the World. But the true Theologian is superior to his age. You all remember how the intrepid Paul was persecuted—how he died that his teachings might live! The page of humanity's History is stained with large drops of blood from the hearts of dying martyrs! How evidently is the voice of persecution the mere native language of ignorance! When you hear a man spoken against, despised, defamed, consigned to endless woe from the pulpit, he surely has some extraordinary truth and merit; and I beseech you to suspend your judgment concerning him; for he may be a Christ, a Paul, a Revelator of some important truth, and the people, Jew-like, fearing sedition and conspiracy against their old opinions, may be seeking to crucify him.

When Martin Luther first began the study of Law, he little thought of being the instrument of reforming Catholicism. But subsequent investigation convinced him that his duty was not only that of a friar, but that he should reflect new light into the darkness of prevailing Theology. Do you remember the consequences of his reformatory efforts? They were simply these,—he was calumniated, excommunicated, and denounced as infidel. He was superior, however, to the mere forms and ceremonies of the age, and consequently succeeded in impressing his doctrines upon the hearts and institutions of his countrymen. His doctrines are still incorporated in the articles of the Church of England. But he did not discover all the truth in religion, or else John Calvin, (the ambitious tyrant and selfish bigot, as his thoughts and deeds declare,) could not have developed a more rational and truthful system of opinions. That he did do this is generally conceded throughout Christendom. The Presbyterians, the Congregationalists, the Calvinistic Baptists, and other subdivisions of the anti-Lutheran church, are living evidences of this Theological achievement. And John Wesley also made new discoveries in the field of religious investigation; so have many minds before and after John Wesley. And have they not all suffered the penalty of their independent and straight-forward course? Their history answers this question with a fearful force—a force, which strikes at the root of sectarianism and religious bigotry!

But it is now proper to ask, have we Theological reformers among us? We have men—preachers—who pretend to expound Theology; but have we any free, unprejudiced, indomitable theological reformers in our community, or even in our age? The response is that *c. gymen*, too, are devoted to the Old Masters! They dare not leave the old paths, as if truth were not every where and in all things. They are not even so free as was good old David, who believed that if he descended into hell, God would be with him.

Luther and Calvin left the Old Masters and explored new regions of thought, and even found much truth in the old dogmas; so should we leave Luther and Calvin, and search for ourselves. They made improvements in Religion—and you all believe it,—have we not, then, the right and courage, and magnanimity, to go on with the work of reformation? Suppose Luther had received the Pope for his Master, do you believe that Lutheranism would now be proclaimed from the pulpits of the church of England, Scotland, and Germany; and from some of the Trinitarian, and Unitarian, and Universalist churches of our country? Can-

*Concluded from p. 202.

tainly not. Suppose Calvin had taken Luther for his Master in matters of religious belief and duty; do you believe that Calvinism would now be preached and enforced, by the most learned and accomplished minds, from the pulpits of Presbyterian, Congregational, and Baptist churches in our community? Certainly not. Suppose the noble hearted John Wesley had taken Calvin as his Master, do you believe that Methodism would now be preached to the world? Certainly not. Suppose, then, that we (for we are disciples of one or the other of the modified forms of the prevailing sectarianism,) I say, suppose we consent to receive Martin Luther and John Calvin, as our Masters, do you believe we shall ever make any progress in religious truth and liberty? No, never!

The time has come, then, for Reason to mount her throne, and judge the religious world universally. It is the only true Master. The experience of the past proves this, and the present enforces it. The true Theological reformer, therefore, is above the authorities of Books and Men. He cannot see sects in heaven. His heaven consists in his living in harmony with the Laws of Nature; and his happiness consists in the elevation and Peace of Universal Man!

I can not leave the subject of religious progress and development without adding a few more reasons why we should advance in that department of human inquiry. They are these: we have had reformation in the science of Law—in the science of Medicine—in the science of Mechanism—reformation in Philosophy—in Temperance, and in Theology, up to this day; and now I ask if it is not reasonable that we should perpetuate the reformation in the simple science of religion! In the science of Medicine wonderful developments have been made. After *Hippocrates* and *Galen*, there came intermediate reformers, who remained very near the old school of Allopathy, until *Hahnemann* declared his important discovery, that a less quantity of medicine in a higher state of refinement and concentration, was more suitable to cure diseases in an organization where every atom is moved by the electrical principle, or by spiritual impulses. Then came Thompson, who declared that a total devotion to physical temperature, and to the medical properties of plants as agencies in the cure of disease, with a complete abandonment of *Calomel* and *Bleeding*, is the only safe way to procure and preserve health. Then came *Priessnitz*, who declared that a total abandonment of all medicine, and a strict devotion to personal cleanliness by employing cold and warm water systematically, is the only true method whereby to cure all the forms and modifications of disease, and restore the body to its natural condition. Then came *Samuel Dixon* of England, who declares, that a rejection of all learned errors in every form of medical science, and an application of the excellencies of each system in the cure of Disease—a union of all the good each system contains—is the only method by which to develop truth and benefit mankind. Therefore we have Allopathy, Homoëpathy, Thompsonianism, Hydropathy, and Chrono-Thermalism, not one of which would now exist, had not some superior mind towered above the doctrines of his profession, and declared the truths he beheld from his own position.

The science of medicine is confined to the sphere of physical suffering; and the science of religion is confined to the sphere of the mind. The former acts upon the mind through the body; the latter acts upon the body through the mind; why not, then, strive to perfect one as well as the other?—for Happiness is the object, end, and aim, in either case. Do not shrink from the attempt to reform religion! Do not believe that the world is sufficiently enlightened in that science, or that farther enlightenment is impossible; for I dare affirm that your fathers laughed and sneered at things which you now believe to be truths. And it is not wholly impossible that what you now believe to be good, sound, unchangeable religion, will be rejected by your children as erroneous.

Many ceremonies of the Lutheran or of the Calvinistic church,

are doubtless regarded by some of you as not essential to salvation. If those ceremonies were ever essential, they are now. The doctrine of the consignment of helpless, sinless infants to endless misery, was once esteemed as a sacred truth; but now you regard it as an error. If that doctrine was ever truth, it is true now. On the same principle of religious improvement it may be said, that what you now believe to be a Divine Revelation, will be regarded by future generations—your children—as you now regard the Sacred Book of India, or the Koran, or as you regard the Mythology of the Arabian and Persian World.

If you would escape the sarcastic smile and the disapprobation of the intelligence of future generations, or the philanthropic compassion of advanced minds in your midst, become yourselves reformers. That is, keep the doors and windows of the mind open to the influx of thought. Though such thoughts may at first be strangers, I admonish you to entertain them; they may be truths. *Fear not to entertain Strangers, for thereby you may entertain Angels.*

Combine the qualities of the Patriot, the Hero, the Legislator, the Poet, the Artist, the Philosopher, and the Theologian, with a Universal Love and a desire for Universal Harmony, and you have the TRUE REFORMER!

But before I proceed to describe the character and mission of the true reformer, I desire to call your attention to a few reflections concerning the three classes of reformers, which the present structure of Society seems to develop, and which it is deemed highly necessary to understand.

1. *The Oppositional Class.* By the oppositional class, I mean those individuals who, becoming fatigued and disgusted with the hypocrisy, deception, and injustice of the present state of Society, strive to combat and demolish every profession and opinion with which they come in contact. Their perceptions are generally limited as to the real causes of hypocrisy and social antagonisms, and consequently they blame and condemn what, and where, and as they should not. We can always know such persons by their lugubrious and misanthropic air; or by their disposition to uniformly condemn persons and things in an unkind and boisterous manner. They are usually restless and discontented. Some of them are not unlike Shakespeare's King Richard, who seemed—

“determined to prove a villain,
And hate the idle pleasures of these days.”

I speak of this class of reformers, so called, because *undiscriminating* minds confound such individuals with those who *feel* and *act* vastly different in the field of reformation. Minds of the oppositional class are disposed to disturb public and religious meetings; and will intrude their sentiments upon individuals quite unprepared to receive them. They offend those honestly entertained opinions, which religiously educated minds have imbibed from the current expositions of the Bible and Catechism; and frequently go counter to popular customs because of their love of opposition and discussion. They talk loudly and preach strenuously against popular abuses, and about reformation; but assuredly they are not qualified to occupy the commanding position of the true reformer.

2. *The Theoretical Class.* By the theoretical class I mean those minds, who, dissatisfied with the present order of things, devote considerable thought to the searching out of new Theories for the re-construction of Society. But this class comprehends a vast variety of talents and conceptions. The most illustrious minds that ever lived were theoretical reformers. They had theories without practice. They lived centuries before their time. The philosophic Bacon lived theoretically in a new state of society of his own construction, viz: in the “New Atlantis.” So did the Monk of Campanella, in his “City of the Sun.” So did St. Pierre, in his “Dream of Perpetual Peace.” So did St. John, in his “Millenium.” So did Jesus, in his “Kingdom of Heaven on Earth.” So did Fenelon, in his “Voyage to the Isle of Pleasure.” So did Sir Thomas More, in his “Utopia.” And

so did Moses, and the children of Israel, live, theoretically, in advance of their age, in the "Promised Land." And I might quote numerous other minds, who, towering gloriously above the imperfections of present Society, have theoretically established an "Era of Peace on Earth," which they prophetically beheld from their superior position.

There is a vast difference between the oppositional class and the theoretical class of reformers. The difference consists in the former perpetually combatting professions and individuals; and in the latter rising, Phenix-like, from out of the dust and ashes of human ignorance and misdirection, into a more glorious and harmonious future.

3. *The Practical Class.* By the practical class, I mean those individuals who strive to live the true life; who exercise the principles of love and reformation in their daily walk and conversation; and who are themselves the embodiments of what they profess to believe and teach the world. This class is composed of those minds which are fatigued with, and repelled by the chicanery, the frauds, and the corruptions of prevalent Society. They form themselves into communities, and strive to exemplify the beauties and joys of a new order of things. Thus, we have Industrial Associations, Odd Fellow Associations, and Shaker Societies,—and, indeed, these attempts extend far down the history of Mankind. The first apostles of Christianity held all things in common; so did Lycurgus, the Spartan law giver; and so did Plato, in his glorious "Republic."

But more especially are the practical class of reformers those individuals whose lives and deeds are exemplifications of fraternal Love and distributive justice. Of course the relations which the interests of such minds sustain to the conflicting interests of community, make it extremely hard for them to live out uniformly those principles of justice which reside in the soul. But nevertheless we have had, and have now, a few examples of practical philanthropy.

And here I cannot resist the temptation to present a few illustrations. Perhaps you have heard of ISAAC HOPPER—the friend of the slave—and the visitor of the widow and fatherless in their affliction. He has passed through many dangers and scenes of impassioned opposition, to rescue the colored man from the galling chains of Slavery; and he has procured for many slaves their freedom. He has frequently succeeded in accomplishing the resurrection of depraved and unfortunate individuals, to a state of comparative health and happiness; and he has thrown open the prison door, that the sunshine of freedom and forgiveness might heal the broken heart.

In connection with this noble specimen of Christ-like philanthropy, I must mention JOHN AUGUSTUS of Boston. His manifest disinterestedness in the welfare of any thing but the poor and unfortunate whom he seeks, has distinguished him as one of the most simple hearted and practical reformers of our age. He has supported himself, in an independent manner, by his occupation; and at the same time has not only given his attention and sympathy, but his money also, to those who required assistance. If you would know him—

"Go mark the falling tear
Drop in the dungeon as his form draws near;
Behold the wanton, weeping o'er her shame,
Still mingle with her tears *Augustus'* name.
Learn here the lesson—if ye need it still—
Man lacks not means, when Love inspires the Will!"

And as his brother in the field of reform and fraternal love stands JOHN M. SPEAR of the same city. Of this latter individual the same might be repeated. He is constantly doing good. His house is a "Home for reformers," as he unostentatiously declares; and his heart is an asylum for the disappointed, the unhappy, the homeless, and the abandoned. In a word, it is the heart of a genuine philanthropist!

In the same sphere of reformation has been heard the sweet voice of DR. CHANNING—the accomplished and

eloquent advocate of Truth and Humanity. His life was devoted to the extirpation of social errors and imperfections. And in the same city is heard the quiet, earnest, and powerful appeals of THEODORE PARKER—whose thoughts and deeds are ever on the side of humanity; and whose influence is appropriated to the encouragement of philanthropists, and to the unconditional reformation of religious and social systems. Indeed, Boston is radiant with intelligence, and with practical examples of reciprocal goodness.

In New-York, we have the industrious and much abused HORACE GREELEY. He has labored unceasingly for the welfare and elevation of the inferior and working classes. He has done something in the capacity of a legislator for the accomplishment of similar ends; and he is an unpretending, intellectual, and unconquerable disciple and advocate of the principles of political and social reformation as he apprehends them.

From what has been said, I think it will appear evident to every reasonable mind, that reformers of the most practical class are distinctly different in their peculiar characteristics, from the theoretical and oppositional class; and that the practical class is the highest in the scale of natural and spiritual development, because they manifest the inherent qualities of their souls in a well ordered life, full of temperance, patience, brotherly kindness, and glorious deeds.

The true Reformer is superior to his Age, because he lives above it in a Temple, composed of the combined Wisdom and experience of every age, and which is built by the united assistance of every Nation. There is not a single science, a single truth, a single experience of any kind, in the vast world of Ages and Nations previous to the present century, which is not incorporated, in one form or another, in the Temple of Knowledge, in which the true reformer is at home above the earth.

The true reformer impartially judges the merits of every science, philosophy and religion, and appropriates the good they have to the construction of his temple, which is the asylum of all nations, and the free habitation of all systems which unfold themselves in the soil of freedom and civilization. And when the world of mind beneath the reformer shall have attained his position, they can look about and truthfully exclaim—

"Twas but the ruin of the bad—
The wasting of the wrong and ill;
Whatever of good the old time had
Was living still!"

And the true reformer is superior to his Age, because, while the world of minds are worshipping various kinds of religious or sacred books, which trammel and stupify the spontaneous impulses of the Soul, he has no other book than Nature. He adopts Nature as his revelation of the Divine Being. In Nature he can learn all the physical, intellectual and moral laws of its Author; and it is the only book which can not be changed, misinterpreted, or manufactured by human hands; and in it no passages can be erased, or interpolated, or transposed, to suit the interest and predilections of clergymen or laymen. If any man is considered a reformer, and at the same time receives any other book than Nature, for his revelation and guide, then he is not a True Reformer.

The true Reformer is superior to his age, because, while the world of minds about him receive men and books for their master, he acknowledges no other master than Reason. He adopts Reason as his Master because it was given by the Creator to man; because it existed before men or books; and because it is the principle by which every thing we know in this or higher spheres, must be recognized, tested, and comprehended. Reason is a harmonious exercise of all the elements and attributes of the Soul; and it never controverts truth, only those errors which time and ignorance have caused to accumulate upon it,—just as gold is tarnished by lying in the dust of the miser's coffer.

The true Reformer is superior to his age, because, while the world of minds about him are devoting their time and attention

to the study of dead languages, he studies the living languages of Nature. He familiarizes his mind with the flowers, the insects, the birds, the plants, the animals, the human beings, the worlds above, beneath, around ; and still more the millions of worlds in Nature's more invisible developments.

His language is not so much of the tongue as of the soul,—not so much of the human, as of the Divine. Therefore, while the individual minds in his community deride and defame his character, he is far removed from their sphere, and is communing with superior worlds of thought and joy ! The mineral, the vegetable, and the animal kingdoms are the words, sentences, chapters, psalms, testaments, and the thoughts, which the true reformer can read and understand, because they tell of the love, wisdom, and omnipotence of their supernal Author.

The true Reformer is superior to his age, because, while the world of minds about him are disqualified to rule and govern themselves ; and have so much duplicity as to require legislation and positive enforcement of mere human or social laws, *he* is actuated alone by the universal and immutable Law of Love to Man. This law governs his actions in all his multifarious relations and intercourse with his fellow-creatures. It lives in his Soul, and manifests itself in his actions and life. He can acknowledge no human law superior to this, and nothing is obligatory to him which does not come within the range of the operations of this divine principle. He desires to substitute this law for the partial and unjust laws of prevalent society ; but his attempts are strenuously opposed by the members of that profession, who sometimes retail justice or injustice according to the magnitude of the emolument given in exchange. The law of Love to Man rules in the Soul, and in the Universe about him ; and he desires its universal adoption on earth.

The true Reformer is superior to his age, because, while the world of minds about him are influenced by and immersed into the mythological religions of the Eastern Hemisphere, which have been systematically sublimated by highly accomplished men, and which make mankind Sectarians and bigots, *his Religion is Justice*. No religion is true unless it contemplates the endless succession of creations as one just, inseparable, harmonious whole. And God, being the Great Positive Mind, must rule among the armies of heaven and the inhabitants of earth, with an unchanging and unerring government. Every thing is negative to Him. And imperfection can not from Perfection come ! The true reformer can have no other Religion than justice to himself ; justice to his neighbor ; justice to the world ; and justice universal ! With his soul expanded and elevated above the mechanical religions of the day, it is impossible for him to assimilate with those minds who join in —

"Predestinating some without pretence
To Heaven,—the rest to Hell without offence ;
Inflicting endless pains for transient crimes,
And favouring sects or nations, men, or times ;
Or deem it merit to believe or teach
What Reason contradicts, or must impeach ;
Or think salvation for one class designed,
AND HEAVEN TOO NARROW TO CONTAIN MANKIND !"

The true Reformer is superior to his age, because, while the world of minds about him are discussing respecting what books, or creeds, or religious system, or philosophy, or about what medium contains the only true light, *his light is Truth*. All things, whether in books or out of books, whether denounced or worshiped, contain some important truth to the true Reformer. Every thing brings life and immortality to light. The leaf that falls by autumnal winds, or the body that changes into dust, reveals to his spirit the glorious realities of an other spring, or of the unspeakable beauties of an other life ! Truth illuminates his vaulted brow, and even while his body is racked with fatal pains, and is dissolving back into nature, his spirit calls for—
"Light ! more light still."

Thus truth is the divine light which protects and guides the true Reformer.

The true Reformer is superior to his age, because, while the world of minds about him are assisting to support and perpetuate the present order of things in trade, government, and religion, *he* strives to introduce the principles of Association, and of the re-organization of capital and interests. He is pained with the injustice and dissatisfaction in society, occasioned by its false and disunited state. He would concentrate the wisdom and experience of nations, and, upon the most unequivocal basis, he would apply them to the reconstruction of individual relations and interests ; and thus he would prevent three social afflictions—poverty, crime, and misery ! But in this desire, the Reformer is above his country and age. If all were constituted like him, educated like him, situated like him, and harmonized internally as he is, society would at once be changed. Therefore the distance is so great between him and the world of individual conflicts, which world the people themselves create, that he can not associate with it, nor can it comprehend him ; and so he must expect the scoffs, and sneers, and calumnies of the promiscuous multitude, fashionable or unfashionable, and not be disappointed.

The true Reformer is superior to his age, because, while the world of minds desire not to leave the old paths in matters of science, politics, and religion, *he* is inspired with the sublime idea of eternal progress. He believes in the perpetual improvement of every thing, whether that thing is natural or spiritual, scientific or religious. And therefore, in this simple but irresistible conviction, the Reformer is removed from the comprehension of popular individuals and teachers ; for the latter believe and eloquently preach that mankind were better and wiser centuries ago than now, and that progress backward to Eden time is necessary to happiness. But the true Reformer strives to bring, through the law of steady—

"Progression to the human mind,
The light of heavenly truth and wisdom new,
To elevate, perfect, and bless the race."

The true Reformer is superior to his age, because, while the world of minds about him dream not of internal and spiritual realities being far more enduring than visible things, *he* sees worlds in embryo—heaven—in the soul undeveloped. The law of eternal development is his guide to duty and action. When he sees a germ he knows it contains an undeveloped flower ; when he sees a child he knows it contains the qualities and essences of an undeveloped Man ; when he sees a man he knows that man contains an undeveloped Angel. Therefore the Reformer would associate men, advance their interests, and develop their immortal attributes into Harmony.

The true Reformer is superior to his age, because, while others are seeking for mere material habitations of rest, he aspires to heaven. His heaven is not a locality—it is a state. If the elements and attributes of the soul are harmonized, the soul is in heaven. If that soul is in America or England, or in this world or in another, the individual is in heaven. Heaven is harmony. Therefore the true Reformer knows he never can secure heaven by doing penance at the virgin's shrine ; nor by praying or being prayed for ; nor by building churches and hiring the gospel preached ; nor by believing any system of religion, or trying to believe ; but he knows that heaven is attainable only through self-development and self-harmonization. In this way he becomes acquainted with the divine within him, and the divine in others, at the expense of the oriental doctrine of human total depravity.

The true Reformer is superior to his age, because, while the world of minds about him are worshipping a God of caprice and retaliation, *he* quietly obeys the Father of All. He has educated himself in the Creator's laws, and finds it easy and natural to obey them. The Reformer can not worship a God of Abraham, Isaac, and Jacob merely, but he reveres the living Mind of Universal Nature—the Vitalizing Spirit of all existences !

The true Reformer must combine within himself the quali-

ties of the Patriot, the Hero, the Poet, the Philosopher, and the Theologian—in a word, he must comprehend, by the exercise of his intuition and reason, the truths of science, and the nature of Man. His mission is determined by the measure of his inward capacity; and his usefulness to the world is decided by the real consistency between his preaching and practice.

In order that we may always know who is a true and complete Reformer; and that we may have a sure test by which to ascertain the genuineness and stability of any individual who comes forth, now or hereafter, in the character of a Reformer, I will simply add, by way of recapitulation of what I have said on the subject, that he must be a True Man—whose Temple is the Experience and Wisdom of every age and nation; whose Book is Nature; whose Master is Reason; whose Language consists of all Forms and Kingdoms; whose Law is Love to Man; whose Religion is Justice; whose Light is Truth; whose Structure is Association; whose Path is Progression; whose Works are Development; whose Home is Heaven; whose Heaven is Harmony; and whose God is the UNIVERSAL FATHER.

CRITICISM

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

WRITTEN FOR THE UNIVERSAL COLUM,
BY E. H. GUILD.

NUMBER SIX.

BIRTH OF CHRIST, AND THE REMARKABLE CIRCUMSTANCES ATTENDANT THEREON.

"The accounts of Matthew and Luke are both true, and the order of events was as follows. Joseph and Mary went to Bethlehem to be enrolled, and while there Jesus was born. They were then visited by the wise men: after the lapse of forty days Jesus was presented in the temple by his parents; they then returned to Bethlehem, and were visited by the shepherds. On account of Herod's cruel order they fled into Egypt, where they remained until Herod's death, and then returned home to Nazareth."

However specious and plausible this explanation may appear, it will not stand the test of investigation. It involves quite as many difficulties as the accounts themselves. 1. This explanation supposes that the shepherds did not visit Jesus until after forty days from his birth. Now Luke represents that they visited him, if not on the very night of his birth, at least very soon after. The angel who announced his birth to them declared that it took place that very day. (Luke ii: 11.) When the heavenly host with which they were suddenly surrounded had left them, they concluded to go to Bethlehem and see the new born child. They went with haste and found him lying in a manger. (Luke ii: 15, 16.) Again, this explanation supposes that Herod's order for the murder of the innocents was not issued until forty days after Christ's birth. But Matthew represents that it was issued soon after. Herod waited a reasonable time for the return of the wise men to Jerusalem, and when he saw that his orders had been entirely disregarded by them, he issued the order in question. (Matt ii: 16.) This explanation also supposes that the presentation of Jesus in the temple took place before the flight into Egypt. According to Matthew, the flight must have preceded the presentation. Shortly after the birth of Jesus, he was visited by the wise men; for when they came to Jerusalem on their way to Bethlehem, his birth had not been heard of in that place. (Matt ii: 1-3.) While at Bethany they were warned not to return to Herod, and so started to go home another way. When they had departed, Joseph was directed in a dream to take the young child and his mother and flee into Egypt. He arose, took the young child and his mother, and without waiting for daylight to appear, departed into Egypt.

(Matt. ii: 11-14.) Once more, this explanation supposes that after the presentation of Jesus in the temple, his parents went to Bethlehem. But Luke expressly teaches that after the presentation, they returned directly to Galilee to their own city, Nazareth. (Luke ii: 39.) Still another difficulty is involved in this interpretation. It supposes that the visit of the wise men preceded that of the shepherds, and that the visit of the latter did not take place until after the presentation in the temple, which was forty days after the birth of Jesus. How then shall we account for the fact that when the shepherds made their visit to Jesus forty days after his birth, his birth had not become known in the region round about Bethlehem, but was proclaimed first to them by the angel, and then by them to the public? (Matt. ii: 8-11, 17.) If we suppose that the visit of the shepherds preceded that of the wise men, and that the latter did not take place till after the presentation, then how can it be accounted for that when the wise men came to Jerusalem, which was only six miles distant from Bethlehem, the birth of Christ had not yet been heard of in that place? (Matt. ii: 3.) Lastly, according to this interpretation the visit of the shepherds did not take place till some time after the circumcision of Christ. But Luke says it was before the circumcision. (Luke ii: 20, 21.)

"The order of events was as follows: 1. Jesus was born at Bethlehem. 2. Shortly after he was visited by the shepherds; then by the wise men. 3. He was presented in the temple by his parents, after which, they went to Nazareth. 4. From the latter place they fled into Egypt. 5. Finally they returned home again to Nazareth."

This latter interpretation avoids some of the difficulties contained in the former; but it involves others which are equally insuperable. If Jesus was visited by the shepherds, it is remarkable that Matthew should have omitted all mention of so extraordinary a circumstance, especially as he did not know that any other person was to give a history of the circumstances attendant upon Christ's birth. If he was visited by the wise men, it is equally remarkable that Luke should have omitted all mention of that. The visit of the wise men could not have taken place previous to the presentation in the temple; for if it was necessary to warn the wise men not to go to Jerusalem on account of the wrath of Herod, it was equally necessary that Jesus and his parents should avoid going there. The presentation in the temple could not have preceded the visit of the wise men, for if so, the fact of Christ's birth must have been known in Jerusalem, as it was proclaimed at that time by Anna the prophetess. To suppose that the flight into Egypt took place from Nazareth, is to contradict Matthew, who teaches that it took place from Bethlehem. (Matt. ii: 8-14.) Besides, if it took place from Nazareth, how can we account for the fact that when they left Egypt they started to go to Judea? Again, if after the presentation in the temple and the return to Nazareth, they were obliged to flee into Egypt, how can Luke's statement be correct, who represents that after the return to Nazareth they lived in quietness and peace, and went up every year to Jerusalem to attend the feast of the passover? (Luke ii: 40, 41.) Matthew represents that the flight into Egypt took place shortly after the birth of Jesus. (Matt. ii: 13.) Herod died when Jesus was about four years old. They must then have remained in Egypt about four years. But if the flight took place from Nazareth after the presentation in the temple, how could it be true that after their return to Nazareth from Jerusalem they went up every year to the passover feast? Lastly, if, when Herod issued his order for the murder of the children in Bethlehem, Joseph and Mary were living in Nazareth in Galilee, why was it necessary that they should flee into Egypt?

SURPRISE OF JOSEPH AND MARY AT WHAT WAS SAID CONCERNING JESUS BY SIMEON.

"Joseph and Mary entertained ideas in regard to the Messiah such as were common among the Jews. They conceived of him as a great temporal king and temporal deliverer. When there-

Choice Selections.

HONOR TO LABOR.

fore Simeon divulged the true spiritual idea of the Messiah, it was perfectly natural that it should not be understood by the parents of Jesus."

Not only were the Jews mistaken in regard to the character of the Messiah and the nature of his mission, but they were also mistaken in regard to the manner in which he should make his appearance in the world. They expected he would appear in great pomp and splendor. Now if this latter false idea could be corrected in their minds by a supernatural revelation from Heaven, why not the former also? And why should Simeon be favored by supernatural revelation with more correct views respecting the object of Christ's mission than his own parents?

Matthew and Luke wrote their several accounts of the conception, birth, and early history of Christ, under the influence of direct and supernatural inspiration. However contradictory and inconsistent their accounts may appear, they are literally true, statement for statement, and word for word."

This is a very summary process of disposing of these difficulties. Unfortunately, however, the argument is based on the very premiss in dispute. And the conclusion is drawn from a premiss which is taken for granted. We meet the argument by saying that God never in a supernatural manner inspired any person to write inconsistencies and contradictions, and unless it can be shown that there are none such in these accounts, we can not admit that they were written by such inspiration.

INCONSISTENCIES IN THE ACCOUNTS OF MATTHEW AND LUKE.

In regard to those which we have named, we have seen nothing written by way of explaining them except what has been already stated. We shall not therefore offer any farther remarks upon them.

OBJECTIONS TO THESE ACCOUNTS BASED ON REASON AND PHILOSOPHY.

Several objections based on reason and philosophy might be urged against the truthfulness of these accounts. But we have not stated them for the reason that they would have no weight upon the minds of those who have entrenched themselves upon the grounds of supernaturalism. When once it is admitted that God interferes in a supernatural manner in the affairs of the world, there can be no bounds set to such interference. And as with God nothing is impossible, it does not follow that because an event is miraculous, therefore it did not take place. So far, then, as the accounts of Matthew and Luke respecting the early history of Christ are concerned, the believers in them can only be met by showing that the several accounts are not consistent with themselves, nor with each other, and are therefore necessarily false. Whether we have succeeded in showing this to be the case or not we leave the reader to decide for himself.

[TO BE CONTINUED.]

When I think what Christianity has become in the hands of politicians and priests; how it has been shaped into a weapon of power; how it has crushed the human soul for ages; how it has struck the intellect with palsy, and haunted the imagination with superstitious phantoms; how it has broken whole nations to the yoke, and frowned on every free thought;—when I think how, under almost every form of this religion, its ministers have taken it into their own keeping, have hewn and compressed it into the shape of rigid creeds, and have then pursued by menaces of everlasting woe whosoever should question the divinity of these works of their hands; when I consider, in a word, how, under such influences, Christianity has been, and still is, exhibited in forms which shock alike the reason, conscience, and heart,—I feel deeply, painfully, what a different system it is from that which Jesus taught, and I dare not apply to unbelief the terms of condemnation which belonged to the infidelity of the primitive age.

[CHANNING.]

Speech is the language of thought: music of feeling, which is "deeper than all thought."

Two men I honor, and no third. First, the toilworn Craftsman that with earth-made Implement laboriously conquers the earth, and makes her man's. Venerable to me is a hard Hand; crooked, coarse; wherein notwithstanding lies a cunning virtue, indefeasibly royal, as of the scepter of this Planet. Venerable, too, is the rugged face, all weather-tanned, bespoiled, with its rude intelligence; for it is the face of a Man living manlike. Oh, but he more venerable for thy rudeness, and even because we must pity as well as love thee! Hardly-entreated Brother! For us was thy back so bent, for us were thy straight limbs and fingers so deformed; thou wert our Conscrip, on whom the lot fell, and fighting our battles wert so marred. For in thee, too, lay a god-created Form, but it was not to be unfolded; encrusted it must stand with the thick adhesion and defacement of Labor; and thy body like thy soul was not to know freedom. Yet toil on, toil on; *thou art in thy duty*, be out of it who may; thou toiler for the altogether indispensable, for daily bread.

A second man I honor, and still more highly; Him who is seen toiling for the spiritually indispensable: not daily bread, but the Bread of Life. Is not he too in his duty; endeavoring toward inward harmony; revealing this by act or word, through all his outward endeavors, be they high or low? Highest of all, when his outward and his inward endeavors are one; when we can name him Artist; not earthly Craftsman only, but inspired Thinker, that with heaven-made Implement conquers Heaven for us! If the poor and humble toil that we have food, must not the high and glorious toil for him in return, that he have Light, have Guidance, Freedom, Immortality? These two, in all their degrees, I honor; all else is chaff and dust, which let the wind blow whither it listeth.

Unspeakably touching is it, however, when I find both dignities united; and he that must toil outwardly for the lowest of man's wants, is also toiling inwardly for the highest. Sublimar in this world know I nothing than a Peasant Saint, could such now be met with. Such a one will take thee back to Nazareth itself; thou wilt see the splendor of Heaven spring forth from the humblest depths of Earth, like a light shining in great darkness.

And again: it is not because of his toils that I lament for the poor; we must all toil, or steal, (howsoever we name our stealing,) which is worse; no faithful workman finds his task a pastime. The poor is hungry and athirst, but for him also there is food and drink: he is heavy laden and weary, but for him also the Heaven sends a sleep, and of the deepest; in his smoky cribs, a clear dewy heaven of Rest envelopes him, and fitful glitterings of cloud-skirted Dreams. But what I do mourn over, is that the lamp of his soul should go out; that no ray of heavenly or even of earthly knowledge, should visit him, but only in the haggard darkness, like two specters, Fear and Indignation. Alas, while the body stands so broad and brawny, must the Soul be blinded, dwarfed, stupified, almost annihilated! Alas, was this too a Breath of God, bestowed in Heaven, but on earth never to be unfolded! That there should one Man die Ignorant who had capacity for Knowledge, this I call a tragedy, were it to happen more than twenty times in a minute, as by some computations it does. The miserable fraction of Science which united mankind in a wide Universe of Nescience, has acquired, why is not this, with all diligence, imparted to all? [THOMAS CARLYLE.]

When one idea predominates strongly above all others, it is a key to a nation's history. The great idea of Rome, that which the child drank in with his mother's milk, was Dominion. The great idea of France is Glory. In despotisms, the idea of the king or the church possesses itself of the minds of the people, and a superstitious loyalty or piety becomes the badge of the inhabitants.

[CHANNING.]

EVOLUTION OF LIGHT IN THE HUMAN SUBJECT.

It was ten days previous to L. A.'s death that I (Sir Henry Marsh,) observed a very extraordinary light, which seemed darting about the face, and illuminating all around her head, flashing very much like an aurora borealis. She was in a deep decline, and had that day been seized with suffocation, which teased her much for an hour, and made her so nervous that she would not suffer me to leave her for a moment, that I might raise her up quickly in case of a return of that painful sensation. After she settled for the night, I laid down beside her, and it was then, that this luminous appearance suddenly commenced. Her maid was sitting up beside the bed, and I whispered to her to shade the light, as it would awaken Louisa. She told me that the light was perfectly shaded: I then said, "What can this light be which is flashing on Miss Louisa's face?" The maid looked very mysterious and informed me she had seen that light before, and it was from no candle. I then inquired when she had perceived it; she said that morning, and it dazzled her eyes, but she had said nothing about it, as ladies always considered servants superstitious. However, after watching it myself half an hour I got up, and saw that the candle was in a position from which this peculiar light could not have come, nor indeed was it like that sort of light; it was more silvery, like the reflection of moonlight upon water.

I watched it more than an hour, when it disappeared. It gave the face the look of being painted white and highly glazed, but it danced about, and had a very extraordinary effect. Three nights after, the maid being ill, I sat up all night, and again I saw the luminous appearance, when there was no candle, nor moon, nor in fact any visible means of producing it. Her sister came into the room and saw it also. The evening before L. A. died, I saw the light again, but it was fainter, and lasted but about twenty minutes. The state of the body of the patient was that of extreme exhaustion. For two months she had never sat up in bed. Many of her symptoms varied much from those of other sufferers whom I had seen, but the general outline was the same. Her breath had a very peculiar smell, which made me suppose there might be some decomposition going forward. The young lady about whose person these luminous appearances were manifested I had seen several times before her return to the country; her lungs were extensively diseased; she labored under the most hopeless form of pulmonary consumption.

[LONDON MEDICAL GAZETTE.]

DIETETICS.

The philosophy of Eating is a much neglected, but a very useful and interesting study. The legitimate purpose of taking food into the stomach is to supply the brain, spinal marrow, nerves, muscles, bones, lungs, liver, and other organs, with aliment appropriate to each tissue; and furnish suitable fuel to be consumed in the system and keep up a uniform temperature of the body at about ninety-eight degrees. A large portion of the diseases which now so painfully afflict civilized communities, might be prevented by never eating or drinking too much of any thing, and always giving to the circulating blood its appropriate element in *due proportion*, to repair the constant waste of every part of the body. Animal life can only be maintained by the consumption of organized matter, which owes its organism to vegetable vitality. If there were no plants on the earth there could be no animals. The former are alone endowed with the power of organizing crude minerals, like salts, water and air into food for animals. The light and heat given out in burning one hundred pounds of corn, or other organized matter, were imbibed from the light and heat of the Sun, at the time the corn or other plants grew. No vegetable or animal substance, whether consumed in the furnace of an iron locomotive, or in a locomotive man, can emit a particle more heat than was taken up

and rendered latent at the time carbon, nitrogen, and the elements of water were organized in the development of the germ of some plant. In selecting the flesh of herbivorous animals, and the seeds, fruits, and tubers of plants, for human food, there is room for the exercise of much wisdom in choosing organized matter best adapted to meet the peculiar wants of the brain and nerves, the muscles and bones, as well as the breathing process, which often suffers badly from some defect in the fuel that should keep the human locomotive in a sound condition and healthy motion.

Our daily food should be carefully selected and prepared, with reference to the daily wants of each organ and tissue in the system. It should never contain too much or too little starch, sugar, butter, fat, nor too much or too little gluten, casein, or other substance that abounds in nitrogen, sulphur and phosphorus. Appetite, the senses of taste and smell, and instinct, are worth something as guides in selecting suitable nourishment. But these advantages do not supersede the necessity of cultivated reason, of science, in directing aright the nutrition of the human brain and nerves, which are at once the highest expression of organized matter, and the organs of feeling, thought and conscience, the most liable to derangement. Weakness of brain and feebleness of intellect, as well as defective digestion, imperfect respiration, and muscular lamitude, often arise from the use of improper food. Judicious exercise, or suitable manual labor, can do much toward imparting both health and strength to the physical man. But neither bodily nor mental toil can transform food which is constitutionally defective, into that which contains all the nutritive elements in due proportion. Physical labor is good for the great purpose that Nature designed it. It can not, however, perform the function of enlightened reason. For the investigation of the laws of health, and its preservation, that each bone, muscle, nerve, and tissue may have just what it needs, man's intellectual powers must be called into active exercise.

THE YOUTH OF CHRIST.

A youth appears "sitting in the midst of the doctors, both hearing them and asking them questions. All that heard him were astonished at his understanding and answers." He comes into the assembly of venerable sages with a mild and pensive countenance, that seems haunted with earnest thought. He is no favorite of earthly fortune, no son of aristocratic pride, no pet of exclusive schools, but the simple child of the unsophisticated people, steeped to the lips in suffering; and yet, mightier than the domes that bend above him, he is for the intellect and heart of man a glorious living temple, built with the choicest riches of unnumbered worlds. The first question he propounds startles the attention of all who hear him, and creates the greatest astonishment in the most profound, for his words bear that charm of immaculate wisdom that can neither be defaced nor excelled. Question succeeds to question, and learning, in despair, grows more and more confused in this, the grandest gladiatorship of mind yet witnessed on earth. Sage after sage, swelling with wounded pride, is silenced before that youth appeared in the plain attire of peasant life, radiant with the celestial life that emanates from an aspiring heart, and bent on throwing wide open the gates of instruction to all. The whole park of artillery which power and craft have erected on their contracted citadels he has spiked, and like "a mailed angel on a battle day," he rejoices in triumph, not for himself, but for the sake of the benighted multitudes around. *Free thought and free discussion then and there were born!* [WESTERN QUARTERLY REVIEW.]

Let him who expects one class in society to prosper to the highest degree, while the others are in distress, "Let him," as old Fuller says, "try whether one side of his face can smile while the other is pinched"

THE UNIVERCÆLUM AND SPIRITUAL PHILOSOPHER.

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COMPLETION OF THE CYCLE.

We have elsewhere shown that all progress and development, in all departments of creation, goes by cycles. Illustrations of this law may be observed in the movements of the planets; in the periodicity of their relative positions; in the changing seasons of the year; in the periodical growth and decay of vegetation; in the birth and death of animals—finally in all things, from the creation and dissolution of the material Universe, to the pulsations of the human heart, or the undulations of the solar beams, billions of which occur in a second of time!

All of these cycles, or circles of motion and development, may in a sense be said to be *concentric*—that is the greater includes the less, and determines and governs them on universally corresponding principles. Hence there is an inseparable connection of all things as forming One Thing, and a sympathy between all parts of the Universal Structure. Hence correlative cycles of development have simultaneous beginnings and terminations. The cycles of vegetation corresponding with the annual revolutions of the earth, may be taken as a familiar illustration.

To this law of cycles, the progress and development of the Human Race presents no exception. Thus in the infancy of the Race, as may be judged from natural principles, and is confirmed by all tradition, mankind were in a sense united as one individual man, though upon a low plane of thought and feeling. Humanity in this state was allegorically called Adam. Passing through a series of progressive developments on this general plane, which was the plane of instinct, affection, and spontaneous action, a desire to partake of the fruits of the "tree of knowledge" was finally unfolded. This was necessarily the completion of the first great cycle of development; for now a new state of things must unavoidably supervene. Owing to imperfect modes of investigation, and the meagerness of data, knowledge at first was necessarily but fragmentary and imperfect, and the conceptions of men taking different channels according to inherent tendencies and the outer and local stimulants to thought, antagonisms consequently arose, both of opinion and of action. This was the "death" or dissolution of the previous unitary or "Eden" state of society, and necessarily happened, as the allegory represents it as having been threatened, "in the day" (or period) in which Adam (or Mankind) partook of the tree of the knowledge of good and evil. The first cycle of human development, then, was completed in the wandering forth of man from his Eden or primeval state; and this may be called the "first death," or the dissolution of the elements of the first naturally formed social Body. This death, however, as are all other deaths, was absolutely necessary to the attainment of a higher life.

But that very knowledge the partial conception and misconception of which first divided mankind, is, when fully and properly unfolded, harmonious and unitary in all its parts and elements, and will tend to produce unity and harmony among mankind when it is properly developed in the general mind. According to the law of progressive development, therefore, it was absolutely certain when mankind first diverged under the influence of partial theories and conceptions, that they would ultimately converge again, and form a unity on an inconceivably higher plane, upon the basis of the harmony of all truth, and of

the general conceptions thereof which would be unfolded. This principle forms the basis of all prophecies of a period of final unity, which have been uttered among all nations. And on the principle that every individual man differs from all others in his specific degree of general development, it was furthermore absolutely certain that some individual man would before all others, arrive at the conception and appreciation of the harmony of all true knowledge and affection, and consequently of the principles of human harmony, and that this individual would serve as a "Messiah," a "light of the world," an "exemplar," a "Head," and a "captain of the salvation" of all others, to bring the great Body of Humanity to the same harmony in all its affectional, intellectual, and social developments, as existed in his own soul.

Accordingly, such a man lived in Judea about eighteen hundred years ago. Being perfectly united and harmonized within himself, and representing in his own soul all the principles of humanity, he was called the "second Adam," the "first begotten of the dead," (that is of the uneducated race), and by several other names equally significant of his character and office. These persons in his own age whom he succeeded in measurably assimilating with himself, were in a special sense called his Body, as all mankind were called in a general sense, and of which he was called the Head; and the final establishment of a cluster of minds together with his own, as a united and harmonious center of authority and attraction, was called the "first resurrection."

Jesus therefore appeared at the close of the second grand cycle of human development, of which he himself frequently spoke as the "end of the *æon*, world, or age," and the close of that cycle was characterized by the development of unity in the elements of individual character, and in a limited class of mankind (the first church), and by an unfolding of the affectional and fundamental elements of a future universal unity.

Here, then, was a representative regaining of the Eden state, which was called (when completed) "the first resurrection"; but inasmuch as it was necessarily partial and still on a comparatively low plane, another divergence or disunity, or a partaking of the fruits of the tree of farther knowledge, was necessary. This divergence is called the "second death," and commenced immediately after the final and permanent establishment of Christianity, when the great fountain of Christian principles divided into many divergent streams, and flowed out into the great world of conflicting thought.

But truth was still harmonious, although men's conceptions of it were widely divergent; and when the formation of antagonistic sects and parties commenced, it was absolutely certain that a final convergence and unity of all would ultimately occur, on a still higher plane of thought than any which had been previously unfolded. This was foreseen and unfolded by John the Revelator, who at the same time pointed out many of the signs that would herald its approach. We might show, had we time and room, that these signs are now occurring in (we think) an unmistakable manner. Aside from the prophecies of John, however, and with the law of cycles rendering the final convergence certain, impressed upon our minds, let us cast our eyes over the world, and view some of the more conspicuous signs of the times.

With the pending revolutions in Europe the reader is already familiar; and in their movements and tendencies we may see indications of the approaching conflict between "Gog and Magog" on the one hand, and the "camp of the saints," representing oppressed Humanity struggling for its rights, on the other—which conflict was to precede the final destruction of the "old dragon," and the establishment of the "new heaven and the new earth." (Rev. xx, xxi.) It would require no prophet's ken to determine what must be the final result of the aspiration for freedom and equal rights now kindled in the heart of Europe. This aspiration can not be quelled ungratified except by the total extermination of the millions in whose hearts it now throbs in unison.

But America, after all, must necessarily be the focus from which will radiate the influences most potent in harmonizing and uniting the world. It is now the center of the highest forms of freedom and the most generally diffused intelligence, that have yet been developed. It is already the asylum for the oppressed of all nations; and with its millions of acres of uncultivated land, which in a few years will doubtless be free to actual settlers, it will be the theater of those industrial movements and associations for which the masses of its people are now ripening, and which will bring peace and plenty and progress to all.

Recently has been added to her territory a land teeming with the precious metals, whither her people are swarming in droves. There is no doubt that California, possessing as it does, a genial climate and fruitful soil, will be permanently settled in a few years, by an industrious and energetic class of people. A rail road across the Isthmus will then be speedily established, and a great portion of our commerce with China, the East Indies, and the Isles of the Pacific Ocean, (which will then be greatly increased,) will flow through that channel. Commerce has ever been the disseminator of light, and the vehicle of civilization; and through the channel thus opened by the primary attractions of California gold, a zone of civilization will at no distant period be extended around the whole globe.

While these things are going on in the West, the Jews scattered among all nations, and for the most part highly enlightened, are turning their faces towards Palestine, where they have received permission to rebuild their temple, for the first time since its destruction by Titus the Roman general. We have no idea that their ancient and exclusive mode of worship will be re-established, but instead thereof a mode of enjoying and unfolding the religious aspiration, more befitting the *New Jerusalem* spoken of by St. John. If the Jews succeed in re-establishing themselves as a nation in Palestine, as present tendencies render it probable that they will, they will extend their rail roads and magnetio telegraphs throughout the east, and serve as a mediator between the progressive and enterprising Caucasians of Europe, and the conservative and lethargic Mongolians of eastern Asia. But for this of course more time will be required than there will be for developments of more immediate importance.

Such are the present aspects of exterior things as existing among the nations. But while there is in Europe a general repudiation of tyrannical temporal authorities, there is, both in Europe and America, a general and growing tendency to a withdrawal from all restrictive *spiritual* authorities, and a disposition on the part of the dissenters to unite on the basis of reason, science, and fraternity. This tendency must inevitably increase with a steady progress, inasmuch as the causes which produce it are constantly unfolding, and its obstructions are diminishing in the same ratio. And it is a most interesting fact that a general *spirituality* is now being unfolded among all the more progressive classes of men, such as has not existed in any previous age. It would seem that the "spirit of the Lord is being poured out upon all flesh," causing young men to "see visions, and old men and maidens to dream dreams," according to the prophecy of Joel of what should occur in the "last days."

From all present national, social, intellectual, moral and religious tendencies, we think it may be calculated with mathematical certainty that a new order of things will soon be established, and we think it may be said with equal propriety as it was of old—that there are some now living who "shall not taste of death" till they see the conclusion of the *age*, or the end of the present cycle,—which will be accompanied by the establishment of the kingdom of heaven on earth.

It is of the utmost importance that these things should be extensively understood, to the end that there may be a general adaptation in the public mind, and in all public and social movements, to their development. Whoever stands before

the tide of progress and reform that is now rolling forward, with a view to obstruct it, will most certainly be swept away by its restless might. Reader, we say again that the end of the cycle is at hand! Be thou prepared for the change, and see that thou bringest some well hewn timbers for the construction of the great Temple, that is to be.

W. F.

THE EUROPEAN CRISIS.

AFFAIRS in Europe are becoming more and more ominous of a final and universal conflict between conservatism, bigotry and tyranny on the one hand, and progress, reason, and human rights on the other. It is evident that the two classes of mankind representing these principles, are becoming more and more defined, and that each is more and more concentrating its forces, and systematizing its plans and operations against the other. The distractions and conflicts hitherto have been *local*; confederacies and combinations are now beginning to be the order of the day; and these latter must necessarily become more and more conspicuous and defined, until two general and antagonistic bodies will be developed, each being composed of individual materials attracted, according to specific affinities, from all portions of the present social, political, and ecclesiastical departments of the various nations. We apprehend that the question of ecclesiastical domination which has (or *has had*) its highest representative in the temporal power of the pope of Rome, will be the bone of contention which will more than any other single cause, lead to the development of these conflicting powers. We are the more confirmed in this opinion by the aspect of the recent news received from Europe, of which we give below a few important items, compiled mainly from the New-York Tribune.

Intelligence was received some weeks since, that the Pope of Rome, after being deposed by his own people, from the temporal power, had demanded the armed intervention of Austria, Spain, Naples, and France, for his re-instatement. There is no doubt that the bishops, and cardinals, and other dependants of the Pope, in those various nations, will press the claims of their master, to the utmost extent of their abilities, appealing to the various temporal authorities, and influencing the people in the more private walks of life, by the power of superstition. Take the following paragraph in illustration:

"At Rome, on the tenth instant, the Bishops of Gubbio and Orvieto, and the Archbishop was taken to the Castle of St. Angelo, and the two Bishops to the fortress of Ancona. Their offence is that of exciting the people, through the press, to revolt, and calumniating the Republic. Orders were also given, on the 12th, to arrest the Cardinal de Angelis, Archbishop of Fermo. The Executive Committee have sent General Galetti to Bologna, to take the measures necessary for the present state of affairs."

The following horrible paragraph the Tribune translates from the latest Paris papers. It seems to indicate a contemplated insurrection in France, in which it was proposed at head quarters that the Papists should take a conspicuous part:

"In the Convent of Spello, an official letter from the Court at Gaeta [the present residence of the Pope,] to the Superior, has been lately discovered. The following are some passages of this appeal to massacre. 'The Liberals, the Jacobins, the Carbonari and the Republicans are people of like kind; they wish to destroy religion and its ministers. In our turn we must disperse the remains of all this race. Continue to embrace with your zeal those of your order and the inhabitants of the country. Advise them not to fail at the sacred rendezvous which will be announced to them by the sound of the alarm-bell, and then let each one without pity bury his steel in the breasts of the profaners of our holy religion. Bid them repeat their vows to exterminate our enemies, not excepting their children, in order to avoid the revenge which they might hereafter attempt upon us;

in a word, prepare all, so that when we raise the cry of reaction, it may be repeated every where without fear."

It appears that the present Roman Government is actively preparing for the conflicts that are expected to ensue in consequence of the rebellion against the temporal authority of the Pope.

The correspondent of the Daily News, writing from Rome on the 4th, says: "Every activity is displayed in the War Department; and, come what may, it will be no child's work to put down this Revolution. There are thirteen thousand men here, with muskets in their hands; there are about fifteen thousand more armed men in Tuscany; and any intervention that takes place must not be under a force of forty thousand regular troops to be kept here for an indefinite period."

In the sitting of the Roman Constituent Assembly on the first of March, "M. Sterbini announced that the Executive Government had made every preparation for the war which was about to take place with Austria, for a war there certainly would be, as the Government was determined not to wait until the Austrians received reinforcements."

The Austrian Government, which heretofore derived all its tyrannical power over the masses from the ignorance and superstition of the people, will not be slow in responding to the call to sustain that great power of darkness, the Papal monarchy, from whose wide spread influence it has ever derived the most efficient aid in keeping its subjects in slavery. And the latest news when the last mail steamer sailed from England was, "that the Emperor of Austria had proposed to France and England a Congress on European affairs, of all those nations who were parties to the Treaty for the settlement of Europe after the last war—the Treaty of 1815—the same which the Emperor of Russia has lately declared to be his rule." From this it may be more than suspected that Austria is looking to a general alliance that will secure her despotic and enslaving institutions from the farther inroads of the reform spirit.

Simultaneously with this, comes the following ominous intelligence from Russia:

"The Emperor has issued a ukase to all the official departments, informing them, that in the year 1849 they are not to present any petitions whatever for an increase of salary or pecuniary assistance of any kind, because the country will require extraordinary pecuniary resources for the consolidation of the whole army. Whoever acts contrary to this ukase is to be subjected to severe punishment. This ukase is one of immense importance at this moment, for a prohibition of the kind has not been known in the memory of man, and clearly indicates that the Czar has very extensive projects, for the carrying out of which he is reserving his finances. One of the most important tokens relative to measures about to be taken in the present position of the affairs of the North, is the fact, that a Russian squadron has already received orders to cruise in the East Sea."

The *Deutsche Zeitung* has news from Königsberg, of the 14th instant, to the effect that the placing of the whole of the Russian army on the footing of war has been ordered by an imperial ukase of the 4th instant."

From the nature of things as well as from distinct indications already given, the nature of the general projects which the Russian Autocrat has in his mind, may be readily conceived. These are doubtless to assist and sustain the monarchies of Europe most congenial with his own; and we should not be surprised if upon some slight pretence, growing either directly or indirectly out of the approaching papal war, or out of some future infringement, real or imaginary, of previous treaties, he should pour down his warrior hordes in one mighty avalanche upon the central and southern portions of Europe, with a view of deciding all national questions in favor of the perpetuity of despotism.

However this may be, it is very evident that the position of the aggregate despotism existing in Europe, with reference to the natural rights of man, is becoming more and more defined,

and that the powers of darkness are, perhaps, almost unconsciously to themselves, concentrating for mutual protection.

Let us now glance at the influences that are at work on the opposite side: A little over a year ago the cry of "Liberty, Equality, Fraternity" was raised in France. From that time to the present, it has been echoing and re-echoing through Prussia, Germany, Italy, and Austria. It seemed almost like a divine intervention for the undermining of spiritual tyranny, that Pope Pius IX was made instrumental in kindling the fires of reform in Italy, which he subsequently could not extinguish, and which burned the very throne from under him! The masses are becoming enlightened and will think for themselves on all matters pertaining to their own interests, despite of all efforts of popes, priests and kings, to restrain them; and animated as they are by a common principle, and united on the grounds of brotherhood, their aspirations for freedom and justice can not be suppressed by the combined armies which all the sovereigns of Europe may marshal against them. This common spirit will ultimate itself in outer organizations for mutual protection, and for the furtherance of the common objects; and between these as existing in all nations, there will be bonds of union and co-operation. It is probable that they will finally be forced to consolidate and make common cause against their oppressors; and then, all existing antagonisms being concentrated into two, one of the mightiest conflicts will ensue that ever has been known in the history of nations. This will probably be the last war that will ever afflict any of the more civilized portions of the earth; and the question, which will conquer? may be answered by the answer to the previous question, which is the strongest, truth or falsehood, justice or injustice, God or the devil?

Some general development of this kind must inevitably occur before the affairs of Europe can be finally settled. The lost equilibrium in the affairs of mankind must and will be restored, just as certainly as must the lost equilibrium in the atmosphere, or in any other department of Nature. Every present success of tyrants in consolidating their power and obstructing the tide of Reform, must necessarily make their final overthrow the more signal and terrible, just as the irruption of a stream is rendered the more terrible in proportion to the strength of the obstructions which are placed before it.

It is to be hoped that the equilibrium of human relations in our own country, will be restored in a quiet and peaceable manner. But restored they must be, at whatever cost! W. F.

CLAIRVOYANCE.—So many interesting cases of clairvoyance are constantly being made known to us, that we have ceased to regard them with much more interest than we would take in many other ordinary occurrences. It has occurred to us, however, that many into whose hands our paper will fall, may not be quite so familiar with such matters as from peculiar circumstances we are ourselves, and that an occasional statement of a case might not be unacceptable. Take the following:

A few days ago a friend of ours from the West, being in this city, desired to find a lady of his acquaintance whose address he did not know. He applied to a clairvoyant, who told him that the lady in question *was in the city*, but that she could not distinctly point out her residence herself. She told him, however, that if he would call on Mr. — he would tell him the street and number where the lady lived. Our friend accordingly called on Mr. — who told him that the lady was *out of town*, but that when she was at home she resided at such a number in such a street. Our friend having been assured by the clairvoyant that the lady was in the city, went to the street and number designated, and found her *at home*, she having been disappointed in her expectation to leave town at the time the gentleman informed him she had left. This case, it is true, would not of itself be convincing to a skeptic, but we relate it for what it is worth.

LITERARY NOTICE.

"HUMAN LIFE: illustrated in my Individual Experience, as a Child, a Youth, and a Man. By HENRY CLARKE WRIGHT. Boston: Bela Marsh, 25 Cornhill."

Such is the title of an autobiography just issued from the press, by one who has had a rich experience in the rough and tumble of life. Mr. Wright is one of those Reformers who see more religion and truth in Man—in human sympathies—in Nature and her productions, than in the Bible or the Church. He is particularly devoted to the overthrow of Slavery, War, Intemperance, and their kindred evils. He has, too, passed regularly through the Andover Theological Mill. Strange to say, while listening to the Lectures of the Professors and Doctors of that Institution, he was made an Atheist by their arguments, and a disbeliever in Immortality. It was the tendency of their theological arguments to remove from his discerning mind all foundation upon which he had relied for faith, and to substitute others not so good. Such is artificial, ink and paper, humdrum theology. He was restored to faith again by arguments from Consciousness and Nature.

From a parish minister of the "orthodox" stamp he became an out-and-out, bold, efficient advocate of Freedom, Peace, and true Christianity. He has travelled extensively in England and Scotland, and his book contains a rich account of his varied experience with men and in the great interests of humanity besieged by a sectarian and stupid Christendom. One of the greatest—indeed the greatest obstacle he has found to human progress, is the heathen God of Christians. Hear him:

"The gorgeous and costly phantom that men call God!!! To which they build and dedicate temples, practice observances, make prayers, hold convocations, consecrate times, places and priests, and perform an imposing, pompous, soul-crushing, and conscience-soothing worship; to honor which they toil, they freeze, they burn, they starve, they suffer, they die, they stifle and crush all the sacred affections of their natures, turn their backs on men, and retire into solitude to pray and meditate; defraud, oppress, enslave, and slaughter their fellow-beings, and convert them into fiends, and this fair heritage into a hell! That phantom has been the scourge of my life; it has haunted me, sleeping and waking, as an omnipresent, omnipotent, malignant demon. The stern, bloody, ghostly specter, which I saw exulting over the first-born of Egypt, and marching through the desert and the land of Canaan, with sword and garments dyed in blood, cutting to pieces men, women and children, and spreading fire and desolation round the world; that phantom of my childhood and youth has no affinity to the Being who fitted up this universe of beauty and glory, and made my soul to love, forgive, and sympathize with those among whom I live. The God and Father of these two children, and who made my spirit to mingle with theirs in joy unspeakable and full of glory, is not that horrid vision, that ever-present nightmare, of my early age; and against which humanity in me has had a dark and desperate struggle. Thank God! the struggle is over; the victory won; the phantom has yielded to the fact; the Divine and Human have kissed each other. I see God in these two little ones; and he is made manifest in all that bear his image. Henceforth I will love and serve him, in loving and serving my fellow-beings."

How many can sympathize with him! The book is full of strong thought, fine sympathies, beautiful, natural affections. For sale at Bela Marsh's, 25, Cornhill, Boston. w. m; r.

NOTICE.—Those of our subscribers who receive their papers and bills directly from this office, should make their communications and remittances to this office, and not to our agents, as the latter can not know the amount of their dues.

ACTED thoughts alone are productive of real solid being. Theory and Practice must be married, or *Life* can not issue. c. w.

LOVE TO THE ERRING.

JOHN M. SPEAR, a philanthropist of Boston, who for years has been laboring in turning the misdirected from the error of their ways, and giving them all the encouragement to reformation that can be afforded by the kindest efforts to promote their interests, has recently published a pamphlet in answer to the question oft repeated to him, "What are you doing, friend Spear?" The following, copied from the pamphlet referred to, beautifully illustrates the character of his labors, with their results:

THE NEWSPAPER BOY.—Entering the police court, as usual, one morning, I noticed among the prisoners a youth who was poorly clad, and who was bathed in tears. Sitting down by his side, I said to him, "Why are you here, my son?"

"I am accused of selling newspapers, sir, without a license."

"Are you guilty?"

"Yes, sir."

"Have you been arrested before?"

"Yes, twice."

"What for?"

"For selling newspapers."

"Why do you persist in doing it?"

"Because I don't know what else to do to get a living."

"Have you a father?"

"No, sir; my father is dead."

"Is your mother living?"

"My mother is a drunkard; she does not take any care of me, and I don't know where she is now."

As the thought of his loneliness came over him, he wept as though his heart would break. I was much moved.

"Where do you lodge?" I inquired.

"Near Union street, sir. I pay ninepence a night for my lodging, in advance, and I buy two plates of beans in the course of the day, for which I pay as much more."

"How do you spend your evenings?"

"I walk about the streets or go into the auction rooms."

"Can not you sit in the house where you lodge, and read?"

"No, sir, the woman of the house is poor. She has no room for me at her fire."

"Would you like to go into the country and work, if a place could be obtained for you?"

"Yes, sir; I would be glad to go and work for my living. I don't want to stay in Boston any longer; but I have nobody to get a place for me. I don't want to go down to the jail again."

I now spoke to the judge respecting the prisoner. One of the officers of the court said, "It is no use for you to try to do any thing for him, for he has been sent to the jail twice for doing the same thing, and it did not do him any good."

"That is a good reason," I said, "why he should not be sent there again."

After some conversation with the judge, I agreed to pay the costs of the prosecution, and he agreed to call the fine one cent.

Taking the boy by the hand to my house, he was supplied with food, shoes and stockings were put upon his feet, and a good place was immediately obtained for him in the country, where he is now doing well.

Every day brings before me some one who needs assistance—a meal—a lodging—clothing—or aid in getting back to home and friends. A little aid at such times may go far to save a man from becoming a confirmed offender. Besides, I have a family to support, and for all this I have no means except such as are kindly placed in my hands by humane friends. To labor cheerfully and successfully, it is desirable that I should not only be free from pecuniary embarrassment, but that I should always have something in my hands to aid the poor in cases of necessity. Should any person desire to assist me, or need assistance, they can address me at No. 1 1-2 Central court, Boston.

MARCH 1, 1849.

JOHN M. SPEAR

Poetry.

THE BUTTERFLY
ESCAPING FROM THE CHRYSALIS.

WRITTEN FOR THE UNIVERCELM.

BY STELLA.

"See through this air, this ocean, and this earth,
All matter quick, and bursting into birth."—*Pope*.

Psyche, bursting from thy prison,
On thy spangled wings to soar,
To a higher life uprisen,
Thou may'st revel in elysian,
'Till thy transient course be o'er:
Psyche, to thy narrow prison
Thou returnest never more.

But, that spark of life ascending,
Which pervades thy brilliant frame,
With the great life-ocean blending,—
Ever widening, deepening, tending
To some mightier, higher aim—
Psyche, thy brief being ending,
Its life-principle ascending,
Some more noble form may claim.

Soaring high o'er earth's dominion,
It may speed the sky-lark's flight,
It may guide the eagle's pinion,
—Or blaze in his eye of light;
Scanning far earth's wide dominion;
Type of freedom and of might.

Issuing from the great life-ocean
Still to wisdom's sway profound,
Yielding ever prompt devotion,
Forms of beauty, power and motion,
Ceaseless every where abound;
Rising from the great life-ocean,
Call'd by wisdom's voice profound.

Earth is fill'd to saturation
With the life-bestowing power,
Min'rals seek for elevation,
Flowing out through vegetation
Into verdant leaf and flower,
These again a higher station
In the animal creation,
Till volition, thought, sensation,
Form at length their final dower.

Yet at no point stationary,
Onward, upward ever more,
By progression all things vary
From the rank they held before,
And, freed from the sublunary,
Spirits faint not, nor grow weary,
Their watch-word EXCELSIOR.

ETERNITY OF GOD.

"Oh Measure of immeasurable time,
Thy Now is in itself Eternity:
And Thou, Sun of the universe dost stand
Perpetual noon, with ever equal power;
Nor risest Thou—of circling times the Cause,
Nor from Thy midday height shalt Thou descend!
On Thee Eternal and Unchanging God,
On Thee who art, and wert, and art to come,—
On Thee alone doth all Existence hang."

THE REFORMER.

WRITTEN FOR THE UNIVERCELM.

BY MRS. A. J. DAVIS.

SPIRITS departed—ye who nobly trod
The earth, with footsteps leading up to God;
Strewing your pathway with the germs of Truth,
And leaving here the first-fruits of your youth;
Blessing your birth-place with the wealth of mind
For after ages which would seek, and find:
And would acknowledge what your own refus'd,
Grasping as treasure, the despised, abused.
The once derided is at last cared:
But nobler spirits will outstrip the rest,
And mounting where ye stood on heights sublime,
Pass upward still—and higher than *their* time,
Do thus become, in turn, the far off still,
Their mission to the future to fulfil,
And bear the scoffs of present ignorance,
The world's derision and averted glance;
Who turn away not to behold the light
Which would betray the darkness of their night.
Reformer? still it ever is your lot
To come to yours, and yours receive you not.
Ye came as noiselessly as breaks the day,
And gently still ye tread the silent way,
With joyous heart, beneath the quiet skies,
Planting on earth a truer Paradise,
Then fiction painted of an Eden old,—
"Our Father's kingdom come," as was foretold.

WAIT NO LONGER.

Oh, for such an education—
Knowledge prospering in the land,
As shall make this busy nation
Great in heart as strong in hand.

Knowledge free and unencumbered,
Wearing no dogmatic fetters;
Quickening minds that long have slumbered;
Doubling life by living letters.

Knowledge that shall lift opinion
High above life's sordid bustle;
Thought claims limitless dominion—
Men have souls as well as muscle.

Knowledge that shall rouse the city,
Stir the village, shake the glen;
Teach the smiter in the smithy,
And the ploughman, they are men.

All who will may gather knowledge,
Prompt for every earnest wooer;
Indifferent to school or college,
She aids the persevering doer.

Shall we wait—and wait for ever,
Still procrastination rueing;
Self-exertion trusting never—
Always dreaming, never doing!

Wait no longer—Hope, Faith, Labor,
Make man what he ought to be;
Never yet hath gun or sabre
Conquered such a victory! [LONDON DISPATCH]

Miscellaneous Department.

EXTRAORDINARY EXPERIMENT ON
A HINDOO FAKEER.

I was present, says Sir Claude Wade, at the Court of Runjeet Singh at Lahore, in 1827, when the Fakeer mentioned by the Hon. Captain Osborne, was buried alive for six weeks, and although I arrived a few hours after his actual interment, and did not consequently witness this part of the phenomenon, I had the testimony of Runjeet Singh himself and others, the most credible witnesses of his court to the truth of the fakeer having been so buried before them, and from having been present myself when he was disinterred and restored to a state of perfect vitality, in a position so close to him as to render any deception impossible, it is my firm belief that there was no collusion in producing the extraordinary fact which I have related. Captain Osborne's book is not at present before me, that I might refer to such a part of his account as devolves the authenticity of the fact on my authority. I will, however, briefly state what I saw, to enable others to judge of the weight due to my evidence, and whether from the tenor of it, any proofs of collusion can, in their opinion be detected.

On the approach of the appointed time, according to invitation, I accompanied Runjeet Singh, to the spot where the fakeer had been buried. It was a square building, called, in the language of the country, a Barra Durree, in the midst of one of the gardens adjoining the palace of Lahore, with an open verandah all around, having an enclosed room in the centre. On arriving there, Runjeet Singh who was attended on the occasion by the whole of his court, dismounted from his elephant, and asked me to join him in examining the building to satisfy himself that it was closed as he had left it. We did so. There had been an open door on each of the four sides of the room, three of which were perfectly closed with brick and mortar, the fourth had a strong door also closed with mud up to the padlock, which was sealed with the private seal of Runjeet Singh, in his own presence, when the fakeer was interred. In fact, the interior of the building presented no aperture whatever, by which air could be admitted, nor any communication held by which food could possibly be conveyed to the fakeer; and I may also add that the walls closing the doorways bore no mark of having been recently disturbed or renewed. Runjeet Singh recognized the impression of the seal as the one which he had affixed; as he was as sceptical as any European could be of the successful result of such an enterprise, to guard as far as possible against any collusion, he had placed two companies from his personal escort, near the building, from which four sentries were furnished and relieved every two hours night and day, to guard the building from intrusion. At the same time he ordered one of the principal officers of his court to visit the place occasionally, and to report the result of his inspection to him, while he himself, or his minister, kept the seal which closed the hole of the padlock, and the latter received the reports of the officers on guard, morning and evening.

After our examination, and when we had seated ourselves in the verandah opposite the door, some of Runjeet's people dug away the mud wall, and one of his officers broke the seal and opened the padlock. On the door being thrown open, nothing but a dark room was to be seen. Runjeet Singh and I then entered it, in company with the servant of the fakeer. A light was brought, and we descended about three feet below the floor of the room, into a sort of cell, into which a wooden box, about four feet long by three broad, with a square sloping roof, containing the fakeer, was placed upright, the door of which, had also a padlock and seal similar to that on the outside. On opening it we saw a figure enclosed in a bag of white linen, drawn together and fastened by a string over the head, on the exposure of which a

grand salute was fired, and the surrounding multitude came crowding to the door to see the spectacle. After they had gratified their curiosity, the fakeer's servant, putting his arms into the box, took the figure of his master out; and closing the door, placed it with his back against the door, exactly as he had been squatted, like a Hindoo idol, in the box itself. Runjeet Singh and I then descended into the cell, which was so small that we were not able to sit on the ground in front, and so close to the body as to touch it with our hands and knees. The servant then began pouring hot water over the figure; but as my object was to watch if any fraudulent practice could be detected, I proposed to Runjeet Singh to tear open the bag, and have a perfect view of the body before any means of resuscitation was attempted.—I accordingly did so; and may here remark that the bag, when first seen by us, looked mildewed, as if it had been buried some time. The legs and arms of the body were shrivelled and stiff, the face full as in life, and the head reclining on the shoulder like that of a corpse. I then called on the medical gentleman who was attending me, to come down to inspect the body, which he did, but could discover no pulsation in the heart, the temples or the arms. There was, however, a heat about the region of the brain, which no other part of the body exhibited. The servant then commenced bathing him with hot water, and gradually relaxing his arms and legs from the rigid state in which they were contracted. Runjeet Singh taking his right and left leg to aid by friction in restoring them to their proper action, during which time the servant placed a hot wheaten cake about an inch thick, on the top of the head—a process which he twice or thrice repeated. He then pulled out of his nostrils and ears the wax and cotton plugs with which they were stopped, and after great exertion opened his mouth by inserting the point of a knife between his teeth, and while holding his jaws open with his left hand, drew the tongue forward with the forefinger of the right, in the course of which the tongue flew back several times to its curved position upwards, that in which it had originally been placed so as to close the gullet. He then rubbed his eyelids with ghee (clarified butter) for some time, until he succeeded in opening them, when the eye appeared quite motionless and glazed.—After the cake had been applied for the third time to the top of the head, the body was convulsively heaved, the nostrils became violently inflated, respiration ensued, and the limbs began to assume a natural fulness; but the pulsation was still only very faintly perceptible. The servant then put some of the ghee on his tongue, and made him swallow it. A few minutes afterwards, the eye-balls becoming slowly dilated, recovered their natural color, and the fakeer recognizing Runjeet Singh sitting close by him, articulated in a low, sepulchral tone, scarcely audible,—“Do you believe me now?” Runjeet Singh replied in the affirmative, and then began investing the fakeer with a pearl necklace, a superb pair of gold bracelets, shawls and pieces of silk and muslin, forming what is called a *khilat*, such as is usually conferred by the Prince of India on persons of distinction.—From the time of the box being opened to the recovery of the voice, not more than half an hour could have elapsed; and in another half hour the fakeer talked with myself and those about him, freely, though feebly, like a sick person, and we then left him, convinced that there had been no fraud or collusion in the exhibition which we had witnessed. * * *

I took some pains to inquire into the mode by which such a result was effected, and was informed that it rested on a doctrine of the Hindoo physiologists, that heat constituted the self-existing principle of life, and that if the other functions are so far destroyed as to leave that one in perfect purity, life could be sustained for considerable lengths of time, independently of air, food or any other means of sustenance. To produce such a state, the patients are obliged to go through a severe preparation. How far such means are calculated to produce such effects, physiologists will be better able to judge than I can pretend to do. I merely state what I saw and heard, and think, when we consider the in-

credulity and ridicule with which some of the most wonderful discoveries of modern times have been regarded—viz: galvanism, Harvey's system of the circulation of the blood, mesmerism, &c., that it is presumptuous in any of us to deny to the Hindoos the possible discovery or attainment of an art which had hitherto escaped the researches of European science.

DEATH IN MAN AND ANIMALS.

THE laws of nature are all directed by divine wisdom, for the purpose of preserving life and increasing happiness. Pain seems in all cases to precede the mutilation or destruction of those organs which are essential to vitality, and for the end of preserving them; but the mere process of dying seems to be falling into a deep slumber; and in animals, who have no fear of death dependent upon imagination, it can hardly be accompanied by very intense suffering. In the human being, moral and intellectual motives constantly operate in enhancing the fear of death, which, without these motives, in a reasoning being, would probably become dull, and the love of life be lost upon every slight occasion of pain or disgust; but imagination is creative with respect to both these passions, which, if they exist in animals, exist independent of reason, or as instincts. Pain seems intended by an all-wise Providence to prevent the dissolution of organs, and can not follow their destruction. I know several instances in which the process of death has been observed, even to its termination, by good philosophers; and the instances are worth repeating. Dr. Cullen, when dying, is said to have faintly articulated to one of his intimate friends, 'I wish I had the power of writing or speaking, for then I would describe to you how pleasant a thing it is to die.' Dr. Black, worn out by age and a disposition to pulmonary hæmorrhage, which obliged him to live very low, whilst eating his customary meal of bread and milk, fell asleep, and died in so tranquil a manner, that he did not even spill the contents of the spoon which he held in his hand. And the late Sir Charles Mogden, whilst at a social meal with his friends, Mons. and Mad. Berthollet and Gay-Lussac, died in his chair so quietly, that not a drop of coffee in the cup which he held in his hand was spilt.—DAVY.

A THRILLING ILLUSTRATION.

At a teacher's Meeting, in Springfield, Mr. Sweetzer, in an eloquent speech, illustrated the force of example, by the following striking anecdote:

A painter, while journeying, accidentally fell in with a most beautiful child, and was so enraptured with its countenance that he immediately resolved to paint it, and carried his determination into execution. Hanging the painting in his studio, he made it his guardian angel, and when he was desponding or angry, sought encouragement and calmness in gazing into its beautiful face. He thought that if he could ever meet with its counterpart he would paint that also. Years passed away, and the painter succeeded in finding one so ugly looking as to satisfy his idea of an opposite to his darling picture. By chance, while visiting a prison, after having almost given up in despair, he saw a young man stretched upon the floor of his cell, in a perfect paroxysm of rage. This struck him as his desideratum; and he lost no time in transferring the face to canvas, and placing it side by side with his ideal of purity, innocence and beauty. And who, think you, was the original of his last painting? The same that when a child, had furnished him with his long cherished and beautiful picture, the innocent, happy and darling babe. The change had been wrought by the teaching he had been subjected to, and the example set before him. "Let us," said Mr Sweetzer, "take warning from this lesson, and do what we can to rescue angels from becoming fiends."

[SPRINGFIELD REPUBLIC.]

ALEXANDER SELKIRK, THE ORIGINAL ROBINSON CRUSOE.

He was born at Leghorn in the north of Scotland, in 1677. Having gone to sea in his youth, and in the year 1703 being sailing master of the ship *Cinque Ports*, Captain Stradling, bound for the South Seas, he was put on shore on the Island of Juan Fernandez, as a punishment for mutiny. In that solitude he remained four years and four months, from which he was at last relieved and brought to England, by Captain Woods Rogers. He had with him on the Island his clothes and bedding, with a fire-lock, some powder, bullets, and tobacco; a hatchet, knife, kettle, his mathematical instruments, and a Bible. He built two huts of pimento trees, and covered them with long grass, and in a short time lined them with skins of goats which he killed with his musket, so long as his powder lasted, (which at first was but a pound) when that was spent, he caught them by speed of foot. Having learnt to produce fire, by rubbing two pieces of wood together, he dressed his victuals in one of his huts, and slept in the other, which was at some distance from his kitchen. A multitude of rats disturbed his repose, by gnawing his feet and various parts of his body, which induced him to feed a number of cats for his protection. In a short time these became so tame that they would lie about him in hundreds, and soon delivered him from his enemies the rats. Upon his return, he declared to his friends that nothing gave him so much uneasiness as the thought that when he died, his body would be devoured by those very cats he had with so much care tamed and fed. To divert himself, he would sometimes dance and sing among his kids and goats; at other times retire to devotion. His clothes and shoes were soon worn out by running through the woods; in the want of shoes he found little inconvenience, as the soles of his feet became so hard that he could run every where without difficulty—as to clothes, he made himself a coat and cap out of goat skins, sewed them with thongs of the same, cut into proper form with a knife; his only needle was a nail. When his knife was worn to the back, he made others as well as he could, of some iron hoops that had been left on shore, by beating them thin, and grinding them on stones. By his long seclusion from intercourse with men, he had so far forgot the use of speech, that the people on board of Capt Roger's ship could scarcely understand him, for he seemed to speak his words by halves. The chest and musket which Selkirk had with him on the Island, are now in possession of his grand nephew, John Selkirk, weaver at large.

[FROM SIR JOHN SINCLAIR'S ACCOUNT OF SCOTLAND.]

BOTANIC CURIOSITY.—Lord Lindsay, in his travels, writes, that while wandering amid the pyramids of Egypt he stumbled on a mummy, proved by its hieroglyphics to be at least two thousand years of age. In examining the mummy, after it was unwrapped, he found in one of its closed hands, a tuberous or bulbous root. He was interested in the question how long vegetable life could last, and he therefore took that tuberous root from the mummy's hand, planted it in a sunny soil, allowed the rain and dews of heaven to descend upon it, and, in the course of a few days, to his astonishment and joy, the root burst forth and bloomed into a beautiful dahlia.

A COMPARISON.—A clergyman on one occasion stepped into a public garden, in which old Adam, its keeper, was diligently engaged in grubbing up a plenteous crop of weeds, which he overrun a portion of the ground. Clericus consoled with the old man on the trouble the operation occasioned him; while the latter, after clawing his causality for a moment said, "Who me thinks on't, after a'—'whatever is, is right;' for weeds are like sinners; and if it were na for weeds and sinners, there would be nae need for gardeners or ministers. Nau use for you or I, sir."

FACTS IN NATURAL HISTORY.

A globe placed in water, or in air, in moving meets with resistance, and its velocity will be retarded. If you alter the globe to the form of an egg, there will be less resistance. And then there is a form called the solid of least resistance which mathematicians studied for many years to discover; and when they had discovered it, they found they had the form of a fish's head! Nature had "rigged out" the fish with just such a figure.

The feathers of birds, and each particular part of them are arranged at such an angle as to be most efficient in assisting flight. The human eye has a mirror on which objects are reflected, and a nerve by which these reflections are conveyed to the brain; and thus we are able to take an interest in the object which passes before the eye. Now, when the eye is too convex, we use one kind of glass to correct the fault; and if it be not convex enough or if we wish to look at objects at a different distance, we use glasses of entirely another description. But as birds can not get spectacles, Providence has given them a method of supplying this deficiency. They have the power of contracting the eye, of making it more convex, so as to see the specks which float in the atmosphere and catch them for food; and also of flattening the eye, to see to a great distance, and observe whether any vulture or other enemy is threatening to destroy them. In addition to this they have a film, or coating, which can be suddenly thrown down over the eye to protect it; because at the velocity with which they fly, and with the delicate texture of their eye, the least speck of dust would act upon it as a penknife thrust into the human eye. This film is to protect the eye, and the same thing exists to some extent, in the eye of the horse. The horse has a large eye, very liable to take dust. The coating in the horse's eye is called the *haw*, or third eye-lid; and if you will watch closely, you may see it descend and return with electric velocity. It clears away the dust and protects the eye from injury. If the eye should catch cold, the haw hardens and projects, and ignorant persons cut it off, and thus destroy this safeguard.

You all know well, if you take a pound of iron, and make of it a rod a foot long, what weight it will support. But if it be a hollow rod it will support a weight much greater than before. Nature seems to have taken advantage of this also, long before mathematicians had discovered it, and all animal bones are hollow. The bones of birds are large because they must be strong to move their large wings with sufficient velocity; but they must also be light in order to float easily upon the air. Birds also illustrate another fact in Natural philosophy. If you take a bag, make it air tight, and put it into water, it will support a large weight, say an hundred pounds. But twist it, or diminish the air in it, and it will support no such weight. Now a bird has such an air bag. When he wishes to descend, he compresses it, and falls rapidly; when he would rise he increases it, and floats with ease. He also has the power of forcing air into hollow parts of the body, and thus to assist his flight. The same thing may be observed of fishes. They also have an air bag to enable them to sink or rise in the water, till they find their proper temperatures. If they wish to rise, they increase it; if they wish to sink they compress it, and down they go. Sometimes the fish in sinking, makes too strong an effort to compress his air bag, and then down he goes to the bottom, and there he remains for the rest of his life. Flounders and some other fish have no air bag and so they never are found swimming on the surface, but must always be caught on the bottom.

In this way are the principles of science applied to everything. You wish to know how to pack the greatest amount of bulk in the smallest space. The form of cylinders leave large spaces between them. Mathematicians labored a long time to find out what figure could be used so as to lose the smallest space, and at

last found out it was the *six sided figure*, and also that three⁶ planes ending in a point formed the strongest roof or floor. The honey bee discovered the same things a good while ago. Honey comb is made up of six sided figures, and the roof is built with three plane surfaces coming to a point.

If a flexible vessel be emptied of air, its sides will be almost crushed together by the pressure of the surrounding atmosphere. And if a tube partly filled with fluid, be emptied of its air, the fluid will rise to the top. The bee understands this, and when he comes to the cup of the tall honeysuckle, and finds he can not reach the sweet matter at its bottom, he thrusts in his body shuts up the flower, and exhausts the air, and so possesses himself of the dust and honey of the flower. The feet of flies and lizards are constructed on a similar principle, and thus they walk with ease on glass or a ceiling. Their feet are made so as to create a vacuum beneath them, and so they have the pressure of the atmosphere, fifteen pounds to the square inch, to enable them to hold on. The cat has the same power to a less extent.

Plants require the sunlight, and some flowers turn themselves towards the sun as it travels round from east to west. The sunflower does this, and so does a field clover. These facts, though we have not yet got at the reason of them, are extremely interesting.

You all know that if a hollow ball be filled with gas lighter than the air, it will rise and float away. This fact is beautifully carried out in Nature. The *Farina*, or impregnating dust of plants, are little balls, extremely thin, and filled with light gas. They are blown off from the male plant, and by falling on the female plant, impregnates it.

Nature has so arranged it, that the unctuous matter which causes the impregnating part of plants to attach to others, never occurs at precisely the same time in male and female plants.—Thus if the farina from the male plant hit the male, it does not adhere; but if it hit the female, it does attach; the balls burst, but they are fastened and take effect. Thus impregnation often takes place many yards distant. In raising Indian corn, you must all have noticed that a single hill of red corn will impregnate an entire field; and red corn be scattered to a long distance through the whole field.

The Virginia Creeper throws out tendrils in the form of a foot with two toes; each toe has a large number of hairs or spines, which entering the small openings of brick or lime, swell and hold on; but when decaying, they shrink and the plant falls off. The Vanilla plant of the West Indies exhibits a similar construction, except that it winds itself around other objects.

The gastric juice is worthy of remark. It is a tasteless, colorless, inodorous, limpid fluid, like water, and is adapted in different animals to different purposes. In the hyena, and other carnivorous animals it will not dissolve live flesh but will dissolve dead flesh. These creatures live upon other animals, and even bones are soluble in their gastric juice, while it will not dissolve vegetables at all. On the other hand some animals live entirely on vegetables, and their gastric juice will not dissolve animal food.

We cannot alter the nature of an animal by changing its food. It will still belong to the same family. In this particular, bees are better instructed. When they lose their Queen bee—which is an entirely different animal from the working bee—if you present another to them within twenty-four hours, they will not accept of her nor obey her. They prefer taking an ordinary grub, before it becomes a flier, and feeding it with a particular food and treating it in a peculiar way; and when it leaves the grub state it becomes a queen bee, and they always suffer themselves to be governed by her.

The habits of ants are extremely curious. We all have heard of ant houses, sometimes twenty feet in diameter, filled with halls and rooms of great size and strength. These and beaver dams are constructed upon strictly mechanical principles.

[PROFESSOR MAPES.]

DEVIL WORSHIPERS.

MR. LAYARD, in his recently published work on the Antiquities of Nineveh, gives a very interesting account of a strange people, who have been little known to the rest of the world, but who have inhabited Mesopotamia and the neighboring countries, time out of mind. These are the *Yezidis*, or Worshipers of the Devil. We extract the following account from the last number of the London Quarterly Review:

The third expedition of Mr. Layard led him among a still more remarkable people, perhaps in their origin not only much older than the Nestorian form of Christianity, but even than Christianity itself. He is admitted into the rites, almost into the inmost sanctuary of their singular race, who bear the ill-omened name of Devil Worshipers. He is the first European, we believe, who has received almost unreserved communication as to the nature of their tenets; though probably from the ignorance of the Yezidis themselves, he has by no means solved the problem either of the date or the primal source of their curious doctrines. How extraordinary the vitality even of the wildest and strangest forms of religious belief! Here are tribes proscribed for centuries, almost perhaps for thousands of years, and the name most odious to all other religious creeds—hated and persecuted by the Christians, as, if not guilty of an older and more wicked belief, at least infected by the most detested heresy, Manicheism, trampled upon, hunted down, driven from place to place by the Mussulmen, as being of those idolaters, the people without a book, toward whom the Koran itself justifies or commands implacable enmity.

Against the Yezidis, even in the present day, the Moslem rulers most religiously fulfil the precepts of the Scripture—making *razias* among them, massacring the males, and carrying off the women, especially the female children, into their harems. That fanatic persecution, which accidental circumstances suddenly and furiously kindled against the Chaldean Christians, had been the wretched lot, time out of mind, of the Yezidis. Toward the Christians the Koran contained more merciful texts—toward the Devil Worshipers none.

Yet here they are subsisting in the nineteenth century—fourishing tribes, industrious tribes, cleanly beyond most Asiatics—not found in one district alone, but scattered over a wide circuit, (some have lately taken refuge from Mohammedan persecutions under the Russian government in Georgia,) celebrating publicly their religious rites—with their sacred places and sacred orders—and with the unviolated tombs of their sheikhs, their groves, and their temples. The manner of these tribes are full of the frank, hospitable freedom of the Asiatics—they are resolute soldiers in self-defence, and at least not more given in their best days, to marauding habits than their neighbors, and only goaded to them by the most cruel and unprovoked persecution. Their morals, as far as transpires in Mr. Layard's trustworthy account, are much above those of the tribes around them—they are grateful for kindness, and by no means, as far as Mr. Layard experienced, and we may add some earlier travelers, jealous uncommunicative with Franks.

It is this strange and awful reverence for the Evil Principle which is the peculiar tenet in the creed, and has given its odious name to this ancient and singular people. With them and old Lear alone the "Prince of Darkness is a gentleman." They will not endure the profane use of any word that sounds like *Shéuan*, or Satan; and they have the same aversion—some slight touch of which might perhaps not be unbecoming in the followers of a more true and holy faith—to the Arabic words for a curse and accursed, Satan in their theory, which approaches that of Origen, is the chief of the angelic host, now suffering punishment for the rebellion against the divine will—but to be hereafter admitted to pardon and restored to his high estate. He is called Melek Taous, King Peacock; or Melek el Kout, the mighty angel. The peacock, according to one account, is the sym-

bol as well as the appellation of this ineffable being—no unfitting emblem of pride. They reverence the Old Testament almost with Jewish zeal, (a tenet absolutely inconsistent with Manicheism;) they receive, but with less reverence, the Gospel and the Koran. Their notion of our Savior is the Mohammedan, except that he was an angel not a prophet.

No department of literature is so false as biography. The object is, not to let down the hero; and consequently what is most human, most genuine, most characteristic in its history is excluded. Sometimes, one anecdote will let us into the secret of a man's soul, more than all the prominent events of his life.

[CHANNING.]

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