

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 SPIRIT, AND ITS CULTURE.

WRITTEN FOR THE UNIVERCŒLUM.

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INDIVIDUAL HARMONY is essential to family harmony; family harmony is essential to social harmony; social harmony is essential to national harmony; and national harmony is essential to universal harmony among the inhabitants of the earth. The whole proceeds from, and depends upon the soul, and perfection of the individual. There is no peace and happiness in a family when its various members have discordant desires, feelings, and impulses; and if families are discordant, society must and will correspond. And so likewise do nations war with one another, if society is conflicting and internally discordant. The whole is a *likeness* of the individual, and the individual is consequently molded into a complete *likeness* of the whole. Individuals by a combination of their constitutional tendencies and impulses, develop families, societies, nations, and circumstances. These same individuals become the victims of their own developments, and consequently they bear the impress of those circumstances, customs, opinions, and superficialities, which they were instrumental in establishing among men.

The consequence of this is to create two distinct classes in the world. The first, and by far the most numerous class, is composed of those individuals who are born into society, where the circumstances and influences of past generations are strengthened by the present, and of which they become the receptacles and the victims. The second class is composed of those fortunate individuals who are born *superior* to surrounding circumstances in consequence of their favorable physical and mental organizations. Therefore there is a class constitutionally *inferior*, and a class constitutionally *superior* to the influences, opinions, and conventionalities of the society, the nation, and the age in which they live. The former are the weak and productive, and the latter are the strong and the consuming class. And in this way individuals not only create and develop, but in their ignorance become the victims of the conditions of one another.

Unhappy or evil consequences flow primarily from unfortunately organized individuals; and secondarily, from unfortunately situated individuals. Inharmonious minds unfold or develop inharmonious circumstances; and inharmonious circumstances develop inharmonious minds. An inventive but misdirected mind discovered the Guillotine and caused it to be erected, in order to intimidate the free born impulses of the heart, in their thirstings for Liberty, and to summarily punish the foes and transgressors of the principles and restrictions imposed by the prevailing government: but at last the inventor himself suffered by the instrumentality of his own creation. He died by the same knife that was made to subdue and destroy his fellow-men. Some nations establish slavery and monarchical domination among themselves, and thereby voluntarily sign an agreement which, strengthened by the rising generation, compels

them to be slaves and have their rights usurped according to the caprices of their chieftain. Ignorant and misdirected minds create thus what they can not destroy.

Again: Happy and good consequences flow primarily from fortunately organized individuals; and secondarily, from fortunately situated individuals: and these, being higher and more perfect in the scale of human development, are receptacles of Wisdom and knowledge, which they are capable of communicating, and which it is their duty to impart to those of less fortunate development.

Here then, are made manifest, the origin of social evil and social good; and that, too, without the necessity of referring to, or believing in, the partial or complete depravity of the germ of the human family, or of the human soul. If the physical organization is defective, and the progenitive inclinations are antagonistic to the harmony and composure of the soul, thereby preventing the soul from unfolding and manifesting its fair proportions, it does not follow that the soul itself is *innately* defective and is inclined to evil as the sparks tend to fly upwards. If vitiating circumstances are overpowering to the conditions and capacities of the individual, and he becomes their slave and their instrument to evil consequences, it does not follow that the individual is disposed to evil, and is but giving expression to his carnal and depraved propensities. No; theologians have fortunately erred in their opinions and speculations on this point. I say, *fortunately*, because my knowledge that the race was never so united and intelligent as now, and all my hopes and faith that it will continue to unfold into more peaceful and harmonious relations, rest upon the *absolute falseness* of this time-sanctified and cardinal point in popular Theology. The belief that individual and social evil is referable only to the *inwrought wickedness* and rebellious propensities of the human heart, became confirmed in the minds of men, solely in consequence of the ignorance of theologians—ignorance concerning the structure, tendencies, capacities, and attributes of the human Mind. Modern Theologians, and those who reason and act upon Theological authority, are generally standing upon false and mythological foundations, or they are pre-eminently disqualified to reason correctly and consecutively from *Cause to Effect*. Hence proceeds the numerous insults to man's native goodness and dignity; and hence, too, proceeds the almost innumerable erroneous theories concerning the *origin* of evil in society, and how to accomplish its extirpation.

Philosophy, Astronomy, Chemistry, and every thing in fact, that exists in Nature, has been, and is now subjected to misconception, mis-appreciation, and mis-representation, and, above all, is this the misfortune and historical experience of the Human Mind. Nothing has been more insulted, more mis-conceived, more mis-apprehended, and misused, than the native capacities, elements, and attributes of the indwelling Spiritual Principle. Individual merit is unappreciated or improperly rewarded; and demerit is unjustly magnified and correspondingly punished. Merit and demerit as existing in the constitutions and actions of men, are generally explained and magnified by Theologians in such a way as to give the impression that they are attended with eternal rewards and eternal punishments. Blame and Praise are frequently as unrighteously bestowed. Theologians

have long had possession of the human mind. Then Philosophy of its carnalness and intrinsic depravity has been quite universally received, and has proved quite as universally tyrannical and enslaving to the yearning, thirsting, aspiring Soul. Nothing so trammels the immortal impulses of the Spirit, and nothing so clouds the firmament of Reason, as the mythological and theological hypothesis that all the evil and disunity prevalent in society are developed and strengthened by the perverseness and inborn iniquity of the human heart. And it is solely in consequence of this influence, which the belief in human original contamination almost invariably exerts upon the mind, that the mind has been so long in theological bondage,—incapable of rending asunder the chains that bind, and the sectarian prison that confines it, and walking in the warmth and light of reason, freedom, and independence.

But, as I have already affirmed, this hypothesis, this slavery, this imprisonment of the mind, grows mainly out of these conspicuous and transparent errors, viz: 1. the Theological opinion that individual, social, and national evils are the natural and legitimate consequences of innate depravity, instead of defective organizations and corresponding circumstances; 2. the almost unpardonable custom, which is created and perpetuated by religious teachers, of accusing and condemning the *individual* for doing that from which he would refrain, but which, truthfully and philosophically considered, he can not help committing; 3. and the almost universally prevailing ignorance concerning the structure, elements, and attributes of the human spirit.

Inasmuch as national, social, and family harmony is dependant upon the essential condition of the soul, and the degree of harmonious perfection to which it has attained, it is indispensable to such general harmony that the natural attractions and powers of the soul are correctly apprehended, and stimulated to cultivation. I say therefore, that the best and natural tendency of every desire, faculty, impulse, sentiment, and attraction of the spiritual principle, must be properly ascertained and properly encouraged to development. But popular Theology shrinks from the belief that the soul can grow. It reluctantly admits that the intellectual faculties are susceptible of growth and culture; but that the *affections* can be taught and strengthened, and unfolded into Wisdom, is a point which Theology manifests no willingness to concede. Theology supposes that the affections can be redeemed from their sinful and perverted condition only by a direct interposition of divine influence, which divine influence is accessible only through the blood and martyrdom of Christ. But at this point the Philosophy appears, and, by its more natural, and consequently more reliable revelations, we are saved from the paralyzing influence of the former opinion, and are lighted to a new path leading to new discoveries.

At first, philosophy was material—that is, in its infancy. The impulse to independent and fearless inquiry was developed in the mind, and manifested in its self for the first time, when philosophy came forth, like a free-born child, from the womb of Reason. Nature and the human soul were inviting fields and regions of exploration; but to philosophy both were vast, fearful, enigmatical. Experience and observation (for material philosophy searches no deeper than the surface,) combined to give the impression that throughout all nature, change and transformation were incessant and inevitable, and hence that all men and things must change into other and new forms. Hence incipient philosophy developed the doctrines of metempsychosis, the Mosiacal cosmogony, and the Pythagorean theory of the four elements. And experience and *superficial* observation on the desires, enjoyments, and the uncultivated appetites of the physical constitution, gave birth to that unrestraining and unsystematic philosophy of the epicurean school. But what the Soul is, or is capable of doing, being, and unfolding, are questions which material philosophy could not satisfactorily solve.

Then came a higher form of investigation—the *Analytical*

Philosophy. It separated atoms, things, and worlds; but it could not arrange them into one magnificent, comprehensive System. The soul was mapped out into passions and sentiments; but how to cultivate and harmonize them it could not comprehend. Under this form of philosophy are enumerated such sciences, as are calculated to reveal the component parts and elements of bodies and substances. Among these sciences are to be found Chemistry, Anatomy, Physiology, Phrenology and Magnetism. These sciences, or these forms of philosophy are an introduction to a clearer and more valuable understanding of the intellectual structure. They take apart and analyze the body and its functions, and they develop new and startling powers of the soul. But this Philosophy, being also of an external and superficial character, is quite unable to furnish the important information which is required before the spirit can be properly understood and properly cultivated.

Another form of Philosophy grows out of the analytical, viz, the *Synthetical philosophy*. While the analytical takes apart, the Synthetical puts together. Under this head, also, may be arranged the highest developments of the above mentioned sciences. And in proportion as we take steps in this philosophy do we leave the mythological and unphilosophical teachings of Theology, as Theology is at present apprehended. But the highest form of Philosophy—a form which embraces all the modifications and perfections of the preceding forms—is the *Spiritual Philosophy*. This philosophy leads the inquirer into the interior and living principle of whatever is presented for investigation. With it, the internal is the superior and supremely important part to understand and cultivate, while the exterior is regarded as inferior to it, inasmuch as the latter depends upon the interior for its existence, nourishment, and beauty.

These Theories and Philosophies have performed and are performing important missions in the field of mental and scientific investigation. It was good that there should exist antagonistic opinions concerning any new discovery, because such antagonisms serve to develop important facts and principles in favor of the advanced discoveries. But notwithstanding these discoveries, I am fully persuaded that the real realities of the indwelling spirit have not been properly recognized and estimated by the Theologian, Philosopher, or Reformer. And I am moreover persuaded that nothing but interior philosophy and simple mindedness will enable the spirit to receive and comprehend much concerning its self and its eternal destiny. The important discoveries of Phrenology have done a great deal toward making mind acquainted with mind, and toward establishing the belief that mind has material instrumentalities, which subserve the purposes of manifestation and educational development; in other words, that the spirit can be educated through the same mediums and avenues that subserve the purposes of its exercise and exhibition.

And I am still further persuaded that the conflicting and discordant elements of present society can never be unitized and harmonized unless the *few* individuals, who are constitutionally superior to prevailing interests and customs, will approach one another's views and labors more closely, and strive to become *themselves* what they ask of society. And it is evident that a proper knowledge, and exercise, and refinement of the faculties and attributes of the spirit, is required before any individual is duly qualified to teach and practice the principles of unity and reformation. The *inferior* developed classes look up to, and instinctively depend upon, those who are, and those who profess to be, *superior* in morals and intellectual attainments, just as the hands and feet depend upon the head for direction, and upon the heart for blood. But if the superior class are as disunited and conflicting among themselves, as are the classes beneath them, then the consequence of their neglect and transgression, will be excitement, shame, and disappointment.

Now I would urge upon those who *do*, and upon those who *do not*, profess to be reformers, and to be reformed, the *absolute in-*

dispensableness of self-knowledge and self-cultivation. But this knowledge and this cultivation depends upon the proper analysis, exposition and direction of the *actual* and *governing* principles which are incorporated in the human spirit. This analysis and exposition, I am involuntarily persuaded, have not as yet been wholly presented to the world, notwithstanding the many discoveries and close approximations of modern metaphysics and Phrenology. The good which the analytical science of Phrenology has done, and is doing, and will do to mankind, is embraced in this highly important yet scarcely admitted truth: that mind is matter in a high state of refinement and organization. Phrenology proves this by demonstrating the fact that the mind employs material instrumentalities to exercise and manifest itself, and that it is susceptible to, and capable of, cultivation and improvement through the same mediums. I esteem this as an invaluable discovery; for it not only strikes a deep and a fatal blow at the foundation roots of pulpit Theology, but it proves that the mind is capable of growth and endless progression—that it can be cultivated like a flower, until its immortal fragrance shall be sweet and pure, and spiritual. If the mind is capable of being altered, deformed or improved by self-exertion and circumstantial situations, then it is also capable of *endless* expansion. The finer matter becomes the more it expands; the more it expands the more it is enabled to do, contemplate, and enjoy. Such I apprehend to be the legitimate teachings of Phrenology.

But, on the other hand, I feel impressed that Phrenological science is inadequate to that kind and degree of cultivation which is requisite to a complete harmonization of all the indwelling elements. Phrenology has done much for physical improvement, mental, and metaphysical science. It has discovered, designated, classified, and philosophically illustrated the numerous and different manifestations of the mind. It has divided, and subdivided, and supersubdivided the faculties, capacities, sentiments, and impulses of the living principle; but then phrenology is an external, a superficial science—one that conducts the inquirer from appearance to examination, and from examination to faculty, and from faculty or propensity to conclusion, which conclusion, though merely founded upon appearance and external observation, is received as almost unequivocal knowledge concerning the intrinsic worth, talent, disposition, and character of the individual. I feel moved to consider Phrenology as defective and inadequate to the wants of individuals and to universal society, because in its deductions and conclusions it does not rest upon the internal elements of the soul. We want such an understanding of Man's spiritual nature as will enable us to harmonize self with social and universal interests. We want to understand the sympathetic and homogeneous tendencies of our own souls, and how to unite ourselves with the corresponding tendencies existing in our neighbor, brother, or nation. Phrenology supplies us with the principles and local demonstrations of these universal sympathies, and tendencies, and with the intellectual education of which I have spoken; but there is too much complication, and too many divisions in its analysis of the soul, to render it wholly adequate to the formation of a brotherhood, based upon individual sympathy, and to a complete harmonization of desires and interests.

In presenting a new and different, because a spiritual analysis of the human mind, let it not for one moment be supposed that I intend to oppose or in any way depreciate the teachings and general conclusions of Phrenological science; on the contrary, believing Phrenology to be true, but subordinate to the system I feel impressed to suggest, present, and explain in subsequent pages, I am convinced that Phrenology may be harmonized with it to the acquisition of valuable results in favor of spiritual philosophy.

Among all the metaphysical theories and hypothetical definitions of the mental organization and qualifications of Mankind, I find none so closely allied to truth as those of Charles Fourier. But in making this statement, I know what a vast amount of ig-

norance and prejudice I shall encounter, and what antagonistic sensations it will create in such minds as are not accustomed to thinking in liberal directions. I am not insensible to the splendid system of juvenile education and discipline developed by A. Bronson Alcott; nor to the highly suggestive and partially practicable principles of scientific cultivation, which are diffused abroad by the brilliant constellation of minds at Edinburgh; nor to the profound disclosures, and the almost innumerable amplifications of mental organization and phenomena, presented by Swedenborg; nor to the general information upon metaphysical subjects, which is so wide-spread and characteristic of the present century, for I am proud of the unintentional contributions to spiritual philosophy which flow from these prolific sources. But that these minds have not discovered *all the truth*, is evident from the fact that those minds which thoroughly understand their theories are searching still.

It is not merely to gratify the unholy desire to be pronounced "original," or to develop "something new," that prompts me to present this new classification of the actuating elements and restraining attributes of the mind; but I am prompted solely by the ruling desire of my soul—the desire of re-organizing society by the harmonizing of the human mind, and *unfolding in the heart of every individual the kingdom of heaven*, and thereby rendering his thoughts and deeds good, and consequently great and glorious. And one essential condition to the reception and application of truth is SIMPLE-MINDEDNESS. By simple-mindedness I mean a state of feeling and judgment which is free from the pride of popular education, popular opinion, or sentiments which the mind has long entertained. I mean a state of mind which is not reluctant to be taught—which feels and is willing to acknowledge that the Universe is filled with various and beautiful truths, which seeks the simplest mediums as their vehicle and for their revelation. By simple-mindedness I mean a state of mind which is *cautious, sincere, free to embrace truth, willing to acknowledge a fault, not severe, and never arrogant or boastful*. I mean a state which is sustained by instinct or intuition, which is illuminated by Reason or Wisdom, and which recognizes no authority so sacred and unequivocal as Nature. No mind ever received truth until it divested its self of *Pride, arrogance*, and attachment to human Authority. When the heart is weary and fatigued with doubt, with searching, and with reading, then truths flow up from the inward depths and refresh the soul. Truths come up, when and where we least expect them. Gold is often found when not sought; and it is seldom sought for where it is most abundant. I ask, therefore, of every individual, who desires to become acquainted with truth and inward harmony, to put himself in a mental condition which will enable him to exercise his own INTUITION, his own REASON, and the powers of his own personality—because any other condition will necessarily prevent the full reception of truth and the full enjoyment of its attending happiness.

By INTERIOR PHILOSOPHY, I mean a process of reasoning which may be more properly denominated an ETIOLOGICAL INVESTIGATION; or an investigation into the consecutive causes of any thing, which investigation leads the investigator deep into the spiritual origin of all things, or of the thing which he is moved to investigate. It is a philosophy which depends upon immutable principles, upon intuition, upon Wisdom, and outwardly upon Nature for its confirmations to the senses. Appearance and external observation are inferior sources of information; and when reference is made to them it is with the design to address those material and *sensuous* minds who reason and believe wholly from externals. Assisted by interior philosophy, therefore, I shall pen my views concerning the spirit and its culture. And hoping to address simple, truth-loving, and intelligent minds to the end that self-knowledge, self-improvement, and self-discipline may be promoted,—I will now proceed with the investigation.

It is necessary to keep this distinction prominently in the

mind, that the question about to be considered is, not concerning what materials compose the human spirit, but what affectional and rational elements and tendencies does it contain. In dissecting a watch, if I were to speak of the materials of which it is made, I should say it is manufactured of steel, brass, silver, gold, and kindred substances; but were I to speak concerning its vitality, its moving and time-recording power, I should say it is composed of wheels, springs, chains, pivots, and similar mechanical instrumentalities. This self-evident distinction must be preserved throughout the present inquiry.

The structure of the spirit and its native attractions were presented to my mind while delivering a course of lectures, and my generalizations of them are recorded on page 622, of "Nature's Divine Revelations," a Book which has been for some time before the World. But it now appears to me, that the subject demands more elucidation and amplification. It requires to be systemized and reduced to a practical form—a form which will make clear and straight the path of spiritual culture and harmony. In the generalizations referred to, it is shown that the deep, divine, vitalizing, vivifying, and immortal essence of the Soul is Love; that, the passive or neutral faculty, is Will; and that, the restraining, governing, dissecting, and harmonizing faculty, is Wisdom. This is a comprehensive explanation and statement of the spirit's inmost contents. But on pursuing the philosophical analysis to the soul's most internal and minute organization, it was found that *Love* and *Wisdom* contain elements and attributes, which arrange themselves in a beautiful progressive order, and which play specific parts in the incessantly changing drama of the spirit's present, and future existence. Love is found to be the parent, or residence of all those feelings and impulses, and sentiments which characterize the spirit in its threefold external connection with Nature, with society, and with nations. And Wisdom is ascertained to be the parental fount of all that Form and Order, beauty and precision, which environ the intelligent individual, and which are the natural companions of reason and erudition.

The analysis furnished, without the least anticipation or preconceived desire in my mind, the following revelations concerning the structure and properties of the human Spirit:

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| In the LOVE, or ACTUATING PRINCIPLE, are | <ol style="list-style-type: none"> 1. SELF LOVE, 2. CONJUGAL LOVE, 3. PARENTAL LOVE, 4. FRATERNAL LOVE, 5. FILIAL LOVE, 6. UNIVERSAL LOVE. |
| In the WISDOM, or the GOVERNING Principle, | <ol style="list-style-type: none"> 1. USE, 2. JUSTICE, 3. POWER, 4. BEAUTY, 5. ASPIRATION, 6. HARMONY. |

Animally man is allied to external Nature. Physically, man is a likeness of the Universe. Spiritually, man is a likeness of God. And I am, therefore, led to affirm that man possesses in a finite degree the elements and attributes of the Infinite. An exposition of the Love, or Actuating Principle, is now deemed necessary. Love has a scientific definition, which definition is employed by men without knowing to what principles it leads in their scientific researches. All that men know of motion, life attraction, repulsion, gravitation, association; and all that is, known concerning the laws of fluids or solids; and all results, in truth, that science and experience have proved as proceeding from motion or life, or from their innumerable and dissimilar modifications in the external and objective world, are alone referable to the principle of Love. Indeed Love is the primary cause of all phenomena in Physical creation. Love is the Soul of the Deity: from His soul was created the Universe. Everything according to its capacity, is a receptacle of Love—is moved, sustained, enlivened by Love—and there is nothing which Love does not Penetrate. The gross materials which compose

the planets in space are distributed, and associated, and vitalized by Love. There is not an element known in chemistry, nor in all physical nature, that has not a more interior essence, so fine and imponderable as invariably to escape the detection of chemical instruments, and the minutest analysis,—an essence which is Love. The mineral or vegetable medicine can not enter and assimilate with the human organization unless it contains life. The visible and palpable, or material part of the mineral substance will gravitate to, and associate its self with corresponding substances in the organism; because man is physically constituted of every thing contained in the constitution of physical Nature. And the invisible and impalpable or the spiritual part of the mineral substance will gravitate to, and assimilate with, a corresponding principle in the spiritual organism; because Man is spiritually constituted of Love and Wisdom, which are attractive to kindred elements, which are to some extent contained in every other form of material organization. There is not a vegetable or animal organization that does not contain more or less of the principle of spiritual life, or Love. Kill, cut, salt, preserve, and boil vegetables and animal substances as much as human invention will permit; but if the stomach will admit and digest them, then the life or Love principle dwells in them still. Thus the life or love, residing in the meat or vegetable compositions which we eat, contributes to the nourishment and sustenance of our life or love, and the material portion goes to nourish and renew the material combinations of which our bodies are organized. Love, therefore, is the life of the Deity; and it is universally disseminated and diffused through all things. The scientific definition of the Love principle is expressed in such language as has hitherto been supposed alone applicable to physical nature; while its phenomena of gravitation, attraction, and other manifestations are only referable to internal and unseen impulsions.

The Wisdom, or Governing Principle, now requires a few scientific definitions, in order to elucidate its operation in Nature. Wisdom is the Body of the Deity. In other words, the Deity is Love and Wisdom—Love being his soul or essence, and Wisdom his body, or the spiritual form of His Spiritual organization. And the boundless Universe is His external and corresponding Material Organization: hence, as a generalized statement, the poet's inspiration is true, that

"All are but parts of one stupendous whole,
Whose Body Nature is, and God the Soul."

Wisdom is scientifically recognized as the systematic physical arrangement and distribution of plants, animals, and mankind, upon the earth's surface. The mechanical and unimprovable arrangement of bones, nerves, muscles, organs, and various circulating mediums in the animal or human system, are scientific manifestations of Wisdom. The unchangeableness of universal laws or tendencies, and the progressive development of every thing in visible creation, give scientific impressions of Divine Wisdom. The architectural and mechanical precision with which the firmament is built, and the spontaneous intelligence which is indicated in every thing and every where, are forms and evidences of supernal Wisdom.

In every thing and every where is manifested an indwelling Principle of life and motion, which is Love; and over all things there seems to preside a Governing Principle, which is Wisdom. These Principles proceed from the same source, operate to the same End, and in the same manner, yet they sometimes seem different and antagonistic; but nevertheless they are in harmony one with another, and are nothing more or less than the Divine Elements and attributes of the Universal Creator, which are through and over all created things.

The same statement may here be appropriate, made in reference to the development and truthfulness of this Theory, that Sir John Herschel made in the introduction to his treatise on Astronomy. He says: "Almost all its conclusions stand in open contradiction with those of SUPERFICIAL and VULGAR OBSERVATION,

and with what appears to every one, until he has understood and weighed the proofs to the contrary, the most positive evidence of his senses." But interior philosophy sanctions the practice and propriety of appealing to inferior and external evidences as means of confirmation to inferior, and externally educated minds. The scientific definitions and indications of Love and Wisdom are derived from their most superficial modes of manifestation. But there is an *intellectual*, a *moral*, and a *spiritual* definition, development, and exercise of the principles of Love and Wisdom, which will be unfolded in my subsequent exposition of the human Spirit.

[TO BE CONTINUED.]

Choice Selections.

THE PHILOSOPHY OF LABOR.

How to make industry attractive, is one of our present social problems. Work is a human necessity, and exercise is necessary to health. Idleness is felt as a curse. Every body wishes to be actively engaged at something; but it is nevertheless true that protracted, and solitary labor is wearisome, whether it tasks our muscular powers or not. We do not love toil, and drudgery—and we are very apt to think that some other occupation would suit us better than the one in which we are engaged.

But there are certain conditions that render all kinds of labor delightful. When a man has a passion for any particular work, he pursues it with ardor, and pleasure. The author writes hour after hour, with a sustaining enthusiasm—the artist works hard and long at his picture or statue—the gardener who loves his employment, never gets tired.

But it is to be observed that all these labors have another pleasant element—that of variety. The author is constantly producing something new—the artist is engaged in various portions of his work and bringing them to perfection—the gardener has a little world of objects under his care, and he sees their progress from day to day.

Besides enthusiasm and variety, there is another condition of pleasant or attractive labor; and that is society. Work is always pleasant and easy, where many persons join together; especially where men and women can engage in it. Our country life gives us many illustrations of this principle.

For instance, there is not much harder work than to sit down alone, and husk corn, hour after hour; yet what is pleasanter than husking? Rolling logs, and lifting timbers are hard work, but a log rolling, or raising is a festival. What a monotonous and tiresome task it is to pare apples and prepare them for drying; yet what scene is nicer than a paring bee?

We have drawn illustrations from our pleasures and amusements. If a man were to go into a room alone, and dance all by himself four or five hours, he would be very much fatigued, and would demand good wages; but give the same man a little music, and some agreeable company, and he will not only dance six hours, without thinking of fatigue, but is very willing to pay a good day's wages for the privilege.

There are not many kinds of work, harder than rowing a boat; but give a man genial companions, fine scenery, and a pleasant excursion, and he will never think of fatigue. Dragging a fire engine through the streets, working the machine, and fighting a fire, call forth great muscular exertion; yet how nobly it is performed, without wages, by men who are incited by enthusiasm, cheered by association, and enticed by variety.

There is no kind of exertion that is not tiresome by monotony and solitude; there is none that cannot be made delightful by variety and social enjoyment; and if we add to these the spirit of rivalry, or honorable competition, we find enthusiasm and pleasure.

What kind of labor tasks the powers of exertion more than a game of cricket—yet cricket is play, because it embraces association and competition. Reaping and mowing matches have a similar excitement.

In Europe, the harvest time and the vintage, are seasons of joy and festivity, though they involve the hardest labor of the year. The vintage especially, is a great festival. Men, women and children, work from morning till night, day after day, gathering the grapes, and carrying them to the wine press. Ladies and gentlemen from the cities, come to witness and join in the labor. The laborers sing together in chorus, and one group answers to another. At the wine press is stationed a little band of music, for there the work is hardest; and the strongest young fellows leap into the press, with their naked feet, and dance the red wine out of the bursting grapes. The labor would be terribly fatiguing without these accessories, but with them it is mere sport.

Children are never tired of their games, though they involve great exertion. But oblige a boy to play alone, or to continue one game ten hours a day, and he would be tired enough.

Now what is wanting to make industry attractive? Give variety, society, and rivalry, and all work is but play. Is not this the solution of the problem? [SUNDAY DISPATCH.]

THE WORLD WAS MADE FOR ALL.

In looking at our age, I am struck immediately with one commanding characteristic; and that is, the tendency of all its movements to expansion, to diffusion, to universality. To this I ask your attention. This tendency is directly opposed to the spirit of exclusiveness, restriction, narrowness, monopoly, which has prevailed in past ages. Human action is now freer, more unconfined. All goods, advantages, helps, are more open to all. The privileged petted individual is becoming less, and the human race are becoming more. The multitude is rising from the dust. Once we heard of a few, not of the many; once of the prerogatives of a part, now of the rights of all. We are looking, as never before, through the disguises, envelopments of ranks and classes, to the common nature which is below them; and are beginning to learn that every being who partakes of it has noble powers to cultivate, solemn duties to perform, inalienable rights to assert, a vast destiny to accomplish. The grand idea of humanity, of the importance of man as man, is spreading silently but surely. Not that the world of the human being is at all understood as it should be; but the truth is glimmering through the darkness. A faint consciousness of it has seized on the public mind. Even the most abject portions of society are visited by some dreams of a better condition, for which they were designed. The grand doctrine, that every human being should have the means of self-culture, of progress in knowledge and virtue, of health, comfort and happiness, of exercising the powers and affections of a man; this is slowly taking its place, as the highest social truth. That the world was made for all, and not for a few; that society is to care for all; that no human being shall perish, but through his own fault; that the great end of government is to spread a shield over the rights of all—these propositions are growing into axioms, and the spirit of them is coming forth in all the departments of life. [DR. CHANNING.]

A SILENT VICTORY.

Time is a mighty conqueror! This fact is forcibly illustrated in the present erection of a Jewish synagogue in Canterbury England, on the site of the ancient house of the redoubted "Knights Templar," once the unrelenting foes of the persecuted Israelites, but now themselves swept from the face of the earth. A striking fulfilment of the prophecy respecting this ancient people, that they shall yet possess the gate of their enemies.

INFLUENCE OF ELECTRICITY.

In the south of France, there are whole vine-yards in which numerous electrical conductors are attached to the plants for the purpose of increasing the progress of vegetation, and of invigorating the vines. In the same manner does electricity act upon the animal body, the circulation being quickened by its stimulus, and the fluid being driven through the small capillary vessels with increased velocity.

Some recent discoveries of Dr. Wilson Philip have proved that the circulation in the smaller capillary tubes may continue some hours after apparent death, and that their current in life is not synchronous with the motions of the heart, so that the ordinary theory of the circulation of the blood is inadequate to its explanation. An observation of Bydone however throws no little light upon the subject. "If you cause water," he says "to trickle through a small capillary tube, the moment you electrify the tube the fluid runs in a full stream. Electricity," he adds, "must be considered the great vivifying principle of Nature, by which she carries on most of her operations. It is the most subtle and active of all fluids. *It is a kind of soul which permeates and quickens every part of nature.*"

When an equal quantity of electricity is diffused through the air and over the face of the earth, every thing is calm and quiet, but if by accident one part of matter has acquired a greater share than another the most dreadful consequences ensue till equilibrium is restored; nature is convulsed with earthquakes, whirlwinds, lightnings, meteoric projections, &c. But it is not the elements alone that are thrown into disorder by these electrical changes: every thing that is organic is effected by them. The vigor of plants is increased or diminished, as also the nervous energy which has presidency over animal functions. Especially is this observable in persons of delicate health. They are ever and anon exalted or depressed according to the direction of the wind. Who has ever experienced the effects of the Sirocco of the south of Europe, the poisonous Kamsin of the east, or even the summer south-east wind of our own climate (England) without feelings of indescribable lassitude, not to be accounted for by any alteration of temperature, but obviously to the electrical changes superinduced. During the prevalence of these winds the atmosphere is almost altogether deprived of electricity, and the nervous system, simultaneously, is deprived of its vigor. In damp weather, likewise, when electricity is absorbed rapidly by the surrounding moisture, every invalid is aware how unaccountably dejected his spirits become, and how feebly the various functions of the body are performed, especially those of the digestive organs. This state of morbid irritability in the whole frame continues till the north or west wind "awakes," as Bydone has well expressed it, "the activity of the animating power of electricity, which soon restores energy and enlivens all nature."

In very frosty weather on the other hand, when the atmosphere is surcharged with electricity, there is a corresponding elevation of the spirits which sometimes amount to an almost painful state of excitement. In our temperate climate, perhaps, this phenomenon is seldom witnessed, but to a certain degree the exhilarating effect of very cold dry weather is evident enough.

Rosseau has eloquently described the extraordinary elasticity of spirits which he experienced in ascending some of the higher regions of the Alps.

The painful effects arising from too much electricity in the air were experienced by Professor Saussure and his companion. While ascending the Alps they were caught in the midst of thunder clouds, and were astonished to find their bodies filled with electricity, and every part of them so saturated that sparks were emitted with a crackling noise, accompanied by the same

painful sensations which are felt by those who are electrified by art.

Larry, in his memoirs of the Russian campaign, mentions his having seen similar effects; on one occasion, he says, when the cold was excessive, the manes of the horses were found electrified in a manner similar to that described by Saussure.

Natural electricity has hitherto been little investigated except in the case of its evident and powerful concentration in the atmosphere. Sir Humphrey Davy says of it—"its slow and silent operations in every part of the surface of the globe will probably be found more immediately and importantly connected with the order and economy of nature, and investigation on this subject can hardly fail to enlighten our philosophical systems of the earth, and may possibly place new powers within our reach."

Priestly sums up his opinions on this subject in these emphatic terms:—"Electricity seems to be an inlet into the internal structures of bodies on which all their sensible properties depend; by pursuing therefore this new light the bounds of natural science may possibly be extended beyond what we can now form any idea of; new worlds may be opened to our view, and the glory of the great Newton himself may be eclipsed by a new set of philosophers in quite a new field of speculation"

Dr. Paris, in his biography of Sir Humphrey Davy says, "he (Sir Humphrey) supposed the heat of the animal frame to be engendered by electricity; taking it furthermore, to be identical with the nervous fluid—sensations being in his view motions of the nervous ether exciting the medullary substance of the nerves and brain."

[DR. MADDEN'S INFIRMITIES OF GENIUS

EMPLOYMENT.

THE man who does not labor somewhere, is worse than useless—he is a dangerous member of society. He becomes a prey to his own passions, and scourges others with his own vices, or panders to those who are able to gratify his irregular desires. Yet so uncertain are human events, so sudden and entire the changes of individual position in the closely contested struggles of life, that mere intellectual cultivation, so far from insuring independence, may not always provide the necessary means of subsistence.

THE FRIENDLY DEFIANCE.

Thou shalt not rob me, thievish Time,
Of all my blessings, all my joy;
I have some jewels in my heart,
Which thou art powerless to destroy.

Thou may'st denude mine arm of strength,
And leave my temples seam'd and bare;
Deprive mine eyes of passion's light,
And scatter silver o'er my hair;

But never, while a book remains,
And breathes a woman or a child,
Shalt thou deprive me, whilst I live,
Of feelings fresh and undefiled.

No, never while the earth is fair,
And reason keeps its dial bright,
Whate'er thy robberies, O Time,
Shall I be bankrupt of delight.

Whate'er thy victories on my frame,
Thou can'st not cheat me of this truth—
That though the limbs may faint and fail,
The spirit can renew its youth.

So, thievish Time, I fear thee not;—
Thou'rt powerless on this heart of mine;
My jewels shall belong to me;
'Tis but the settings that are thine.

[CHARLES MACKAY.

Psychological Department.

GUARDIAN SPIRITS.

The following account is taken from the German of Werner, a little work relating the case of two Seeresses into the spiritual world, translated by A. E. Ford.

It appears that the young lady here magnetized, for the recovery of her health, while giving directions in that state, for the treatment of another, suddenly broke off from her conversation, and exclaimed to her attendant, Dr. Werner, "For God's sake! Ah, Albert, help, rescue!" (This Albert was the spirit which the lady always recognized, while in the magnetic state, as her guardian one, who attended her through her whole sickness, and whose directions, being made known by her, Dr. Werner invariably and successfully followed.)

"For God's sake! Ah, Albert, help, rescue! My Emily will fall out into the street. Oh, hasten and save her! (A short and anxious pause.) Thank God! help has already come. Thou faithful guide and friend, even before I knew the danger, and could ask, you had prepared aid!"—"Alas, alas, my little sister in U——!" (She trembles violently all over.) "What has happened to her?" "She was in the upper story of a house, while they were raising wood up by a windlass from the street. She tried to seize the rope, by which the weight was swinging, and the vibration would have drawn her out, as there is no balustrade above, if her father had not seized her at the moment, and drawn her in." (A long pause lasting more than an hour, during which, she lay quite motionless, like one enchanted; after which, she raises her arms, and says:) "Thou faithful God and Father, how do I thank Thee, that Thou hast saved my sister from death! yes, she also shall thank Thee, and acknowledge thy mercy. (Turning to me:) "She was very much terrified, and my father, not less so. They are now in the chamber, speaking of this wonderful deliverance. My brother Fritz is there too."

After a pause, and some conversation about herself, Dr. Werner asks her—"Tell me how it is possible for you to be with Albert at so distant a place, to be speaking with us at the same time, and just now to look at your sister?"—"That seems strange to you, but it is not so. It was all by the contrivance of my Albert. Without him, I should not have seen my sister, He knew, and foresaw the threatening disaster, and prevented it. But this took place with a rapidity you cannot imagine. Albert's movements towards my sister, drew me suddenly thither, while I was yet speaking with you."

This remarkable occurrence took place on the 19th of May. And, says Werner, "The wonderful rescue of her sister Emily, occurring in the crisis just related, was fully confirmed afterwards. The following were the circumstances. We did not fail, after the crisis of the 20th, immediately to make inquiries if anything unusual had taken place with N's sister on the day mentioned. We soon received the following, to us very surprising account."

"On the afternoon of the 19th, some time after four, some persons were employed on the upper floor of the house, in raising stuff from the street by means of a windlass. The little Emily had a mind to have a hand in the work, and incautiously laid hold of the rope, by which the weight was hanging, without considering that the opening at which she stood, had no balustrade. As it, together with its load, was in continual vibration, and the child of course, had not strength to control its momentum, she was on the point of being carried out by it. She had already lost her balance, and uttered only one cry. At this moment, her father, who had come behind her, seized her by her clothes, and drew her in. Terror so overpowered the child, that she lost all consciousness, and they were obliged

to carry her down in a swoon, into the sitting room, where, however, she soon recovered her senses."

"To these accounts, the following very remarkable fact was added. So early as half past three, her father, who was writing, in the chancery at some distance from his residence, felt a restlessness he could not account for, which increased at last into an impulse, equally inexplicable, to go home. For a long time he resisted it, as his business was not yet finished, and he was compelled to say to himself, that he had nothing to do there; but at last, the attraction homeward, had become so imperative, that, to relieve the feeling, he seized his papers with the intention of finishing them at home. When he reached the house, he directed his steps forthwith to the upper floor, without depositing the papers, which formed a considerable bundle, in the sitting-room, close by the door of which he had to pass, and came just in time to save his child from the certain death of a fall from the gable of the house, into the street. A moment later, and help would have been impossible."

Such is the very remarkable account from the pen of Werner, whose truthfulness is unimpeached, and who was witness to the whole affair. How inscrutable are the ways of God! It is thus that he governs the world. Not always by the immediate and direct exertion of his power, but by the intermediate ministry of angels and spirits. There can be no doubt that in this case, the mind of the father of this child, was impressed by the guardian spirit, and this was the cause of the irresistible impulse he felt to go home. And as soon as he arrived there, he was directed quickly to the scene of danger. It was to the moment! And how remarkable the sight of the magnetized subject at the time, though quite distant from the scene. Thus, I say God governs the world. His wisdom is unsearchable, and his ways goodness and truth. He is "a very present help in time of need." Oh! when will men learn everywhere that we are surrounded with a world of spirits, that they attend our steps, that they guide, and deliver us, and this too, all within the embrace of a system of beneficent Nature! Let God have praise for all his mercies.

W. M. F.

SINGULAR ANECDOTE.

Two gentlemen at St. Petersburg had contracted a bitter and irreconcilable enmity against each other. A servant of one happening to die, was buried within twenty-four hours, after the Russian custom, when the other determined to gratify his revenge upon his adversary, by accusing him of the murder of this man. To give a color to this accusation, accompanied by some of his confidential servants, he proceeded privately to disinter the corpse, with a view of inflicting marks of violence upon it. The body was removed from the coffin and held erect, that it might receive a severe flogging, when to the astonishment and dismay of the party, after a few blows had been inflicted, animation returned and the affrighted resurrection-men ran off with the utmost precipitation. The corpse at length recovered its animation, was enabled to move off in its shroud and regain its master's habitation, which it entered, to the great terror of its respective inhabitants. At length, however, his reality becoming certain, they were re-assured, and the supposed ghost communicated all that he could remember of the state he had been in, which was that his senses had not left him, notwithstanding he had felt so cold and torpid as to be incapable of speech or motion, until the blows had restored him. This led to the detection of the diabolical plan against his master's life and character. The servants of the monster confessed their participation in the act, and he was consequently arraigned before the senate.

In reading history we are apt to inhale the dust of past ages which has settled upon it. How useful would be the historian who should cleanse the book of dust and cobwebs, and hand it to us fresh and whole.

C. W.

THE UNIVERCÆLUM AND SPIRITUAL PHILOSOPHER.

EDITED BY AN ASSOCIATION.

NEW-YORK, SATURDAY, JANUARY 27, 1849.

THE SPIRIT HERE AND HEREAFTER.

CONSIDERABLE has already been said by others in our columns upon the question of Immortality; and we presume we could not add, at least in a single article, essentially to the cogent argumentation that has been presented on this subject. It is not our purpose, therefore, at present, to enter much into the merits of this question, but assuming its affirmative for granted, we propose to consider some collateral queries that have arisen in many minds, and especially that of a correspondent who expresses them in the following language:

"We see mind so dependent upon the physical organism—its growth, strength, and apparent decay—that when the body dies many think the mind dies also. But not admitting this, the question arises, what is the condition of the mind when it enters upon its second state of existence, say when the body dies in extreme old age, and the mind is imbecile and quite childish? It is certainly, in its manifestations, far from having its strength as when in the vigor of manhood. Sir Isaac Newton in his last days, could not understand his own writings composed between the age of twenty-four and thirty years."

We would here say that in our efforts to solve the above question we are compelled to depend upon the resources of analogical reasoning altogether. The teachings of such reasoning, which may be tested and appreciated by other minds, are what, in the present instance, seem to be required. And that our reasoning may rest upon a substantial basis, we will here recapitulate the proposition which has frequently been advanced in our columns, That man is an ultimate organization of every possible kind of essence and force and motion existing in the whole material Universe—is thus, in principle, absolutely a miniature Universe of himself. The proof of this will become distinctly obvious if one will but follow to its ultimate results, the line of progression and analogical reasoning a large section of which is marked out by the science of Geology. By that science it is absolutely demonstrated that there was a time when nothing was developed upon the surface of our globe but the granite rock, and a gross atmospheric envelope. From the granite, and analogous substances, subsequently ejected in a molten state from the bowels of the earth, together with the carbonaceous and other materials precipitated from the atmosphere, not only all subsequent rocks, but all subsequent forms and organisms in every degree of creation, including man as the last and highest, were progressively unfolded and constituted.

But it is rendered certain by numerous indications which we can not here detail, that the original granite was once in a fluid state from the action of intense heat—that the whole globe was thus but a ball of liquid fire, which subsequently became incrustated on the surface, by the process of cooling. Now when we consider that the earth with its developments has been brought to its present state by a progression from original incandescence, and that the law of progression is eternal, analogy forces the conclusion that the original incandescence, or calorific fluidity, was its self a progression from a state still anterior and more removed from solidity—a state of expanded, aeriform or nebulous substance. Still further pursuing this chain of retrospective reasoning, we come to a condition in which the materials of the wholesolar system were commingled in one undistinguishable vapory mass, forming a globe, or rather ellipse whose dia-

meter was somewhat greater than that of the orbit of the remotest planet. Even *this* state must be a progression from a state still previous and more imperfect: and following the same chain of analogical reasoning through innumerable retrograde steps, we *must* ultimately arrive at a period when the whole vast Univercælum was one infinite chaotic mass of homogeneous substance in which inhered the principle of ETERNAL MOTION.

Here, then, we have the Germ, the Cause, and the great Source of the materials of all subsequent forms and creations, great and small, in every conceivable department of the Universe: consequently whatever is subsequently formed, *MUST NECESSARILY* be a reproduction and correspondent of the whole or some part of the great original Mass. Now from the great original Mass, there is a direct line of homogeneous and progressive emanations and elaborations, extending through formations of great nebulous stratifications, or concentric circles of vapory substance; thence through the formation of innumerable material worlds as their offspring and correspondents; thence through the formation of their respective mineral (or crystalline) kingdoms; thence successively through the formation of their vegetable and animal kingdoms, and ending the series of material, and commencing the series of spiritual, formations, in the human kingdom, which owing to the essential similarity between all its creations, is in a sense complete in every individual man.

There is therefore no essence, force, or principle existing in Man, which did not originally exist in the great source of all materials and power; and as man is the ultimate material elaboration, all pre-existent materials and principles composing the universal Organism from which he sprang, must in him be represented. It is thus that Man is a child, and consequently in principle, an exact correspondent of the whole material Universe, and of the Deity its all-pervading, vitalizing, moving, plastic, and intelligent spirit. Hence if the Universe, vitalized by an interior, ineffable, and all-pervading Essence, which is the Deity, is immortal, it necessarily follows that that ultimate elaboration—correspondent—child—of the Universe and of the Deity—the innermost essence of the human soul, is likewise immortal. Its essential materials, forces, and motions (the higher degrees of the latter constituting thought) are as indestructible as those included in its great Parent and Correspondent; and from the dissimilar developments of individual souls, there exist no such affinities between them as can induce a commingling of essences and destruction of personal identity. This, however, is not the specific point to be labored at present.

The main object of the foregoing remarks is to establish upon a broad basis the fact that man is an ultimate elaboration of the materials and movements of universal creation, and thus, in all the laws, principles and unfoldings of his being, must be a unitary reproduction, and consequent correspondent, of the Universe. Considering him immortal as the Universe, therefore, our inquiries respecting the cycles of his endless unfolding, and the laws which govern them, may be answered in a definite and positively reliable manner, by a reference to their prototypes existing in that GREAT UNIVERSAL MAN, consisting of the aggregate of ALL THINGS.

Now the three great original and demonstrable forces or laws of matter, are Expansion, Contraction, (or Aggregation,) and Distribution, as referable to the three original and demonstrable substances, Heat, Light, and Electricity. This simple generalization of the vital forces of Nature may meet with a sneer from those whose minds have been cramped into arbitrary scientific formulas, but this sneer itself will prove one of the important principles here announced—the principle of *Contraction*, (conservatism.) We can see these original principles reproduced and represented in some form, in every possible degree of creation, however great or minute. It is to the first two—the laws of contraction (or aggregation,)—that we must particularly refer for a solution of the question before us.

These two laws or forces, in their fundamental operations,

produce the systolic and diastolic motions, or pulsations, of the Universe, giving rise to the great cycles of stellar and planetary formations and revolutions. We may see their operations in the great geological cycles in the development of our maternal parent and correspondent—the earth. A crust solidifies upon its surface by the aggregation or mutual attraction of particles. A force of *expansion* is continually being generated within, by the action of intense heat. By the force of attraction, producing contraction, the life on the *surface* of the earth at length becomes measurably absorbed, and all generative movements become sluggish and dull as the thoughts of a decrepit old man. But notwithstanding mere *external appearances*, the *interior* life and energies of the earth are increasing all the while; and finally by a mighty effort, the interior and aspiring essence escapes from its adamant prison, heaving up mountains in its throes; and now a new creation—a new system of life and energy spreads over the face of Nature, which is all the more glorious for the previous decrepitude, decay, and death.

Now these same laws of expansion and contraction are represented in the vegetation and hibernation of plants; in the activity and rest of animals; in the growth and gradual stagnation of all the movements of the physical system; in the progressive and conservative principles existing in human society. If then in every instance in the *lower* and great general kingdoms in Nature, we find that the bursting of the barriers formed by the contractive or aggregative principle, leads to a higher and more vivid existence by the expansion of the living force within, we think we may infallibly conclude that the same thing is true in its application to MAN, who is an organization and representative of all things, and consequently exemplifies in himself all laws and principles.

We have designedly covered much ground in the foregoing disquisition. Our object in this has been to unfold facts and principles which will tend to lead the mind of the reader into a general mode of correspondential reasoning, by which a satisfactory solution may be obtained of all great *general* questions relative to Man, the material Universe, and the future state. We are aware that the *mass* of minds would be better satisfied with a more *direct* approximation to the particular question before us, and by a reference to the familiar analogy of *wakefulness* and *drowsiness* in the daily experience of every individual. In the state of drowsiness, the circulations are slow, the mind is torpid, the memory is enfeebled, and the reasoning powers are almost obliterated. But this drowsiness, and even the entire mental stagnation of profound sleep, is only the rest which necessarily precedes an *increased* state of mental activity. Now the decrepitude and imbecility of old age, are the drowsiness of human life, of which death is the sleep. But during its continuance the interior essence constituting the soul is actually becoming more and more refined, and susceptible of that delicate mobility which *would* constitute thought if the physical organs by their shrinkage and torpor were not disqualified for its manifestation. Of this refinement we believe the individual will have the advantage in the other world. We do not think, however, that the transition from the mental imbecility of age, to the high sphere of spiritual life for which the person has become *intrinsically* qualified, will be *instantaneous*, but will proceed by a gradual process of *awakening*, the duration of which will be determined somewhat by the length of the period during which the higher processes of thought had been suspended in this life. This period, will probably in no case be very long. W. F.

All questions relative to the conditions of the future life, must be decided in full view of the law of PROGRESSION. From this it may be inferred that while there is, indeed, a comparatively sudden transition from one *degree* or *general* stage of being to another, the degree of *immediate* development in the subsequent existence will necessarily correspond to the degree of development immediately preceding the exit from this world. W. F.

THE GREAT QUESTION, AND THE ANSWER OF THE ANCIENT CHURCH.

THE yearning after a present and real Salvation, deliverance from doubt, misgiving and unrest, the attainment of perpetual, indwelling peace, has never, perhaps, been more intense and prevalent than now. The cry goes up, all over Christendom, even from those who in past times have been thoroughly skeptical and sensual, What shall we do that we may inherit Eternal Life? This, after all, is the great question—the most urgent, the most important of all. Now, that question has been already answered by the primitive church. The gospels and epistles are all solutions of the mystery, and it may be well for us to turn to them and listen to their living oracles. Those who merely speculate, those who are enamored of the marvellous, and seeking for wonders and signs, are welcome to look for light elsewhere; but to men and women in solemn earnest, seeking to grow up into harmony and goodness and spiritual wholeness, no better guide can be found than those devout believers who have left us in the New Testament a record of their experience. They grew up into moral harmony, insight and happiness, through obedience to six great requirements, which were: Prayer—Faith—Fasting—Restitution and Confession—Almsgiving—Communion. Let us look at the process in detail, and examine its natural foundation and its final influence.

(1.) The first step urged upon the inquirers by the Apostles was Prayer. Their exhortation was, "Pray without ceasing." Now Prayer in our time is considered a form of words: something arbitrary, forced, unnatural: something that we need only perform once a day or once a week: something that a minister or a neighbor can do for us: something that we can learn by rote and repeat mechanically, and that has an influence which reason can not account for, or philosophy explain. But this is not what our inspired brothers in the past designed to inculcate. By Prayer they meant desire: when they wrote pray without ceasing, they meant desire without seeking; and when they said, pray with the whole heart, they meant desire with the whole affections. With them,

"Prayer was the soul's sincere desire
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast."

Now how natural: how reasonable: how philosophical were they in laying this stress upon Desire! Who ever achieved any object without desiring it: praying for it with the whole energy and intensity of his nature? Desire for wealth makes the merchant rich: desire for affection makes the friend beloved: desire for greatness urges on the steep of power: desire for wisdom leads us to the dim libraries and laboratories of knowledge. A man truly may desire an object, and fail to attain it, because his method is incorrect or his force insufficient—but without desire nothing ever was accomplished. You all have won many satisfactions and accomplished many plans, but never without Desire. You prayed without ceasing, and with the whole heart, and your prayer was answered in its spirit and to the letter.

Now you ask, "What shall I do to obtain eternal life—union with the highest: communion with the holiest: the blessedness of perpetual peace: the heaven of indwelling virtue?" I answer, PRAY—without ceasing—with the whole heart. In other words desire it—earnestly, constantly, intensely desire it. Cultivate this desire: when it descends upon you encourage it: repel it not: let it dwell with you: have access at all times: come to you in your work-shop or your counting-room: visit you in your closet and at your hearth: shine in with the morning sunbeam and rise with the evening star: like a voice of sweet entreaty make perpetual music: like a fountain of pure, sweet water, bubble up within the heart. Above all, desire eternal life not merely for the magnificence of its prospects, and

for the assurance of its certainties, but for the love it shall inspire within, and for the power to bless it shall unceasingly impart. First of all *Pray—Desire*.

(2.) The second step urged by the Ancient Church was FAITH. This, in our time, is interpreted to mean a passive assent to whatever is taught from the pulpit, ordained in the ritual, or enforced in the creed. On one side it is an opinion that the facts of Religion may be true—a faith in the balance of probabilities. On the other, an opinion that God has made a Revelation, in the Past, without adequate internal evidence, supported only by the doubtful thread of miracle. In either case this counterfeit faith has little influence, and that little injurious. It encourages the Ultra-Universalist in a voluptuous indolence, and causes the Revivalist to vibrate between the extremes of a bitter zeal and a shameless apostasy. In either case it is like a cloud in the sky of opinion, not a flame in the depths of the heart. True Faith is a spiritual confidence. It is an inward conviction that the divine feelings: the desires for love, virtue, holiness, immortal peace within, are real and not hallucinatory. It is a firm assurance that there is divinity, and harmony, and holiness, and virtue without and above as well as within us. It is a deep uttered confidence in the spirit's worth: and duty: in the reality of the nature within that tends heavenward, and of the life above that beckons to itself. Hence its importance as a pre-requisite to inward salvation. Desire without faith is vague and aimless: it expends itself in fruitless repinings, or embitters into the gall of disappointment and the poison of despair. The man who has fallen into deep water has a desire to be saved, but unless he has more than this he may go down in his convulsive agony. But if he have Faith as well—Faith in his power to toil for safety: faith in the power of those whom he sees are beckoning to his aid: then he is saved from the very rush of waters and tumult and vortex of the deep. "According to our Faith so shall it be unto us." Had Jesus lost confidence in the power of his nature to grow into insight and harmony, he would have lived a poor carpenter and died in obscurity. He would never have been consecrated with the spirit of Peace or surrounded with the overshadowing glory. Had Stephen considered the fact of moral insight a mere sensuous delusion, he could never have seen Jesus bending in fraternal love above the stormy terrors of martyrdom. Had John considered the voice of desire and aspiration within the soul an hallucination, he could never have leaned upon his Savior's bosom, and drank in his divine harmony and peace. Had Christ and Paul and John considered that the great heavens of divine knowledge and communion were barred and sealed forever Christianity could have been stifled in its birth.

Thus if we do not attain confidence in the great fact that all that man has attained to he may attain to now, in nature at least, if not in degree, our desire will be fruitless and our aspiration vain. But with that Faith—with it as a constant visitant—with it giving intensity and method and direction to our desires, our entrance on the divine life is no more doubtful and problematical. The more Desire—the more faith in the fact that that desire is natural, and its fulfilment attainable—the more do the skies brighten and the joys increase. "According to our Faith so shall it be unto us!"

T. L. H.

[CONCLUDED NEXT WEEK.]

THE friends at Southold, L. I., may expect to have us speak to them to-morrow, at the usual hours. Bro. Brittan will supply at Southington.

J. K. L.

OUR subscribers in Newburyport will hereafter find their papers at Mr. A. D. Putnam's, No. 3 Pleasant-street, instead of the Post-Office.

Truth overcomes falsehood, and suspicion can not live before perfect frankness.

ANCIENT AND MODERN CRAFTSMEN.

PERHAPS most of our readers recollect the event recorded in the Doings of the Apostles, in the nineteenth chapter, concerning the workmen in silver and the preachers of the gospel of Jesus. If not, it will be less labor for them to turn to the above named place and read it, than for me to write it.

But did it never occur to the reader that we have many Demetriuses in our very midst—many who reject principles the truth of which they can not gainsay, merely because they know or even fear, that their inculcation and general reception will injure their craft? And by craft here, I mean, not only *handicraft*, but almost, if not every profession. I am sorry to be obliged to denounce many professions, which should be filled with followers above conduct so debasing; but the actual state of things prohibits, I fear, an exception of a single profession as a whole, although in each there may be some honorable exceptions: would to God there were more.

I am, however, compelled to acknowledge that the Demetrius of Ephesus was more sincere and honorable than the modern Demetriuses, inasmuch as he frankly acknowledged that his objection to the doctrine of Paul and his brethren, was because it would injure his business: would deprive him of much profitable employment, and of course lessen his gain.

Now it is a matter of great regret that our modern craftsmen will not be equally honest, for thereby we might know just where in the scale of sincerity to place them: whereas being so muffled in the garb of hypocrisy as we now find them, we perhaps do not, in some cases, give them half the credit which they really deserve.

Although our modern craftsmen refuse to sanction and adopt principles contrary to their own selfish interests, and strive to prevent their spread among mankind, however much mankind might be the gainers by their reception, yet they do it in different ways. Rarely one, like the ancient silversmith, acknowledges that he is acting for self-interest. A few say openly, what is really true, that they care so little for new truths that they will not take the trouble to examine them; but prefer going on in the old paths trodden from time immemorial by their fathers. Others, a larger class, bring ridicule to bear upon what they find reason has no power to overthrow. This class may succeed for a while, but ridicule not only proves in the end a harmless weapon against an adversary, but not unfrequently wounds the person who uses it.

Than any or even all of these, there is a more numerous class; I mean those who, with a great show of sincerity, and an abundance of the most subtle sophistry, which with many passes for sound judgment and correct reasoning, cry out "heresy," "infidelity," "recreant to God," and "treachery to Jesus," in view of the least deviation from certain established opinions and usages, in which they may have found it convenient and profitable to concur. And these same would-be models of consistency, of intelligence, of godliness, hold up their hands and raise their eyes in holy horror, that the sacred things which they have so long revered, and taught others to reverence, are about to be touched with sacrilegious hands. Nor do they hesitate to wrest from its legitimate use and meaning all history, both sacred and profane, to subserve their purpose in their attempts to establish their own infallible position. Indeed such ones hesitate at nothing, leave no means untried, to work upon the credulity, or the superstition, or even the ignorance of mankind, in the furtherance of their own ends, and to retain and more securely fix their own self-interest.

These are the persons from whom all new truths have most to fear; for by their pretences to honesty and reverence for ancient and sanctified things and opinions, they the more easily make dupes of the thoughtless and uninstructed; and besides, make many people deceive themselves into a belief that they

are only acting out their own convictions of right in opposing sentiments which in reality they have never candidly examined. And this class, bad as it is, I feel compelled from circumstances actually existing, to say, embraces most professional characters.

Reader, do you know any of that character answering the above description? Examine among all your acquaintances, and see if you can find any who oppose truths of vital importance to humanity, just because their dissemination would conflict with their own selfishness. But above all, examine if any such person has any influence in keeping you in ignorance of what is really for your own good; in blinding you to the real value of truths of which you actually stand in need, and might possess, simply by adopting them.

F. M. B.

LITERARY NOTICES.

THE NINETEENTH CENTURY, A QUARTERLY MISCELLANY. The January Number of this spirited and popular Quarterly has been received, being the first of the third Volume. It is embellished by three splendid mezzotinto engravings from Sartain, one of which is an accurate likeness of the editor, (C. Chauncey Burr,) one embraces in an appropriate device, the five Irish "felons," O'Brien, Duffy, Meagher, Mitchell, and Martin, and the other is the standing frontispiece, elegantly expressing an aspiration for "more light." The principal prose articles are one by Horace Greeley entitled, "The pilgrimage to Manhood" (copied in our last Number;) one by William Henry Channing, entitled "The Christian Church and Social Reform;" one by Corn Montgomery, on "Our late War with Mexico;" one from Carlos D. Stuart, entitled "Shelley, the Democrat;" a tale by Geo. Lippard entitled "The Iron Door," designed to incite reform of existing social evils; a translation from the German of Jean Paul by Henry Reeve; "Men of Genius," by the Editor; "Abuses in the American Navy" by Theophilus Fiske; and a brief account of the five Irish "felons" by Thomas Darcy Magee. These articles are followed by sundry reviews, literary notices, &c., by the Editor. The whole are interspersed with poetic effusions generally of considerable merit, from various authors, forming a pamphlet of 160 pages of the neatest typographical execution. The names of the contributors as above given are a sufficient indication of the tone and spirit of the work before us, as also of the ability displayed in its pages. Upon the whole we know of no magazine which so successfully embodies the spirit of the Nineteenth Century, as the one under review, and we can most cordially commend it to general patronage. Terms \$3. per annum. Address G. B. Zieber, Philadelphia.

W. F.

TO OUR CONTRIBUTORS: We are much in need of stories or other light composition, conceived in the spirit of our philosophy, for our MISCELLANEOUS DEPARTMENT. Among the current literature of the day, we can seldom find matter that is in all respects suitable. May we not hope to hear from our correspondent X. (to whom we are indebted for the very beautiful and appropriate story published in our last entitled "THE WORSHIPPER OF MINERVA.") as often as may be convenient to her? And when shall we hear from "M. L. S." and several others who have communed with our readers in times past?

BRO. RICHARDSON: Thou and thy friends will understand me when I say that the matter concerning that communication was my mistake. I truly regret it, and crave thy pardon. I will write thee in a few days. As to your papers, they have been regularly mailed, but your missing No's shall be re-mailed.

W. F.

"Napoleon was wont, when he fancied himself observed, to discharge his face of all expression."

He could face the flash of an enemy's ordinance, boldly; but the sagacious glance of one human eye made him quail. Ah, brave Napoleon!

C. W.

THE PEACE CONVENTION AT BRUSSELS.

MANY of our readers are doubtless aware that a Convention has been lately holden in the city of Brussels, composed of representatives from various nations, the object of which was to fix upon and recommend some mode of settling national controversies, without resorting to the horrible and unchristian expedient of war. We believe that this Convention was originally proposed by our countryman Elihu Burritt, the "learned blacksmith." Their address to statesmen throughout the civilized world, is deserving of deep consideration. We are induced to transfer the following extract to our columns. They say:

The eminent position which you occupy in the councils of the nations of Europe and America, induces the Congress of which we are the representatives, to submit to your serious consideration the great and important question which formed the subject of their anxious deliberations; and respectfully, yet earnestly, to invite your attention to the conclusions at which they arrived. They will be found embodied in the following resolutions:

1. That, in the judgment of this Congress, an appeal to arms for the purpose of deciding disputes among nations, is a custom condemned alike by religion, reason, justice, humanity, and the best interests of the people; and that, therefore, it considers it to be the duty of the civilized world to adopt measures calculated to effect its entire abolition.

2. That it is of the highest importance to urge on the several Governments of Europe and America, the necessity of introducing a clause into all international treaties, providing for the settlement of all disputes by arbitration, in an amicable manner, and according to the rules of justice and equity—special arbitrators, or a supreme international Court, to be invested with power to decide in cases of necessity, as a last resort.

3. That the speedy convocation of a Congress of Nations, composed of duly appointed representatives, for the purpose of framing a well-digested and authoritative international Code, is of the greatest importance, inasmuch as the organization of such a body, and the unanimous adoption of such a Code, would be an effectual means of promoting universal peace.

4. That this Congress respectfully calls the attention of civilized Governments to the necessity of a general and simultaneous disarmament, as a means whereby they may greatly diminish the financial burthens which press upon them; remove a fertile cause of irritation and inquietude; inspire mutual confidence; and promote the interchange of good offices, which while they advance the interests of each state in particular, contribute largely to the maintenance of general peace, and to the lasting prosperity of nations.

These substitutes for war adopted by the Congress, require no arguments to enforce them, for it is evident that if they be adopted and applied, that terrible scourge of humanity will cease to afflict and degrade the nations.

Few, if any, of the wars, which, for centuries past, have desolated the earth, can be justified on the ground of equity, utility, or necessity; nor can any one of them be cited whose fearful consequences are not loudly condemned by the voice of Humanity and Religion. The war-spirit of past generations has loaded most, if not all civilized nations, with enormous debts, paralyzed their industry, interrupted their commerce, retarded the progress of science, literature, and art, and created a spirit of jealousy and animosity among the nations which long years of peace have not been able completely to subdue.

The convening of a Congress, composed of the most enlightened and eminent men of all countries, for the purpose of framing an international code, which shall place the relations between the nations on a solid and intelligible basis; and the institution of a High Court of Nations, for the final adjudication of questions in accordance with the great and comprehensive principles of such a code, would not only remove the causes of war, but cement a

noble and holy alliance between both governments and peoples

In anticipation of so great a result, it is desirable that a general and simultaneous disarmament should take place, as such an act, without compromising the dignity or impairing the strength of governments, would be the surest guarantee for the preservation of general peace, and the advancement of public prosperity.

The Congress is fully aware that the force of circumstances, the progress of modern industry and commerce, the greater facility and frequency of communication between the nations, the diffusion of knowledge, and the more elevated sentiments of humanity and religion, all tend to prevent the recurrence of war; but it is not less assured that it remains with the governments of the civilized world to put an end to that fatal and sanguinary custom, by adopting those wise and necessary measures which shall lead to so happy a result.

In submitting to statesmen the recommendations embodied in the resolutions, the Congress entertains a just and legitimate confidence that they will not be disregarded; and that the Governments of Europe and America, animated by an ardent and sincere desire to promote the welfare of the great commonwealth of nations, will determine as in the performance of a sacred duty, to give them a practical application, and thus aid in securing the peace of the world.

| | |
|-----------------------------|-------------|
| AUGUSTE VISECHERS, Belgium, | President. |
| WILLIAM EWART, England, | |
| ELIHU BURRITT, U. States, | Vice |
| FRANCISQUE BOUVLT, France, | Presidents. |
| M. SCURINGAR, Holland, | |

THE RIVER JORDAN.—Lamartine describes the the river Jordan as follows; "It passes with a slight bubbling, and uttering its murmur, under the ruined architecture. The Jordan far surpasses the Eurotas and the Cephissus. It flows gently, in a bed of about one hundred feet wide; a stream of water two or three feet deep, clear, limpid, transparent, reflecting every pebble on it like a mirror that colors what it shows. I took of the water of the Jordan in the hollow of my hand, and found it quite sweet, of a pleasant flavor, and of great purity."

Original Communications.

THE NEW PHILOSOPHY.

EDITORS UNIVERCOLUM:

The rapidity with which the Better Faith is taking hold of the public mind; the growing brilliancy of that more celestial light; the increasing host that is continually crowding upon the "rock of ages," leaving all damning doubts behind; the progress with which error is being uprooted in every department of human investigation; the activity which characterizes the humanitarian movements of the times,—indeed, all the signs, the "types and shadows" of the age, are full of promise to the hopeful spirit, and afford the most satisfactory encouragement for redoubled exertions in the cause of Man. The New Philosophy is sweeping all things before it. It neither capitulates with the foe nor spares the enemy. It knows no compromise, nor yields to any terms. But wherever it triumphs it blesses, and wherever it razes to the ground it builds up a beautiful and an eternal structure.

But are all who receive the New Philosophy, receiving it in all its length and breadth—in all the richness and fulness of its faith? Is it believed as not only the very gate of Heaven, but the regeneration of man on earth? Is it practised by its seers, and practised by its disciples, as the savior of the human family, first on earth and at last in the upper spheres? Are all aware that while it spiritually exalts the soul, it also lays hold of every act of the life, and makes the truthfulness of the latter a prerequisite to the advancement of the former? Is the neophyte in the Faith conscious, that all the earthly deities he worships

must be dashed to the ground as a preliminary condition of his acceptance at the altar of the eternal church?

I propose here to mention a few of the simplest precepts of the New Philosophy.

1. God is the common Father of the human family.
 2. All mankind are brethren.
 3. The conduct of each influences the characters of all, and therefore each is bound to labor for the good of all.
 4. By labor alone can the means of life and development be procured; therefore to labor should all the wealth of the world belong.
 5. No one has a right to more than a full supply of all his real wants from his labor; and all the surplus wealth that the prodigality or weakness of others may enable him to acquire should be held as a trust-fund for the good of all.
 6. Talent and skill should not be considered in estimating the reward of labor, for they are universally possessed, and it is impossible to tell when they are most valuably applied.
 7. The aggregate wants of the human family are the only true measure of value, and were all mental and physical wants supplied there would be no superfluous wealth in the world.
 8. He who accumulates without returning his accumulations to the people in supplying them with the means of development, impoverishes many while enriching himself, and for their ruin he is responsible.
 9. No one should call anything he does not need to supply a real want his own, as long as there is one who has not enough.
 10. No one should so live as to create a necessity for menial services, for this is productive of inequality, dependency and servitude.
 11. Every recipient of the New Philosophy should not only serve himself or herself, but minister with angelic hands to the wants of others.
 12. No one should take the advantage of another which superior talent may give, for thus the strong trample down the weak.
- But I need not enumerate further. From these precepts it will be seen that the New Philosophy sweeps the whole field of economy, moral, religious and political, and completely revolutionizes the whole system of human relations as taught by the old masters. These principles, with all their consequences, must be written upon the hearts, and give tone and impulse to the feelings of all. When this is done the work of human redemption is accomplished—the world is saved, and man begins to walk the glowing pathway of the skies.

Yours for Humanity,

L. A. HINE.

BEAUTIFUL EXTRACT.

WHEN the face of Nature is wreathed with smiles, and the heart rejoices in prosperity, it is because some darling object is about to be obtained; some valuable possession near at hand. It is the hope of happiness that sustains the soul when sinking under adversity; that calms the troubled spirit; that pours into the heart of grief those consolations which are healing. The chief aim and object of life is happiness, and the pursuit thereof permanent pleasure; for, even in the darkest days of life may be seen the beautiful rainbow of hope, and it sends its rays of light far over the fearful chasm of death, into a land where the eye that is fading on earth can discern objects of heavenly beauty. The hope of happiness is the rainbow and the sunshine of life; and though clouds may sometimes darken the horizon, yet the rainbow will soon appear, and the clouds give place to sunshine and beauty.

WHOEVER is afraid of submitting any question, civil or religious, to the test of free discussion, seems to be more in love with his own opinion than with truth. [BISHOP OF LANDAFF.]

Poetry.

THE LOST SERAPHIM.

WRITTEN FOR THE UNIVERCOLUM.

BY THOMAS L. HARRIS.

I.

HEAR of the Fallen Angels—bewailed in Scripture old,—
The great in soul, the fair in form, the royal and the bold.
Their hearts in vast pulsations poured ocean tides of love,
Their lips in sweet vibrations were eloquent above;
Their lives of noblest duty made heaven itself more fair;
Their spheres of glorious beauty with sunshine filled the air;
And through the glad creation their circling rapture rolled;—
Weep for the Fallen Angels bewailed in Scripture old.

II.

Hear of the Fallen Angels bewailed in Scripture old;—
Madness and Ruin entered within their starry fold;
Their princely thrones were shattered, their glory darkened fast;
Their banners torn and scattered, blazed through the fiery blast;
Each seraph eye grew lurid as the stars grow when they die;
Each Hope and Joy fell buried 'neath the gloom of the awful sky;
And the black dome of heaven like some vast death bell tolled
A dirge for the Fallen Angels—so wails the Scripture old.

III.

Hear of the Fallen Angels bewailed in Scripture old;—
They darkened from their splendors because their hearts grew
They ceased to live for others in beatific toil, [cold;
They banded not as brothers but as wild wolves for the spoil;
For the Selfish and the Sensual sold the Loving and the Sweet,
And forgot the God above them for the star-dust at their feet,
Their own wild hatred kindled the doom that o'er them rolled,—
Thus fell the Guilty Angels bewailed in Scripture old.

IV.

Hear of the Fallen Angels bewailed in Scripture old,—
They were men like us, O Brothers, in Earth's primal age of gold;
It was Paradise around them for 'twas Paradise within;
And the blessedness that crowned them was their abstinence
[from sin;
In the temple of their being, all unspoiled with doubt and wrong,
They dwelt worshipping and seeing with the beauteous cherub
throng;
And Peace with her sweet Beatitudes encamped about their fold,—
So dwelt Men,—these the Angels bewailed in legends old.

V.

Hear of the Fallen Angels bewailed in Scripture old;—
Hear how the effacing deluge swept o'er their Eden fold;
It was Love made Earth an Heaven where Man with God might
[dwell,
It was Hate that changed young Eden to a demon-haunted hell;
The thunders were vibrations of the fratricidal blow;
Cain and Lucifer one being, and their wrath the eclipsing woe;
When Man with his brother's heart's-blood stained the cold
[Earth's shuddering mold,
Then fell the guilty Angels bewailed in Scripture old.

THE clay falls from us, but the spirit still
Is all unchanged, save in its destined rise
To higher beauty, which upon its will
Depends, as here: not instantly allwise
And good we grow, nor gifted with the skill
Wrong to discern from right with undazed eyes:
Still round us, only wider, the stern ring
Of darkness gathers, never vanishing.

J. R. L.

CONSOLATION.

WRITTEN FOR THE UNIVERCOLUM,

BY T. H. CHIVERS, M. D.

"I will sing unto the Lord as long as I live."—DAVID.

SHOUT, ye Redeemed! with one accordant voice!
Proclaim the victory over Death—rejoice!
Th' illustrious triumph over Sin prolong
In rapturous strains—the burden of one song!
Soon shall the hallowed carnival begin
Of Zion—everlasting—ushering in
The Sabbath of sweet rest unto the good,
When all of Moab's sons shall be subdued.

Star-crowns of glory shall adorn each head
Of those now resurrected from the dead;
But round the head of him who shunned the light
A crown of darkness woven out of night!

This is the Anastasis we shall have—
A spiritual, glorious life beyond the grave—
Wearing the robes of glory Christ put on
Beneath the Rainbow of his Father's throne.

The lowering clouds that hung about the grave
Were melted by the Son that came to save—
When, folding back the veil that hid the light,
God's glory burst upon his raptured sight.

For, when his body from the grave came forth,
Then was the MAN-CHILD born upon the earth—
Then God proclaimed from Heaven's Eternity,
"This DAY, my Son! have I begotten thee!"

With reconciled expectancy we wait
To hail the opening of the Heavenly Gate
Of HIEROSOLYMA—celestial—bright—
At the Christ-couching of our mortal sight.

Then, like the thunder-chariot of the skies
Breaking in lightning-fragments on our eyes,
Rivers of glory through Heaven's Gates shall roll,
And rebaptise with joy the living soul.

For, as God's voice broke through eternity,
Making the universe of worlds to be;
So did this SPIRITUAL SAMPSON, without hands,
Tear up Hell's iron gates at his commands!

This the DIVINE REDEEMER surely did,
Bringing to light that which before was hid—
A dewy GOSHEN shining there away,
Whose Evening is the MORNING all the DAY.

The clustering hosts of the Redeemed on high,
Shall shine like stars at midnight in the sky—
Celestial—glorified—redeemed—divine—
And, like the stars, make music while they shine.

Thus the Believer on his dying bed,
When Death's dark night is lowering round his head,
Draws round his faith the curtain of sweet calm,
In beatific vision of the LAMB.

This is the Chorus that the Saints shall sing
When they arise from death to meet their king;
Shout, ye Redeemed! with one accordant voice!
Proclaim the victory over Death—rejoice!

Thus shall the ocean of triumphal song,
Sung by the Good above the evil, strong,
Proclaim aloud to Earth's remotest shore,
That Babylon is fallen to rise no more!

Miscellaneous Department.

BURNING THE WILL.

A TALE OF REAL LIFE.

It was dark, as Algernon Sloper opened the door of a sumptuous apartment, in which was a nurse, now murmuring a prayer, and now falling back, half-asleep, in her arm-chair, and the bed was so arranged that any one entering the room could perceive the lived face of the old man who, a few hours before, had breathed his last. The noise made by Algernon, awoke the nurse from her slumbers. She shook her head and said:

"Good morning, sir; you come to look once more at your poor uncle? See! one would think he slept; a smile is on his countenance. Alas! those eyes are closed forevermore?"

Yes Margaret, answered Algernon; but you had better go and rest yourself. I will watch over the corpse.

But sir!—

Go to the dining room, nurse; your breakfast is ready—go.

And under this benevolent clause he gently pushed her out of the room, and sat down on the chair she had occupied; after which, casting a glance at his dead uncle, who opened the bed curtains and got up.

He is dead at last! I shall be rich now.

No sooner had he pronounced these words than he withdrew a bunch of keys from under the pillow, ran to the desk at which the will was contained, opened it, and began reading:

"I constitute my nephew, Algernon Sloper, sole executor."

It was time! exclaimed the heir. I am entitled to what the law and society acknowledge my right.

And Algernon, who, for more than two years, had feared his uncle would forget him, continued thus:

"I will &c., to Margaret and Joseph, the sum of £2,000 each, for the care bestowed on me by them during thirty years."

Two thousand pounds each to these people, who are rich enough with what they have stolen! What folly! Come, this is but an old man's madness. However, I will pay the £4,000, as it is impossible to do otherwise.

"I bequeath to Pierot, my valet, the sum of £500."

What! to that Pierot, who should have been expelled long before now—*Que le diable l'emporte*.

"To Mr. Martin, my notary, £2500. I wish this sum to be added to the fortune of Marianna, his daughter, and my god-daughter."

Two thousand five hundred pounds to that fellow Martin! an old notary, retired from business, who has got a handsome house at Kensington! What can be the meaning of this? It was lost at cards, perhaps, to Martin, which my uncle has been ashamed to name. Oh, uncle! the story was true. Thus I will certainly not pay. I will see Martin, and make him understand the disgrace that would infallibly befall him were he to accept such a legacy, and if he persists, we will go to law. More still! exclaimed the heir, turning the leaf over.

"I bequeath £5000 to Miss Chesterfield, daughter of a brave officer, killed on the field of battle, whom I do not wish to know want."

To HER! Why the cross-grained flirt has rejected me! She shall not touch a penny of it. Ah! here's another *protege*!

"There is now living in London a young barrister, whom my nephew Algernon knows perfectly well. He is poor but virtuous and talented. I bequeath to the said Edward Ingestrie the sum of £5000."

Five thousand pounds! exclaimed Algernon, throwing the will on the floor. Five thousand pounds to Ingestrie, my successful rival—in the affections of Isabel Chesterfield! Never!

Algernon got up, approached the window, opened it, notwithstanding the cold, and overlooked the landscape of beautiful

meadows, on which innumerable flocks were resting. The Thames rolled his waters through the estate; and further on were forests forming part of the succession he was entitled to.

All these are *mine* now; the wool of these flocks; these forests; the produce of these fields; all belonging to me by right. I am the heir, and almost the only relation to the last possessor. Shall I defraud myself by paying frivolous legacies? Suppose now, said he, after he had shut the window, and resumed his seat near the fire; suppose my uncle had not made any will at all, to whom would all these riches come? To me only; to me they lawfully belong; and all abstracted therefrom is a theft at my expense!

And the evil spirit of avarice, cupidity and selfishness, took possession of this ungrateful nephew. He forgot that he had never been loving and dutiful to his uncle, but the reverse. His disgraceful conduct had indeed frequently irritated his rich relative. Interested views had alone caused him to approach for two years past; and now, without any moral consideration whatever—just listening to ascertain whether there was any one coming—he threw the will into the fire.

In the meantime I must introduce the reader to the young barrister, who, by the nefarious act just described, is left in a state closely allied to destitution. Edward Ingestrie was denizen of an apartment on the second floor, in a street not far from the locality of Scotlandyard. There, in the agony of defeated hopes, lightened by the impulse of an affection ever increasing, he paced to and fro, glancing, ever and anon, at the last note of his beloved—his own Isabel.

At length, he ejaculated, my soul is made up for the worst—we can not be united. I will write to that effect. The sweet dream of years is annihilated! All is now a blank—a curse—darkness. This night will I quit England for ever!

To return to the chamber of death.

There was a knock. Algernon hastily shut up the desk, replaced the keys under his uncle's pillow, and opened the door. It was Mr. Martin, who came to look once more at his deceased friend, and give some instructions to the young heir.

I am very sorry to see you here alone, Mr. Algernon, but to be sure, you are one of the parties most interested.

One of the parties! said Algernon, eagerly.

Yes! one of the parties, answered the notary, with a piercing look. You will find a will.

Quite possible, answered Algernon.

'Tis very certain, for Mr. Sloper told me so last night, a few hours before his death.

Then it will be found, added the heir.

It is in that desk, said the notary, pointing, and your duty, Mr. Algernon, is to enforce its being looked for directly. All the servants must be present.

Do what you think proper, rejoined the nephew.

The people in the house were called; the keys were withdrawn from the pillow; the desk was opened, and the search, of course, was of no avail whatever. The old notary, ordering every body out, remained alone with Algernon.

It is impossible, said he, that there should be no will, for your uncle engaged before me to make one, and he assured me, yesterday, that he had kept his word.

Do you suspect my honor, sir?

It is very strange that you have been found here alone; but I do not suspect anybody's honor, said the notary; nevertheless, listen to me. Your youth has been dissipated; your uncle deemed it vicious. Many a time you have deserved the wrath of one to whom, though you expected a fortune, your conduct was such, two years, that you were expelled from his house. He would have disinherited you; I remonstrated that you were the only son of a brother whom he loved, and of a sister-in-law to

whom he had promised to think of your future prosperity. I was but too happy to restore you to his esteem. Since that time you have behaved better, or at least you have appeared to do so. God knows whether your conversion has been sincere. Your uncle doubted it much.

Was my uncle so unjust? exclaimed Algernon.

I have had the greatest trouble to institute you his heir.

The old fox has not forgotten himself, thought Algernon.

The notary continued.

Another person was also mainly influential in promoting your favor with your uncle, your friend Edward Ingestrie.

Umph! observed the heir, surlily, I thank him not!

Now let us suppose that this testament is not found, what will you do?

What shall I do? answered the young man; I shall enjoy my uncle's fortune.

Of course; but you can not think your uncle would forget such persons as his servants, for whom he always said that he would provide.

If he had wished that, said Algernon, he would have made the necessary provision.

I must now tell you a secret, which, most likely, is new to you. Your uncle has a child!

Come, sir, rejoined Algernon, jokingly, you calumniate my uncle, your friend. How's this?

I am in earnest, sir, replied Mr. Martin, angrily. By a private and unfortunate marriage he became the father of Edward Ingestrie, as he has been named; he is an excellent young man though, by his mother's fault banished from the parental roof until of late. Do you mean to fulfil at least that portion of your uncle's intentions?

Let that alone—my uncle would never have committed himself so far—I have too much veneration for his memory to believe it!

It is a fact; and I can assure you that many a time he has thought of instituting this son his absolute heir.

Nonsense! I will hear no more, sir!

The notary insisted on the will being presented.

The will! said he,—the will! where is the will? Perhaps, sir, you were expecting a legacy.

The notary coolly replied:

No; you are well aware that I am satisfied with what I have, and do not covet more; but for the sake of your uncle's old servants, of Edward, conduct yourself honorably; separate some fragments of your rich legacy; be just, my friend, and—approaching the death-bed—don't make me repent of what I promised your uncle. His intentions were to leave others a fortune, which he was at liberty to dispose of as he liked. I have restored to you the favor which you had lost. Now, if the will be not found, do unto others what they would have done for you, or else I will be obliged to exact justice.

Affecting to obey the notary, Algernon opened the drawers of the desk in which Mr. Martin suggested that the will ought to be found.

You see, sir, said Algernon, you must have mistaken the meaning of my uncle's words, or he could not have been conscious at the time.

You are then certain, sir, that there is no will?

So it seems; and you must now be of the same opinion.

We shall see, said Mr. Martin, opening the door to all the persons in the adjoining room. Two years ago, Mr. Sloper made a will, which he deposited in my hands, wherein he disinherits his nephew, and acknowledges a young man by the name of Edward Ingestrie as his heir: I have directions to enforce the execution of this will unless one of a later date be found.

By a mere accident the nurse opened the window through which Algernon had just viewed his flock, and Mr. Martin per-

ceived near it a small bit of paper, half burnt, on which he distinguished Mr. Sloper's hand-writing.

Ah! remarked the good notary, 'tis plain enough. Let some one instantly post to town, and apprise Edward Ingestrie of his good fortune. Are you going, Jenson? 'Tis well, you are an honest fellow, and to you I will also confide another charge. Here is my charge: call at —, and present it; and bring with you at the same time a young lady, named Isabel Chesterfield. Edward, if I conjecture aright, would not object to her as a companion on a much longer journey than this!

SMALL BEGINNINGS.

DESPISE not the day of small things. This sentence contains wisdom and philosophy, as well as Scripture. It is very easy to sneer at small beginnings and humble means but it is not always wise to do so. It is better to commence on an humble scale, and come out in good style at last, than to suffer a severe collapse after an extensive and ridiculous flourish. Some men will do better with a capital of sixpence, than they would if half the fortune of Astor had been given them to commence with. We have heard it told of a man worth his millions, that he commenced by selling fruit at a street stall. We have seen boys at school roll a handful of snow upon the ground, till, by its accumulated matter, it became so bulky that a dozen of them could scarcely move it. Sands make the mountains, moments make the year, drops make the ocean; and so, little endeavors, earnestly, unceasingly, and honestly put forth, make the great men in the world's history.

We say, then, don't despise the day of small things. If you have an undertaking to accomplish, or a good thing to bring about, begin according to your means, and never be discouraged because you cannot make so magnificent a commencement as you could wish. Old King John, the Frenchman, five hundred years ago, took it into his head to found a library; and he began with—what do you suppose?—*ten volumes*. But he knew what he was about: for that library—the Royal Library of Paris—is *how* the most magnificent library in the world, and contains 700,000 volumes.

A whale one day came frolicking into the harbor of Nantucket, a short time after the first settlement of that island; and, as for many hours it continued there, the enterprising inhabitants were induced to contrive and prepare a large barbed iron, a strong cord attached, with which they finally succeeded in securing this aquatic monster. A small matter, truly; but it was the commencement of a business which has added millions to the wealth of the people—the incipient introduction to an enterprise which nearly three-quarters of a century ago, extorted a noble tribute of admiration from Edmund Burke, on the floor of the British Parliament.

Two fishermen, in Holland, once had a dispute in a tavern, on the question whether the fish takes the hook, or the hook takes the fish. From this trivial circumstance arose two opposing parties, the "Hooks," and the "Cobble-Joints," who, for two centuries, divided the nation, and maintained a contest not unlike that between the red and white roses in England.

There is a traditionary counterpart to this, in our own history. We allude to the story of the pig, whose stupid obstinacy, we are gravely told, involved us in a war with Great Britain, in 1812. There is nothing incredible about it, however; and, as most of our readers are too young to recollect the anecdote, we will venture to repeat it.

"Two neighbors, both of the old federal school of politics, who had lived in the city of Providence, chanced to quarrel. And so it happened, one was the owner of a pig, who had an irresistible inclination to perambulate in the garden of the next neighbor. The owner of the garden complained of the pig-sty being insufficient to restrain the pig, and the neighbor replied, it was all because he kept his fences in such ill repair. The pig

was taking his morning walk, when he was surprised, in the act of rooting up some very valuable bulbous roots; this was the last "feather;" the owner of the garden put a pitchfork into his tender sides, and killed him outright. At the coming election, the owner of the garden was a candidate for a seat in the legislature, and failed by one vote, the vote of his incensed neighbor, who voted against him. At the election of a Senator, the democratic candidate was elected by one vote—and when the question of war with England was before the Senate, it was declared by the majority of one vote—so that, but for this pig, we should have been probably saved from this war."

It is related of Chantrey, the celebrated sculptor, that, when a boy, he was one day observed by a gentleman in the neighborhood of Sheffield, very earnestly engaged in cutting a stick with a penknife. He asked the lad what he was doing; and with great simplicity, the boy replied:

"I am cutting old Fox's head!"

Fox was the schoolmaster of the village. On this the gentleman asked to see what he had done, and pronouncing it to be an excellent likeness, presented the youth with a sixpence. This may be reckoned as the first money Chantrey ever received for the production of his art; and from such a beginning it was that arose this greatest of modern artists.

Again, we say, despise not small beginnings, nor look with supercilious contempt upon every thing which appears insignificant and trifling. Trifles are not so plenty in this world as many of us imagine. A philosopher has observed that wars, involving mischief to great nations, have arisen from a ministerial dispatch being written in a fit of indigestion! When Alexander Pope received his presents of Turkey figs, he little thought that a twig from the basket was to be the means of introducing the weeping willow into England and America. So is this world made up of, and governed by, trifles at first too small to attract notice; and the wise man will not only cultivate sharp eyes, but attentive habits, making the most and the best of every thing, and despising nothing but small souls.

THE SOUL'S ORIGIN AND ESSENCE.

WRITTEN FOR THE UNIVERCÆLUM.

BY CHARLES WORTH.

It must be that the particles of matter of which my body is composed, are as old as any thing—old as every thing. Matter rests nowhere long; but is ever laying off one form, dispensing with the accompanying conditions, and assuming others. When this globe was all rock, every body must have been in the mineral man; then, when vegetation appeared, it passed out of the mineral into the vegetable kingdom, and figured in all those fantastic and beautiful shapes; then out into the lower orders of animals; up through the higher, to what it now forms; thus regularly ascending, in a series, through all gradations and stages of matter.

By analogy must I not also suppose that an *essence*-like me, the immaterial inhabitant of this body, has gone through a corresponding succession of developments in its higher plane of existence? If my body was a stone, a weed, a flower, a tree, did not I endow that vegetable form with an animating principle?

Now it is asked, if the identical particles that composed the crystal, or the agate, ever met again in the rose, or oak; and afterwards again, in the fish, the bee, or the elephant, and yet again in the man? I think, no; when these forms dissolve they diffuse and mix indiscriminately with other transforming bodies; as water evaporates and goes everywhere.

Another question follows that, legitimately. Does the immaterial element follow the same course? If so, where is the immaterial identity of the individual?

I think the analogy between matter and spirit (if I use the ordinary terms, which suppose the two to be distinct,) ends here. The soul of the human body is a consummation of the whole of the rest; it is *the whole*; the climax unit; and it is here it finds and retains its individuality. It gathers in from all these outmost spaces of incomplete being, to the intense center, focus, apex, culmination. It is, emphatically, the microcosm; every thing else has come to form it; now it is complete, and can no more go back and become any thing less than itself, as decaying animal matter can become vegetable. All changes, after this stage, are steps of progress, forever.

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