

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.

SKETCH OF THE LIFE OF



EMANUEL SWEDENBORG.

[Much has heretofore been said incidentally in our columns respecting EMANUEL SWEDENBORG. Our readers will now, no doubt, be gratified with a brief biographical sketch of this profound spiritual philosopher and truly great and good man. For the above likeness we are indebted to Messrs. Fowlers & Wells, the same having been published in the April Number of the "Phrenological Journal," together with the following sketch, taken from the "London Penny Cyclopaedia for the Diffusion of Useful Knowledge." The expression of the countenance is placid and heavenly, and at the same time is indicative of profound thought. Such a physiognomy of itself goes far to refute the supposition that Swedenborg was the enthusiast and monomaniac which some suppose him to have been. Concerning the *Phrenological* indications of the cut, Mr. Fowler makes the following remarks: "His forehead indicates very prominent perceptive faculties, giving a superior practical, mathematical, scientific mind; language large, giving great fluency and copiousness of speech; the reasoning organs, particularly comparison and human nature, large. Constructiveness, ideality, and imitation, are very prominent in his picture, giving uncommon scope of mind, intuitive perception of truth, ingenuity, sense of perfection, power of combination, association, and description. His benevolence is large, and his writings give ample proof of all the moral organs being not only large, but unusually active.]"

EMANUEL SWEDENBORG, the second child and eldest son of Jesper Swedberg, bishop of Skara, in Westgothia, and of Sarah Behm, daughter of Albert Behm, assessor of the Board of Mines, was born at Stockholm on the 29th of January, 1688. Of his childhood and youth there is no record, excepting that his mind was early occupied by religious subjects. "From my fourth to my tenth year," says he, in a letter to Dr. Beyer, "my thoughts were constantly engrossed by reflecting on God, salvation, and the spiritual affections of man. From my sixth to my twelfth year, it was my greatest delight to converse with the clergy concerning faith, and I often observed to them that charity or love is the life of faith, and that this vivifying charity is no other than the love of one's neighbor."

Bishop Swedberg bestowed great care on the education of his son, which he received principally at the University of Upsala. He was uncommonly assiduous in the study of the learned languages, mathematics, and natural philosophy. At the age of twenty-two he took his degree of doctor of philosophy, and published his first essay—the academical dissertation which he had written for the degree.

In 1710 Swedberg came to London, just at the time the plague was raging in Sweden, when all Swedish vessels were commanded by proclamation to keep strict quarantine. He was persuaded to land (probably in ignorance of the regulation) and he has recorded, in his *Itinerarium* of these travels, that he narrowly escaped being hanged for this offence. He spent some time at Oxford, and lived afterwards for three years abroad, chiefly in Utrecht, Paris, and Griefswalde, returning to Sweden in 1714, through Stralsund, just as Charles XII. was commencing the siege of that city. His next production was a small volume of fables and allegories in Latin prose. In 1716, Swedberg commenced his "*Dædalus Hyperboreus*," a periodical record of inventions and experiments by Polhem and others, and mathematical and physical discoveries of his own. This work was published at Upsal, in Swedish, in six parts (the fifth part with a Latin version); it is said to contain the incubations of a scientific society which was instituted by Berzelius among the professors of the university. In the course of 1716, Swedberg was invited by Polhem, the great Swedish engineer, to repair with him to Lund to meet Charles XII., on which occasion he was admitted to much intercourse with the king; who, without solicitation on Swedberg's part, and while he was yet at the university, appointed him assessor in the Royal Metallic College of Sweden. The diploma conferring the appointment, dated at Lund, the 18th of October, also stated, "that the king had a particular regard to the knowledge possessed by Swedberg in the science of mechanics, and that the royal pleasure was that he should accompany and assist Polhem in constructing his mechanical works." These works were to consist of the formation of the basin of Carlscrona, and of locks between Lake Wener and Gottenburg, among the rapids and cataracts at Trollhata. The king also had the design of uniting his engineers by closer ties, for he recommended Polhem to give his daughter in marriage to Swedberg: the match, however, was prevented by the lady, who had a more favored suitor.

The "*Dædalus Hyperboreus*" was completed in 1718, in which year Swedberg executed a work of the greatest impor-

tance during the memorable siege of Frederickshall, by transporting over mountains and valleys, on rolling machines of his own invention, two galleys, five large boats, and a sloop, from Stromstad to Iderfjol, a distance of fourteen miles. Under cover of these vessels, the king brought his heavy artillery, which it would have been impossible to have conveyed by land, under the very walls of Frederickshall." Swedenborg's next literary works were, 1. "The Art of the Rules" (an introduction to Algebra, of which a full analysis may be seen in the "Acta Literaria Suecica," vol. i., p. 126-134); only a part of this work was published: the manuscript portion, according to Lagerbring, contains the first account given in Sweden of the Differential and Integral Calculus; 2. "Attempts to find the longitude of places by means of the Moon." These treatises were both in Swedish, and were both published at Upsal in 1718.

In 1719, he was ennobled by Queen Ulrica Eleonora, under the name of Swedenborg. From this time he took his seat with the nobles of the Equestrian order in the triennial assemblies of the states. His new rank conferred no title beyond the change of name, and he was not, as is commonly supposed, either a count or a baron: he is always spoken of in his own country as "the Assessor Swedenborg." In this year he published three works in Swedish: 1. "A Proposal for a Decimal Arrangement of Coinage and Measures, to facilitate Calculation and suppress Fractions;" 2. "A Treatise on the Motion and Position of the Earth and Planets;" 3. "Proofs, derived from Appearances in Sweden, of the Depth of the Sea, and the greater Force of the Tides in the earliest Ages." Occasional papers by him appeared in the "Acta Lit. Suec." for 1720-21. Two of these have been translated into English.

In the spring of 1721 he again went abroad through Denmark to Holland, and published the six following works at Amsterdam: 1. "A Specimen of Principles of Natural Philosophy, consisting of New Attempts to Explain the Phenomena of Chemistry and Physics by Geometry;" 2. "New Observations and Discoveries respecting Iron and Fire, with a New Mode of constructing Stoves;" 3. "A New Method of finding the Longitude of Places, on Land or at Sea, by Lunar Observations;" 4. "A Mode of constructing Docks;" 5. "A New Way of making Dikes;" 6. "A Mechanical Method for testing the Powers of Vessels." From Amsterdam he went to Aix-la-Chapelle, Liege, and Cologne, and visited the mines and smelting works near those places. He arrived at Leipzig in 1722, and there published, in three parts, "Miscellaneous Observations on Natural Objects, particularly Minerals, Fire, and Mountain Strata." At Hamburg, during the same year, he published a fourth part, "On Minerals, Iron, and the Stalactites in Baumann's Cavern." This work, like those which precede it, shows a rare power both of accumulating facts and applying principles. We learn from it that Swedenborg, among his other employments, was officially appointed to visit, and to propose for selection the parts of the Swedish coast which were best fitted for the preparation of salt; on which subject the "Miscellaneous Observations" contain an admirable business-like memoir. The fourth part gives the substance of several conversations between Charles XII. and Swedenborg, in which the king proposed a new "sexagenarian calculus." Swedenborg made the last-mentioned tour principally to gain a practical knowledge of mining. At Blankenburg he experienced great kindness from Louis Rudolph, duke of Brunswick, who defrayed the whole expense of his journey, and at his departure presented him with a golden medallion and a weighty silver goblet. After being abroad a year and three months, he returned home; and in the course of 1722 he published anonymously, at Stockholm, a work "On the Depreciation and Rise of the Swedish Currency;" and at the end of the same year he entered, for the first time, on the actual duties of the assessorship, the functions of which he had been unwilling to exercise before he had perfected his knowledge of metallurgy. For the next ten years he divided his time between the business of the

Royal Board of Mines and his studies. In 1724 he was invited by the consistory of the University of Upsal to accept the professorship of pure mathematics, vacant by the death of Nils Celsius, because "his acceptance of the chair would be for the advantage of the students, and the ornament of the University;" but he declined the honor. In 1729 he was admitted a member of the Royal Academy of Sciences at Upsala. In 1733 he again traveled into Germany. It seems from his posthumous "Itinerarium," that he visited Berlin, Dresden, Prague, and Carlsbad, and, arriving at Leipzig at the end of the year, put to press a great work he had just completed. During the printing of this work he spent twelve months in visiting the Austrian and Hungarian mines.

Swedenborg's "Opera Philosophica et Mineralia" were published in 1734, in three volumes folio, at Dresden and Leipzig; his patron, the Duke of Brunswick, at whose court he was a visitor, defrayed the cost of the publication. This large work consists of three distinct treatises. The first volume is "Principles of Natural Philosophy, consisting of New Attempts to explain the Phenomena of the Elemental World in a Philosophical Manner." It is dedicated to the Duke of Brunswick, and has an engraved likeness of the author, but of very inferior execution. The "Principia" is an attempt to construct a cosmology *a priori*. The second and third volumes are together called the "Regnum Minerale;" the second is on iron, the third on copper and brass. They treat of the methods employed in all parts of Europe, and in America, in preparing and working these metals. Part of the second volume has been translated into French, and inserted in the "Description des Arts et Metiers." Each volume is subdivided into three parts, and illustrated by numerous copper engravings. In the same year, and at the same places, Swedenborg published "An Introduction to the Philosophy of the Infinite, and the Final Cause of Creation; treating, also, of the Mechanism of the Operation between the Soul and the Body." This work connects his cosmology with his physiology.

Swedenborg's reputation was now established throughout Europe, and Christ. Wolff, and other foreign literati, eagerly sought his correspondences. On the 17th December, 1734, the Academy of Sciences at St. Petersburg appointed him a corresponding member. In 1736 he again traveled, and in 1738 visited Italy, and spent a year at Venice and Rome. The journal of his tour, from 1736 to 1738, is in MS. in the Academy at Stockholm. At this time, he no doubt applied himself particularly to anatomy and physiology, of a masterly acquaintance with which he gave evidence in his "Economy of the Animal Kingdom" ("Economia Regni Animalis," a large work in two parts, quarto, which he published at Amsterdam in 1740. The first part treats of the blood, the arteries, the veins, and the heart, concluding with an introduction to rational Psychology. The second part treats of the coincidence between the motions of the brain and the lungs, of the cortical substance of the brain, and of the human soul. In 1741 he became a fellow, by invitation, of the Royal Academy of Sciences of Stockholm, the Memoirs of which he enriched with a paper on inlaying. He still continued earnest in the pursuit of physiology, and in 1744 published the "Animal Kingdom." The first part of this work is an analysis of the abdominal viscera; the second, of the thoracic viscera; the last part treats of the skin, of the senses of taste and touch, and of organized forms in general. The plan of both the foregoing works is peculiar to Swedenborg. Although he cultivated anatomy practically, he considered that the standard authorities of his times were more to be relied on than his own dissections; on which account he premised the descriptive statements of Heister, Winslow, Malpighi, Morgagni, Boerhaave, Loeuwenhoek, Swammerdam, etc., as his basis for induction. On the facts supplied by these authorities, he built his own superstructure, which, if not strictly a physiological one, in the modern meaning of the word, is at least an elevated and original system of animal geometry and mechanics. These great works were regarded by

him as only the commencement of a work in which he designed to embrace the entire circle of physiology and psychology.

At the beginning of 1745, Swedenborg published "The Worship and Love of God," the first part, on the origin of the earth on paradise, and the birth, infancy, and love of the first man; the second part, on the marriage of the first man, and on the soul, the intellectual mind, the state of integrity, and the image of God. This book is a sublimation of Swedenborg's scientific system, with a correlative statement of his psychical doctrines, in which both are blended, and clothed with the narrative form; it is the link between his physiology and a class of doctrines which was yet to come.

A number of unpublished scientific MSS., written by him previously to this period, and which are preserved in the Royal Academy of Sciences, at Stockholm, manifest his industry, and the largeness of his designs.

We shall now endeavor to take a brief review of Swedenborg's scientific progress, with particular reference to method, principles, and doctrines. His proper career may be dated from the publication of the "Pondromus Principiorum." In this work he attempted to account for chemical combination, by a theory of the forms and forces of the particles of bodies; and to resolve chemistry into natural geometry, that it might have the benefit of first principles, and the rank of a fixed science. Of these forms he gave many delineations. He broached the ingenious doctrine, that the particles of primary solids are molded in the interstices of fluids, and take the shape of those interstices; and that particles so modeled, by undergoing fracture at their weakest points, give rise to new shapes, which become the initial particles of new substances. He anticipated Dr. Wollaston's suggestion of the spheroidal composition of crystals, as well as the atomic theory of Dalton, and even some of its details, as when, geometrically predicting the composite nature of water, he assigned to it the equivalent of 9.

The rules which he proposed for investigating the constitution of the magnetic, luminous, and atmospheric elements, come next under our notice. "1. That we take for granted, that nature acts by the simplest means, and that the particles of elements are of the simplest and least artificial forms. 2. That the beginning of nature is the same as the beginning of geometry; that natural particles arise from mathematical points, precisely as lines, forms, and the whole of geometry; and this, because every thing in nature is geometric; and vice versa. 3. That all the above elements are capable of simultaneous motion, in one and the same place; and that each moves naturally, without hindrance from the others. 4. That ascertained facts be the substratum of theory, and that no step be taken without their guidance."

From these rules we pass to their application, in the outset to which Swedenborg boldly averred that the records of science, accumulating as they had been for thousands of years, were sufficient for an examination of things on principles, and a *par-ori*; that a knowledge of natural philosophy does not presuppose the knowledge of innumerable phenomena, but only of principal facts which proceed directly, and not of those which result obliquely and remotely, from the world's mechanism and powers; and that the latter species of facts confuse and disturb, rather than inform the mind. Also, that the restless desire, from age to age, for more facts, is characteristic of those who are unable to reason from principles and causes, and that no abundance would ever be sufficient for such persons. The following is a statement of the doctrine of the elemental world proposed in the "Principia":—"1. In the simple (substance) there is an internal state and corresponding effort tending to a spiral motion. 2. In the first finite which arises from it there is a spiral motion of the parts; so, also, in all the other finites. 3. From this single cause there arises in every finite a progressive motion of the parts, a motion of the whole on its axis, and if there be no obstacle, a local motion also. 4. If a local motion ensues, an ac-

tive arises; each active similar to the others. 5. From finites and actives arise elementaries, each so similar to the others, as to differ from them only in degree and dimension. Thus we presume the existence of only three kinds of entities—finites, actives, and their compounds, elementaries, of which the finites occupy the surface, the actives the interiors. With regard to the finites, one is generated from the other, and they are all exactly similar, excepting in degree and dimension: thus, the fifth finite is similar to the fourth, the fourth to the third, the third to the second, the second to the first, and the first to the simple; so that when we know the nature of one finite, we know that of all. Precisely the same may be said of the actives and of the elementaries. In the effort of the simple toward spiral motion lies the single cause and the first force of all subsequent existences." Swedenborg first states these doctrines synthetically, and then educes the same from, and confirms them by, the phenomena of nature. We may here, with propriety, introduce a remark from Sander: "He then formed to himself a system founded upon a certain species of mechanism, and supported by reasoning; a system, the arrangement of which is so solid, and the composition so serious, that it claims and merits all the attention of the learned; as for others, they may do better not to meddle with it."

In approaching the human body, he again insisted on the necessity for principles and generalization, without which, he said, "facts themselves would grow obsolete and perish;" adding, that "unless he were much mistaken, the destinies of the world were leading to this issue." A knowledge of the soul became the professed object of his inquiry, and he "entered the circus with a resolve to examine thoroughly the world, or microcosm, which the soul inhabits, in the assurance that she should be sought for nowhere but in her own kingdom." In this search he repudiated synthesis, and "resolved to approach the soul by the analytic way;" adding, that "he believed himself to be the first investigator who had ever commenced with this intention;" a surmise in which he is probably correct. We shall here content ourselves with a brief illustration of one of those doctrines which, "with the most intense study," he elaborated for his guidance; we mean the "doctrine of series and degrees." Each organ, he observed, commences from certain unities or least parts which are peculiar to it, and derives its form from their gradual composition, and its general function from the sum of their particular functions. The mass is therefore the representative of its minute components, and its structure and functions indicate theirs. The vesicles or smallest parts peculiar to the lungs are so many least lungs; the biliary radicles of the liver, so many least livers; the cellules of the spleen, so many least spleens; the tubuli of the kidneys, so many least kidneys; and the same function is predicable of these leasts, as of their entire respective organs, but with any modification which experience may declare to be proper to the minuter structures. This new method of analysis, in which the greatest things were presumed to indicate the least, with just such reservation as our experience of the least necessitates, was designed to throw light on the intimate structure and occult offices of single organs—the same way identified the higher with the lower groups of organs—the cranial with the thoracic, and both with the abdominal viscera. Whatever is manifested in the body is transferable to the brain, as the source of all functions and structures. If the abdominal organs supply the blood with a terrestrial nourishment, the thoracic supply it with an aerial, and the brain with an ethereal food. If the first-mentioned organs, by the urinary and intestinal passages, eliminate excrements and impurities, so the lungs by the trachea, and the brain through the sinuses, reject a subtler defilement. If the heart and blood-vessels are channels of a corporeal circulation, the brain and nerves, or spirit-vessels, are channels of a transcendent or spirituous circulation. If the contractility of the arteries and of muscular structures depends on the nervous system, it is because that system is itself eminently contractile, and impels forward its con-

tents in the most perfect manner. If the lungs have a respiratory rising and falling, and the heart a contraction and expansion, so the brain has an animatory movement, which embraces both the motions of the lower series. Thus every function is first to be traced to its essential form in the bosom of its own organ, and thence, through an ascending scale, to the brain, "which is eminently muscle, and eminently gland; in a word, which is eminently the microcosm, when the body is regarded as a macrocosm."

On the whole, we may admit these works to be a grand consolidation of human knowledge;—an attempt to combine and reorganize the opinions of all the schools of medicine since the days of Hippocrates. The doctrines of the fluidists, of the mechanical and chemical physicians, and of the vitalists and solidists, as well as the methods of the dogmatists and empirics, and even the miscellaneous novelties of the present day, have each a proportion and a place in the catholic system of Swedenborg. His works, however, are a dead letter to the medical profession, or known only to its erudite members through the ignorant misstatements of Haller.

Swedenborg was in his fifty-eighth year when he published the last of the foregoing volumes, and from this period he assumed a new character, of which he gave the following account: "I have been called to a holy office by the Lord, who most graciously manifested himself in person to me, his servant, in the year 1745, and opened my sight into the spiritual world, endowing me with the gift of conversing with spirits and angels." However repulsive such statements are to the generality of mankind, they are not *a priori* objectionable to those who admit the inspiration of the seers and prophets of the Bible: after such an admission of the supernatural, each particular case of the kind becomes a simple question of evidence. The event above alluded to happened to Swedenborg in the middle of April, 1745, at an inn in London. The manner of its occurrence is recorded by M. Robsahm, director of the Bank of Stockholm, who was a trusty friend of Swedenborg, and had the narration from him personally. (See Robsahm's *MEMOIRS*, in Tafel's *SWEDENBORG'S LEBEN*.) From this period, Swedenborg entirely forsook the pursuit of science, nor does he once allude, in his works on theology, to his former scientific labors. He still, however, took part in the proceedings of the Diet, and in that of 1761 he is stated by Count Hopken to have presented the best memorial on the subject of finance.

He returned from London to Sweden in August, 1745, and immediately devoted himself to the study of Hebrew and the diligent perusal of the Scriptures. He continued to discharge the duties of assessor of the Board of Mines till 1747, when he asked and obtained his majesty's permission to retire from it; adding also two other requests, which were granted—that he might enjoy as a pension the salary of the office; and that he might be allowed to decline the higher rank which was offered him on his retirement. The materials for the subsequent part of Swedenborg's biography are exceedingly scanty. He was now either actively engaged in writing his theological works, or was traveling in foreign countries to publish them. When he was at home he had a house in the environs of Stockholm, with a large garden, in which he took great delight. He frequently resided in Amsterdam and in London. The highest personages in Sweden testified to the consistency with which he maintained the assertion of his spiritual intercourse. On one or two occasions, they say, he gave proof of his professions. Baron Grimm, after describing him as "a man not only distinguished by his honesty, but by his knowledge and intelligence," says of one of these occurrences, "This fact is confirmed by authorities so respectable, that it is impossible to deny it; but the question is how to believe it." The baron spoke of it precisely as he might have spoken of one of the miracles of the New Testament. Immanuel Kent sifted another of these stories to the bottom, and declared that "Professor Schlegel had informed him that it

could by no means be doubted;" and added, "they set the assertion respecting Swedenborg's extraordinary gift beyond all possibility of doubt." Swedenborg, however, laid no stress on such proofs, "because," said he, "they compel only an external belief, but do not convince the internal." During his latter years, Bishop Filenius and Dr. Ekebon instituted a prosecution against him in the consistory of Gottenburg, whence it was transferred to the Diet. Dr. Ekebon denounced his doctrines as "full of the most intolerable fundamental errors, seducing, heretical, and captious;" and stated, furthermore, that "he did not know Assessor Swedenborg's religious system, and would take no pains to come at the knowledge of it." Swedenborg came out of these trials in safety, unaccused by the Diet, and protected by the king. Toward Christmas, 1771, while in London, he had a stroke of the palsy, from which he never perfectly recovered. A report has been circulated that he recanted his claims during his last illness; but this is a mistake. M. Perelius, minister of the Swedish Lutheran Church in London, who visited him on his death-bed, and administered the sacrament to him, wrote as follows to Professor Tratgard, of Griefswalde: "I asked him if he thought he was going to die, and he answered in the affirmative: upon which I requested him, since many believed that he had invented his new theological system merely to acquire a great name (which he had certainly obtained,) to take this opportunity of proclaiming the real truth to the world, and to recant either wholly or in part what he had advanced, especially as his pretensions could now be of no further use to him. Upon this, Swedenborg raised himself up in bed, and placing his hand upon his breast, said with earnestness, 'Every thing that I have written is as true as that you now behold me: I might have said much more had it been permitted me.'" Swedenborg died at London, on the 29th of March, 1772, in the eighty-fifth year of his age. His body was buried in the Swedish church in Ratcliff highway.

The following is a list of his theological works: 1. "Arcana Coelestia," 8 vols.; 2. "An Account of the Last Judgment and the Destruction of Babylon;" 3. "On Heaven and Hell;" 4. "On the White Horse mentioned in the Apocalypse;" 5. "On the Earths in the Universe;" 6. "On the New Jerusalem and its Heavenly Doctrine;" 7. "The Four leading Doctrines of the New Church—on the Lord, on the Holy Scriptures, on Life, and on Faith;" 8. "A continuation of the Account of the Last Judgment;" 9. "On the Divine Love and Wisdom;" 10. "On the Divine Providence;" 11. "Apocalypse Revealed;" 12. "Delights of Wisdom concerning Conjugal Love, and Pleasures of Insanity concerning Scortatory Love;" 13. "On the Intercourse between the Soul and Body;" 14. "A brief Exposition of the Doctrine of the New Church;" 15. "True Christian Religion." As a specimen of Swedenborg's interpretation of the Holy Scriptures, the reader may consult the "Apocalypse Revealed;" for a concise view of his alleged experiences, the "Heaven and Hell" may be resorted to; for a view of that part of his system which relates to the creation and government of the universe, we recommend the perusal of the "Divine Love" and "Divine Providence;" for his doctrine concerning the relation of the sexes, and its eternal origin and perpetuity, and for his code of spiritual legislation on marriage and divorce, see the "Conjugal Love," one of the most remarkable of these works; finally, the student will find a compendium of the whole of the theology of the New Church in the "True Christian Religion." The whole of these works, originally published in Latin, have been translated into English, and some of them have passed through several editions both in England and America. The translations are contained in about thirty octavo volumes.

Swedenborg's Theological MSS., which are preserved in the Royal Academy at Stockholm, are very voluminous. Among his yet unpublished papers is that called his "Diarium," an unreserved record of his experiences, ranging over a period of sixteen years. The first two volumes of this extensive work are

missing, but the third and largest is in the possession of the "Society for Printing and Publishing the Writings of E. Swedenborg, instituted in London in 1810;" and whenever it is published, it may afford some data for that which is at present unattainable, a theological biography of the author.

Swedenborg did not lay claim to inspiration, but to an opening of his spiritual sight, and a rational instruction in spiritual things, which was granted, as he said, "not for any merit of his," but to enable him to convey to the world a real knowledge of the nature of heaven and hell, and thus of man's future existence. According to Swedenborg, heaven and hell are not in space, but they are internal and spiritual states, so that introduction into the spiritual world is only the opening of an interior consciousness. The outward face of the spiritual world resembles that of the natural world in every particular, and man's spiritual body appears precisely similar to his natural body; but the difference is, that all the objects of the spiritual world represent, and change with, the spiritual states of its inhabitants; the magnificent objects in the heavens being actually determined according to the good affections of the angels; and the terrible appearances in the hells being an outbirth of the evil and falsity of the infernals. Heaven and hell are from mankind, and all the angels and devils have once been men, either on this or other planets, for all the planets are inhabited, since the human race, and the formation of heaven therefrom, is the final end of creation. The Satan and Devil of Holy Scripture is not a person, but a collective name of hell. The "last judgment mentioned in the Gospels" does not mean the destruction of the world, which, like every divine work, has respect to infinity and eternity, and will endure for ever, but, "a judgment in the spiritual world, since all who die are gathered together there, and since it is man's spirit which is judged." This judgment commences for every individual immediately after death. Judgment is carried into effect on a church when its charity is extinct, and faith alone remains, and such judgment is attended by a plenary separation of the good from the evil, that is, by a formation of new heavens and new hells, and followed by the institution on earth of a new church. The judgment on the first Christian church took place in the year 1757 (so Swedenborg informs us,) and was witnessed by him in the spiritual world, after which commenced the descent from the new heaven of the new church and its doctrine, signified by the Apocalyptic New Jerusalem. The particulars of the faith of this church on the part of man are, 1. "That there is one God; that there is a Divine Trinity in him, and that he is the Lord God and Savior Jesus Christ. 2. That saving faith consists in believing on him. 3. That evil actions ought not to be done, because they are of the devil, and from the devil. 4. That good actions ought to be done, because they are of God and from God. 5. And that they should be done by man, as of himself; nevertheless under the belief that they are from the Lord, operating in him and by him. The two first particulars have relation to faith; the two next to charity; and the last to the conjunction of charity and faith, and thereby of the Lord and man. Concerning the Word of God, Swedenborg taught that in its origin it is the divine truth itself, infinite in the Lord; that in proceeding through the three heavens, it is accommodated to the recipiency of the angels by successive veillings; that in the highest heaven it puts on an appearance accommodated to angelic affections, and is there read in its celestial sense; in the middle and lower heavens, it is clothed by forms adequate to the intelligence and knowledge of the angels there, and is read in its spiritual sense; and in the church, it is presented in a natural and historical form, which is adapted to the understandings of men on earth. This last form thus contains, and corresponds to, a spiritual and celestial form or meaning, which Swedenborg declares he was taught by the Lord in the spiritual world, and which he unfolded at length in his great work, the "Arcana Coelestia." "The books of the Word," says Swedenborg, "are

all those that have the internal sense; but those which have not the internal sense are not the Word. The books of the Word in the Old Testament are the five books of Moses; the book of Joshua; the book of Judges; the two books of Samuel; the two books of Kings; the Psalms; the Prophets Isaiah and Jeremiah; the Lamentations; the Prophets Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. In the New Testament, Matthew, Mark, Luke, John, and the Apocalypse." Although the writings of Paul and the other Apostles are not in this list, and are described by Swedenborg, in a letter to Dr. Beyer, to be "dogmatic (or doctrinal) writings merely, and not written in the style of the Word;" yet in the same letter he says, "Nevertheless, the writings of the Apostles are to be regarded as excellent books, and to be held in the highest esteem, for they insist on the two essential articles of charity and faith in the same manner as the Lord himself has done in the Gospels and in the Apocalypse."

TENDENCIES OF MODERN CIVILIZATION.

BY HORACE GREELEY.

Let me barely glance at the reciprocal influences of Population, Land, and Labor.—Let us suppose Massachusetts to contain five thousand square miles of arable land, and her population to consist of fifty thousand families, or ten to each square mile. The average value of her arable soil, we will say, is now twenty dollars per acre. But while the Land is a fixed quality, the population is steadily increasing. In a single generation it has become five hundred thousand souls, or one hundred thousand families; and in another generation one million persons, or two hundred thousand families; and now the arable soil is worth, not twenty, but sixty dollars per acre. If each family were the owner of its proportioned part, or something near it, this would not be inadequate. There would be still sixteen acres for each family, which with a proportion of the sterile and rocky woodland for fuel would do very well.

But in fact there will be found fewer owners of farming land with the population at one million, than there were when it stood at two hundred and fifty thousand, and the great mass must now live by hiring land of the few, or by selling their labor to the few, which amounts to the same thing. Practically, the Labor of the State must now pay to the Capital nearly four times as much for the privilege of cultivating the soil, and enjoying its fruits, as it did when the population was but two hundred and fifty thousand. Tested by the standard of the market, the land is worth so much more than formerly, and must be rented, or sold, or worked by hired labor, so as to return a corresponding profit to its owner. Let us suppose each acre to have rented for the value of two day's work formerly, it must now be rented for the price of seven day's work, other things being equal. But population doubles yet again, and now each acre of land, so great is the number of competitors for the privilege of cultivating it, will command a yearly rent equal to at least twelve days faithful labor.

I will not pursue the illustration farther, though I have not even yet reached the point already attained in the depression of labor consequent on the increase of population, and resulting increase in the market value of Land, in England, Belgium, and some other countries. Your own minds will have already grasped the true conclusion that the very structure and essential laws of Civilized Society doom the Laboring Classes to sink irresistibly lower and lower, until their remuneration reaches that point where existence, with ability to labor, can barely be sustained.

"I have a notion," said one of the Sultans to his Vizier, "that it would be a good thing to exterminate all the Rayahs (that is, Christian subjects,) at once, and have no more trouble

with rebellions." "True Oh Ruler of the Faithful!" replied the Vizier "it would be convenient in that light; but how would the treasury bear the loss of the Capitation Tax?" Precisely to the same extent does our present Civilization take care that the Laboring Millions shall not famish. If they did, Land would sink in value disastrously. But if a bushel of corn per week will just keep a laborer and his family in sufficient health and strength to work, and the price of another bushel will furnish just sufficient shelter and clothing to save them from freezing to death, then the price of two bushels of corn is the standard to which the laborer's weekly wages do incessantly tend, and which they will ultimately reach. The consummation may be protracted by a hundred foreseen and unforeseen events; by emigration, by pestilence, the ravages of war, by scientific discoveries, or mechanical improvements, (though many of these are rather calculated to hasten it;) but it is the ultimate and unavoidable goal, as surely as the stone rolling by its own gravity down the side of a mountain, though it may sometimes rebound higher than the spot it occupied a moment before, will roll to the bottom unless arrested. The point whereto Labor incessantly tends in Civilized Society, is that of bare and scanty ability to support existence.

WONDERFUL FACTS.

Sir Astly Cooper relates the case of a sailor who was received into St. Thomas's Hospital, in a stupor, from an injury in the head, which had continued some months. After an operation he suddenly recovered so far as to speak, but no one in the hospital understood his language. But a Welsh milk-woman happening to come into the ward, answered him, for he spoke Welsh, which was his native language. He had, however, been absent from Wales more than thirty years, and previous to the accident had entirely forgotten Welsh, although he now spoke it fluently, and recollected not a single word of any other tongue. On his perfect recovery he again completely forgot his Welsh and recovered his English. An Italian gentleman mentioned by Dr. Rush, in the beginning of an illness spoke English; in the middle of it French; but on the day of his death spoke only Italian. A Lutheran clergyman of Philadelphia, informed Dr. Rush, that Germans and Swedes, of whom he had a large number in his congregation, when near death, always prayed in their native language, though some of them, he was confident, had not spoken them from fifty to sixty years. An ignorant servant girl, mentioned by Coleridge, during the delirium of fever repeated with correctness passages from a number of theological works in Latin, Greek, and Rabbinical Hebrew. It was at length discovered that she had been servant to a learned clergyman, who was in the habit of walking backward and forward along a passage by the kitchen, and there reading aloud his favorite authors. Dr. Abercrombie related the case of a child, four years old, who underwent the operation of trepanning while in a state of profound stupor from a fracture of the skull. After his recovery, he retained no recollection either of the operation or the accident; yet at the age of fifteen, during the delirium of a fever, he gave his mother an exact description of the operation, of the persons present, their dress and many other minute particulars. Dr. Pritchard mentions a man who had been employed with a beetle and wedges splitting wood. At night he put these implements in the hollow of an old tree, and directed his sons to accompany him the next morning in making a fence. In the night, however, he became mad. After several years his reason returned, and the first question he asked was, whether his sons had brought home the beetle and the wedges. They being afraid to enter into an explanation, said they could not find them, on which he rose, went to the field where he had been accustomed to work so many years before, and found, in the place where he had left them, the wedges and the iron rings of the beetle, the wooden part having moldered away. [N. Y. WEEKLY GAZ.

THE POETRY OF SCIENCE.

SCIENCE has gone down into the mines and coal-pits, and before the safety lamp the Gnomes and Genii of those dark regions have disappeared. But, in their stead, the process by which metals are engendered in the course of ages, the growth of plants which, hundreds of fathoms under ground, and in black darkness, have still a sense of the sun's presence in the sky, and derive some portion of the subtle essence of their life from his influence; the histories of mighty forests and grand tracts of land carried down into the sea, by the same process which is active in the Mississippi and such great rivers at this hour, are made familiar to us. Sirens, mermaids, shining cities glittering at the bottom of the quiet seas, and in deep lakes, exist no longer; but, in their place, science, their destroyer, shows us whole coasts of coral reef constructed by the labors of minute creatures; points us to chalk cliffs and limestone rocks, as made of the dust of myriads of generations of the infinitesimal beings that have passed away; reduces the very element of water into its constituent airs, and recreates it at her pleasure. Caverns in the rocks, choked with rich treasures shut up from all but the enchanted hand, science has blown to atoms, as she can read and rive the rocks themselves; but in those rocks she has found, and read aloud, the great stone book which is the history of the earth even when darkness sat upon the face of the deep.

Along their craggy sides she has traced the footprints of birds and beasts whose shades were never seen by man. From within them she has brought the bones, and pieced together the skeletons of monsters that would have crushed the noted dragons of the fables at a blow. The stars that stud the firmament by night are watched no more from lonely towers by enthusiasts or imposters, believing, or feigning to believe, those great worlds to be charged with the small destinies of individual men down here; but two astronomers, far apart, each looking from his solitary study up into the sky, observe in a known star, trembling, which forewarns them of the coming of some unknown body through the realms of space, whose attraction at a certain period of its mighty journey caused that disturbance. In due time it comes, and passes out of the disturbing path; the old star shines at peace again; and the new one, ever more to be associated with the honored names of LeVerrier and Adams, is called Neptune! The astrologer has faded out of the castle turret-room, (which overlooks a railroad now) and forebodes no longer that because the light of yonder planet is diminishing, my lord will shortly die; but the professor of an exact science has arisen in his stead, to prove that a ray of light must occupy a period of six years in travelling to the earth from the nearest of the fixed stars; and that if one of the remote fixed stars were "blotted out of the heaven to-day, several generations of the mortal inhabitants of this earth must perish out of time before the fact of its obliteration could be known to man!" [LONDON EXAMINER.

A WORLD ON FIRE.—Lieut. Maury, Superintendent of the National Observatory, says, in a late address:

It may be that there is now, at this very time, in the firmament above, a world on fire. Argus, a well-known star in the southern hemisphere, has suddenly blazed forth, and, from a star of second or third magnitude, now glares with the brilliancy of the first.

To be descended of wealth and titles fills no man's head with brains, or heart with truth; those qualities come from higher causes. 'Tis vanity, then, and most condemnable pride for a man of bulk and character to despise another of less size in the world, and of meaner alliance, for want of them; because the latter may have the merit, where the former has only the effects of it in an ancestor; and though the one be great by means of forefathers, the other is so too, by his own. Then pray which is the bravest man of the two? [WILLIAM PENN.

PERSECUTION FOR NEW IDEAS.

HARVEY, who first discovered the circulation of the blood, was styled "vagabond or quack," and persecuted through life.

Ambrose Pare, in the time of Frances I. introduced the Ligature as a substitute for the painful mode of stanching the blood after the amputation of a limb—namely, by applying boiling pitch to the surface of the stump. He was, in consequence, persecuted with remorseless rancor by the Faculty of Physic, who ridiculed the idea of putting the life of man upon a thread when boiling pitch had stood the test for centuries.

Paracelsus introduced antimony as a valuable medicine; he was persecuted for the innovation, and the French parliament passed an act, making it penal to prescribe it; whereas it is now one of the most important medicines in daily use.

The Jesuits of Peru introduced into Protestant England the Peruvian bark (invaluable as a medicine,) but being a remedy used by the Jesuits, the Protestant English at once rejected the drug as an invention of the devil.

In 1694, Dr. Greenvelt discovered the curative power of cantharides in dropsy. As soon as his cures began to be noised abroad, he was committed to Newgate by warrant of the President of the College of Physicians for prescribing cantharides internally.

Lady Montague first introduced into England small pox inoculation, having seen its success in Turkey in greatly mitigating that terrible disease. The faculty all rose in arms against its introduction, foretelling the most disastrous consequences; yet it was in a few years generally adopted by the most eminent members of the profession.

Jenner, who introduced the still greater discovery of vaccination, was treated with ridicule and contempt, yet he subsequently received large pecuniary grants from government for the benefit he had conferred on his country, by making known his valuable discovery; and at the present time its observance is very properly enjoined by the whole medical profession and the legislature. [RURAL REPOSITORY.]

BUILDING ASSOCIATIONS.

These organizations are becoming quite common in large villages and cities. The details of their plans may vary a little, but the object is the same. Every married mechanic or clerk should be a member of some Building Association, that he may obtain a house and lot for himself by the payment of small sums of money, made at his own convenience. At Utica an Association is about to be formed, somewhat after the following plan.

The Association about to be organized in that city will consist of five hundred shares. Each person who puts his name down for a share, pays in one dollar a month, all of which is to be laid out in purchasing houses, or lots and erecting houses thereon—or may be loaned to members belonging to the Association. Whenever the Association have a house to be occupied it is offered to the member that will pay the highest premium, and such member receives a bond for a deed, and a deed when the house is paid for, and the member who takes such house pays his rent monthly and his monthly dues till his shares are worth the house; and if a member takes a loan of the Association, he pays the interest monthly. So that if a member takes a house, or a loan, he is allowed seven years or more to refund the money in small monthly investments, so small that he will not miss the amount. And it has been found in all these Building Associations that the funds and profits accumulate so rapidly, by means of the interest which is paid in monthly by the borrowers, premiums, and fines, that before seven years he who owns three shares will have from the Association six hundred dollars or more, and will have paid into the Association fund about \$250, making a gain of \$350—so that if he has hired six hundred dollars of the Association, he is never called upon to refund it.

It is plain that for young men and females this Association is one of the very best saving funds ever devised, and in consideration of all the information obtained upon the subject, we consider the operation a good one, that will result in good to all who engage in it. Every one will readily see that the main object is that every poor man may become in a short time the owner of a house; and it can be done much more advantageously to the poor man by associated action, and with much less embarrassment than in any other way. [TROY WHIG.]

A CHARACTERISTIC OF THE AGE.

WHEN we look abroad upon the world and scanning its most striking features, compare them with the features of the days gone by, we can not fail to perceive that there is one trait at least which eminently characterises and distinguishes the present from all others that have preceded it; we refer to the spirit of rapidity in locomotion. It was the boast of Cæsar that his legions had conquered in Asia and Europe, but in the same space of time which Cæsar took to come from Rome to Albion's coast, an army could now be transported from the Thames to the Indus, or across the wide Atlantic—that ocean which to the ancients was a vast unknown. History records with pride the feats of swiftness performed by their sore-footed "steeds of metal true," but what is the speed of the swiftest animal in all animated nature, in comparison with the swift winged messenger that travels along the copper wire of the Telegraph, or the disc-footed courser that pants unwearied on his iron girdled course from Lake to Ocean. Last year our country was thrilled by a famous horse on Long Island trotting a hundred miles in ten hours, and fifteen years ago Mr. Osbaldistone in England, astonished the world, by riding two hundred miles ten hours by the relays of famous racers; but what are all these feats in comparison with the feats of a few iron wheels driven with expanded water? The crippled soldier whose luckless limbs were left on some well-fought field, can by the aid of science travel as quietly as if setting at his own fireside from Albany to Buffalo; during the time the swift-footed racer could gallop one fourth of the distance. We may boast of "the speed of the Arab steed," and we may admire the eagle in his flight through the air, but neither the race of the one, nor the flight of the other, have so much poetic inspiration in them, as the locomotive that flies faster than the whirlwind, or the steamship that marches proudly against the wind and wave over the stormy deep.

[SCIENTIFIC AMERICAN.]

THE HEART.—The little I have seen of the world, teaches me to look upon the errors of others in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through; the brief pulsations of joy; the feverish inquietude of hope, and fear; the pressure of want; the desertions of friends; the scorn of the world that has little charity; the desolation of the soul's sanctuary, and threatening vices within—health gone—happiness gone—even hope that remains the longest, gone—I would fain leave the erring soul of my fellow man with Him from whose hand it came. [LONGFELLOW.]

LEARNING is like a river, whose head being far in the land, is at first rising, little and easily viewed; but still, as you go, it gapeth into a wider bank; not without pleasure and delightful winding, while it is on both sides set with trees, and the beauties of various flowers. But still, the further you follow it, the deeper and broader it is; till, at last it inwaves itself into the unfathomed ocean; there you see water, but no shore—no end of that liquid fluid vastness. [FELTHAM.]

HAD we no faults ourselves, we should take less pleasure in observing those of others.

THE UNIVERCÆLUM AND SPIRITUAL PHILOSOPHER.

EDITED BY AN ASSOCIATION

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SWEDENBORG'S PHILOSOPHY.

We publish, as our leading article this week, a biographical sketch of EMANUEL SWEDENBORG. No one can carefully peruse that sketch without being struck with the profundity of Swedenborg's mind, and the vast fields of thought over which it ranged. Withdrawing himself in a great measure from the arbitrary theories of the world as based upon sensuous observation, and depending for his conceptions of truth upon the deep resources of his own reason and intuition, he usually displays a naturalness, comprehensiveness, and harmony in his scientific and philosophical conclusions, seldom if ever to be observed in the theories of those who follow solely the guidance of sensuous tests. Upon the writings of Swedenborg, however, we have not bestowed sufficient attention to enable us to enter into any general review. But his cardinal doctrines, both philosophical and theological, we believe we have correctly apprehended. On one of these doctrines, summarily presented in the sketch which we publish this week, we desire to offer a few remarks. It is stated as follows:

"Each organ" (that is, of the human system.) "commences from certain unities or least parts which are peculiar to it, and derives its form from their gradual composition, and its general function from the sum of their particular functions. The mass is, therefore, the representative of its minute components, and its structure and functions indicate theirs. The vesicles or smaller parts peculiar to the lungs, are so many least lungs; the biliary radicles of the liver, so many least livers; the cellules of the spleen, so many least spleens; the tubuli of the kidneys, so many least kidneys; and the same function is predicable of the least, as of their entire respective organs, but with any modification which experience may declare to be proper to the minuter structures," &c. See the statement in the sketch, with the sequel.

The truthfulness of the doctrine here unfolded, we hesitate not to believe will be intuitively recognized by every expanded mind not previously biassed by an arbitrary theory. And considering man as a microcosm, or a little world of himself, which was Swedenborg's idea in common with many philosophers both in ancient and modern times, the principles here predicated of the human system, are equally applicable in their essential nature, to the great world or Universe of which man is an epitome. They therefore lie at the basis of a system of universal correspondence, according to which, if one understands any complete department of Nature or natural operation, whether in the human world, or in any of the lower creations, he understands the general principles of the whole. It was this principle of reasoning that gave to the mind of Swedenborg the immense scope and comprehensiveness which characterized it, and enabled him to reason with the utmost facility, and with general accuracy, upon almost all subjects of inquiry. It is only by a clear apprehension of this principle of reasoning, together with the doctrine of "series and degrees" immediately associated with it, that one is enabled fully to appreciate Swedenborg's philosophical works.

Yet we are not aware that Swedenborg in any of his works (with which, it is true, we have but a limited acquaintance,) has left us that clear and systematic exposition—organization, so to speak—of these elementary principles of reasoning, which render them properly available to ordinary minds. If they are true

—that is, if they are contained in the internal elements and laws of Nature—they are of course susceptible of being arranged in an order parallel with the order of Nature's working, in all departments of creation, from the lowest material to the highest spiritual,—and embodied in a formula or chart representing the rudiments of all truth. Such a chart will yet be given to the world, and its language will be so simple that a child may comprehend it in a degree; and by its guidance alone, the world, now distracted by ten thousand conflicting opinions and interests, may arrive at a state of harmony.

On the basis of what Swedenborg has already unfolded, however, as embodied in the quotation given above, we may reason as follows: If the ultimate vesicles of the lungs are themselves least lungs; and the ultimate cellules of the spleen are least spleens; and the tubuli of the kidneys are least kidneys, &c., and if in all things "the mass is the representative of its minute components, and its structure and functions indicate theirs;" then it follows that that ultimate of all other organs in the human system, and the most refined and complicated of all, embodies in itself, in principle, the highest degree of lung, heart, stomach, liver, spleen, intestine—in a word, all the organs of the system; and that its vital essence, or the mind, is an embodiment and representative of itself, and of all its parts in a still higher degree of refinement and complication. Here we find a rational basis for the phrenological fact, that the shape of the brain corresponds to the power of the mind to manifest itself in certain directions, and the size of the brain, "other things being equal," corresponds to the mind's aggregate power. It is by virtue of the fact that the (organized) mental essence is but an ascension and ultimate reproduction of the physical system, that it is enabled, acting through the brain and nerves, to exercise control over the physical system—a portion of the mental structure always acting specifically to move a corresponding portion of the body. Some of these conclusions Swedenborg himself announced.

The same principle of reasoning extended, would lead to the conclusion that the ultimate production of the Universe and of the Divine Mind, which we know to be Man, is himself materially a least universe, and spiritually a least divine mind. Man therefore, embodies in himself in a minute degree, all the elements of the Universe, and all the essences, principles, and affections existing in an infinite degree in the Divine Mind. God and the Universe, therefore, are but an infinite Man, Soul, and Body; and in order to understand this Man, and to have a correct general idea of all the truths embraced in his infinite nature, it is only necessary to truly understand ourselves, which of course we can not do short of a harmonious development of the elements of our mental nature, and then only in a sense generalized to meet the comparatively low stage of development that may be attained in this world.

A true system of anthropology, therefore, (by which we mean a system that is perfectly true in generals, and therefore capable of accurately unfolding itself into particulars for ever) is the proper starting point from which the mind must set out in its search for all truth; and by a discovery of the fundamental human affections and faculties with their natural order of sequence, and the laws of their government, a true system of the Universe may be constructed, representing the progressive order of development from the lowest material to the highest spiritual sphere. And as man is a little Universe, so in order to act truly and develop himself harmoniously, he must pursue a course, individually and socially, parallel with the laws and progressive workings of the great Universe, which are only reproduced in him in a more refined degree. And upon the basis of man's own interior faculties with due regard to their order of sequence, and their natural groupings in series and degrees, as corresponding to the principles of the outer Universe, a system of education may be founded by which man may be developed, in body and mind, from infancy to full maturity, by the same easy and

harmonious process by which the oak grows up from the acorn, or the Universe, energized by the Divine Mind, grew up from its chaotic germ to its present form.

It is easy to perceive, therefore, that in the natural system of Universal correspondence, the *germinal* principles of which were unfolded by Swedenborg, may be found the true basis, not only of all individual, but all social development—the individual, according to the principle above set forth, being only the *epitome* of society, or of the whole race. It is for the *present generation* (if we may indulge in a prophecy) to systematize these principles and reduce them to a practical detail; and the *universe* of thought being once unfolded (in a degree adapted to present human capacities,) will produce a corresponding universe of outer, social developments and actions, and mankind will be placed upon the true basis of a *harmonious and endless* progression. For the present we only regret our inability to present the illustrations and (as we humbly think) *demonstrations* upon this point which we have on hand, embodied in a chart or diagram which could not be printed in this paper.

What we have said of Swedenborg must not be construed into a sanction of all his teachings, especially those on theological subjects. But on these we may have more to offer hereafter.

W. F.

SAYINGS ABOUT THE UNIVERCÆLUM.

In the "Boston Christian Freeman" of last week, we find a communication, signed "N. H. C. and written from Abington, Mass., from which we make the following extract.

* * * "I look about for an undaunted champion of free inquiry, who is ready to inscribe upon his banner 'Follow truth wherever it shall lead.' And such an one I find in the *Univercælum*. From its commencement I have been its patron, and an earnest and sincere student of its 'Spiritual Philosophy.' And I must say that I never met with a publication whose spirit and purposes were so congenial to my mind. It seems ready to apply the great truths of Christianity to the evils that are inherent in the structure of present society, and which can never be eradicated without an entire re-organization of society. And any professed Christian sect or publication that can spend its time wrangling about *creeds* and dogmas, and dead formalities, while the organization of society is such that thousands even of their own communion are compelled to brutalize their souls, and deform their bodies, by incessant toil merely for that body's subsistence, is not worthy the patronage of those who would incorporate in the organic structure of society the great Christian principles of 'Liberty, Equality, Fraternity.'

To the above Mr. Cobb, the editor of the "Freeman," makes a rejoinder, from which it is but fair that we should extract the following:

"It was not in haste, and with our eyes shut, that we entered into the school of Christ as the Heaven-sent Teacher. We made ourselves well acquainted with his credentials. We have examined, too, the credentials of the new Christ of the '*Univercælum*,' and he is, compared with the Christ of the New Testament, as the glow-worm compared with the great sun of day. No, Br. Colson, it is not worthy of the *Christian Freeman* that it should *advance backward* to that new Christ. Not a single good sentiment is there found there, but what is borrowed from the Lord's Christ; nor have we seen there a single argument against the divine authority of Christ and his Gospel, that is not borrowed from the old anti-Bible writers. We choose rather to go forward, than so far back to exploded sophistries."

Our principal object in introducing these matters, is to employ the opportunity afforded, of offering a few remarks upon them, such as may correct impressions which seem to have crept into the mind not only of our old personal friend Cobb, but of many others in the sectarian churches. This we do

mainly in order that there may be no shadow of responsibility resting on us for any erroneous representations which Br. Cobb and others may hereafter be led to give respecting our views,—and not because we feel at all sensitive to the charge of *infidelity*, either expressed or implied. It should be known by all sectarians that in the middle of the nineteenth century, the word "infidelity" has no power over any except the time-serving, the ignorant, and the imbecile. Reason and Nature are the weapons by which Truth must now fight her battles with error, and not epithets and innuendoes. But to the point before us:

First, then, as to the "Christ of the Univercælum," of whom Bro. Cobb speaks, we are not so fortunate as to be acquainted with him. But let that pass: there is nothing in a name. But as Br. Cobb seems to intimate that we do not recognize the true claims of Christ, we will here state once more, in brief, precisely what we believe of Christ. In order to do this intelligibly, we must first speak in general terms of what we believe of God.

We believe, then, that God is an infinite Man, perfect, of course, in all the attributes of his nature. Possessed of infinite Intelligence, and prompted by affections which are represented in a finite degree, by those which dwell in our own bosoms, the grand end at which he aimed in the beginning of creation, was to produce beings *like unto himself*. For the accomplishment of this object he instituted intermediate processes, such as the creation of suns, and systems, and worlds,—our own planet with its mineral, vegetable, and animal kingdoms, being among the number. These are all legitimate results of the law-regulated energy which went out from God "in the beginning," and are hence intermediate *expressions* of what was at first contained in the Divine Love and Wisdom, *undeveloped*. And when all essences and operations ascend from lower stages of creation to an ultimate state of refinement, and converge in the development of a harmoniously organized man, it may truly be said that that man is a perfect *aggregate* though still finite *expression* of all that was originally contained in the bosom of the Divine Being, undeveloped.

Now in Christ, if we may judge from his general history, it would appear that all the elements of love and wisdom were in harmonious development and action. He was the only being who has ever yet appeared on earth, so far as we can ascertain, who possessed this perfect internal harmony and consistency of character—at least on a plane of development much higher than that of infancy. He was therefore the first just *expression* of God on earth—hence the "Word" of God, or the "Logos," which was (undeveloped) "in the beginning with God, and which was God." Being a *perfect man*, he was indeed a finite God, as God is an infinite Man; and representing fully the nature of the "Father," he was hence pre-eminently the *child* or *son* of God. Moreover, being the ultimate concentration of the Divine energy which had flown out through the whole Universe and had formed all subordinate things, it is truly said that "by him," (that is, by the energy, or principles, represented in him) "were all things made, and without him was nothing made that was made."

We believe, therefore, that Christ was simply a *perfect man*, and that a perfect man is a finite God. As a perfect man, he was an exemplar to all other men to lead them also to perfection; but we believe also that the whole race will yet grow to the "fullness of the stature of Christ," in which case, men in general will be able to perform, if necessary, by *natural processes*, all the works which Christ did, and perhaps much more beside. This belief we know is "infidelity," but it is only an infidelity to the creeds of sectarian churches, written or unwritten. To us, however, it is the most beautiful and consoling faith.

If Bro. Cobb will lay the above before his readers, it may serve to them as quite as satisfactory an exposition of what we believe, as he himself can give.

W. F.

Communications.

PATHETISM.

WRITTEN FOR THE UNIVERCELUM.

MR. W. FISBROUGH—

MR. DEAR SIR:—Your remarks under the head of "A Question answered," in the *Univercelum* of March 24th, 1849, seem to render some further explanation necessary, in order, at least, to prevent misapprehension. I appreciate your kindness, and the candor manifested in all you have said of myself; but, when I inform you, that you do not appear to have apprehended my question, you and your readers will see the reasons for some explanation from me, and which I now the more readily offer, in view of your request to be set right if, in any respect, you might have failed to represent me correctly.

1. In respect to my question. I sent you a copy of my advertisement, in which the nature of the experiments I have been accustomed to perform, for many years in my public lectures, was described; and I requested to be informed, either by letter, or through your paper, in what respects those experiments you had referred to, under the head of "Electrical Psychology," differed from mine, described in my letter that I sent you. In answering my question, you admit, that you may not be so well qualified to do me justice, from the fact of your never having attended one of my lectures, or witnessed my experiments. The account you then proceed to give of my lectures, *as far as it goes*, is correct, but in what respect you failed to answer my question, I will now show by quoting the account which I sent you:

"LECTURES ON HUMAN NATURE, illustrating the laws of Intellectual Development, and Man's Final Destiny, by a series of Psychological Experiments on his auditors, whom he FASCINATES, and in whom he excites the Emotions, Volitions, Conceptions, and Views, indicated in the surrounding figures of this picture, which represent the Cerebral Organs and their Functions. While, otherwise, perfectly conscious, persons under the CHARM become unable to move their limbs; or Mr Sunderland causes them to walk at his WILL, and renders them INSENSIBLE TO PAIN; thus demonstrating the astonishing Susceptibilities and Powers of Mind in the CURE OF DISEASE and the IMPROVEMENT OF CHARACTER; WITH OTHER MARVELLOUS FEATS, PERFORMED IN A STATE OF SYMPATHETIC TRANCE." &c. &c.

Now, you had said (*Univercelum*, Feb. 17, 1849,) that the "peculiarity" of what is called the "new discovery," or experiments in "Electrical Psychology," consisted in the fact, "that the subjects were in their perfectly waking state." If you mean by "waking" a perfectly normal state, I doubt not but you will modify that statement upon reviewing it. For if the state of the subject is "perfectly normal," he is not under the control of the operator. But, if you mean that the subjects are not in that state generally known under the head of "mesmeric sleep," you will see, that they are in precisely one of the states described in my advertisement. They are fascinated but in all other respects, they are "perfectly conscious." For some ten years or more, I have operated on persons "perfectly awake," though a majority of my subjects I carry up into a state of *Trance*, in the manner you have described. But I have, from the first, been in the habit of operating on those whom I have Fascinated, so that I have controlled their Emotions, Volitions, and Conceptions, while their eyes were open and they were, otherwise, (except the control I had over them) in a perfectly conscious state.

And thus I have experimented with, and without, substances applied to the external senses, such as coin, silver and zinc, or a piece of paper, held in the hand. Thus, I experimented in New York in 1842, and, if you examine my work on "Pathetism," published in 1843, you will find (on page 122,) that I have there given directions for holding a piece of metal in the hand, for as-

sisting in this class of results which, probably, was the first direction of the kind ever given connected with this subject.

2. You have spoken of experiments on persons with their eyes open, "as a new discovery;" and the method of performing them a "secret," which you was not at liberty to disclose. But Mesmer performed similar results, for he never induced the *trance*, but performed his cures on persons whom he subjected to his control without producing the sleep. The first case of *Trance* from manipulation, of which we have any account, was induced Puysegur, a disciple of Mesmer, and, like most of the results that have followed it, was not by design, but accidental. In this way, I induced the *Trance* during the first public address I ever made, twenty-six years ago! While speaking, some ten or a dozen of my audience "lost their strength" as it was then called, and became *Cateleptic*, and, from that time to the present, I have never failed in producing similar effects in public, especially when my speaking corresponded with that design. As to the "secret" in the production of results on persons asleep "or awake," by silver or zinc, or by "touching the poles" of the organs, or any "particular nerve," for touching which the sum of three to twenty dollars is now demanded, if that "secret" was not derived from my work on *Pathetism*, published in 1843, it may be found there, pp. 65, 106, 108, 111, 232, 234, 246. This "secret" you will also find, disclosed in another small book I wrote in 1845, entitled "Confessions of a Magnetiser Exposed," published by Redding & Co., Boston, pp. 43, 44. And this same "secret," you will find more fully explained in the last edition (1847) of my work on "Pathetism," which may be had of Fowler & Wells, New-York; or of Bela Marsh, 25 Cornhill Boston. And, another "secret" I have in my last book attempted to explain, (and I hope successfully) is the LAW by which similar results may be produced by different processes. Thus, you may cause your subject to hold a piece of metal, or a piece of charcoal, in his hand, it is all the same. And thus, also, you may touch particular nerves in the hand, or any other part of the system, and, if you command, or assume the power, and tell the subject what you will him to do, (if the patient yields,) the results will be the same, whatever nerves you touch, or whether you touch any or not. And thus the results that you produce at all, you can produce in any way you please.

Hence the assumptions put forth in regard to a "new discovery," and, an important "secret," it does appear to me, will not stand the test of a candid examination. Nor does it seem right, to represent these so called "new" results as "more wonderful than Mesmerism," as I have seen them advertised. And not only so, but persons have declared "upon their honor," that these results were "not Mesmeric," and were as "different from Animal Magnetism, as day is from night." Surely the friends of truth, and those who know what the truth is, can not approve of these things. If persons do not know, that similar results have been performed by others, and their laws accounted for, (as it must be presumed they do not,) it is not surprising that they should imagine themselves in the possession of a "secret more wonderful than Mesmerism." It was so with Perkins, in the use of his tractors, by which he made a princely fortune; and yet, who now denies that his tractors did produce "Mesmeric" results?

And now, let me explain. Though I use the term *Pathetism*, I do not, and never did suppose, that the results I produced, (whether in the *Trance*, or while the patient has the perfect use of the external senses,) were different from what have been called "Mesmeric," or "Magnetic." At first, I suggested, and used the term "Human, or Vital Magnetism." But I soon became dissatisfied with it, inasmuch, as magnetism is the lowest form of motion, and hence, I no longer use the term "Human Magnetism," than I would Human Earth, or Human Matter. I never did use the term "mesmerism," any more than I would use the name of any other individual man, to express what is common to the whole race, and the constitution of things. We do not say Davisism. Fishboughism. though it would be cor-

rect to speak thus of persons, when designating the influence which individuals themselves exerted.

When one mind yields to an influence exerted by another, direct, or indirect, designed or not, that yielding is sympathy. Hence, we want some word expressive of the nature of the subject, and, knowing of no word more appropriate, at the suggestion of Prof. G. Bush, I adopted "PATHETISM," to signify the Philosophy of that influence exerted by one mind over another, by which all the GOOD is DEVELOPED in the bodies and minds of both, that the parties are capable of giving and receiving. As far, therefore, as I exert an INFLUENCE by which I promote *Health*, and *Happiness*, *Goodness* and *Truth*, I *pathetise* those whom I reach by it. In the language of the Methodist Discipline, my *Design*, in my Lectures, is, "to do good to the souls and bodies of men."

If the body is sick, to make it WELL; or if the mind be *unusually developed*, to make it HARMONIOUS. All the GOOD one mind receives from, or does for, or in another, is by PATHETISM, or by Sympathy, which we feel or manifest for another. My DESIGN in my labors, is *Harmony* in the *Vital*, *Motive* and *Mental* systems of all—to develop the HUMAN SPIRIT, by *Goodness* and *Truth*, which I believe to have been the Great Design of the INFINITE, who is the Father and Life of all.

LA ROY SUNDERLAND.

CHARLESTOWN, MASS., MAY 12, 1849.

REMARKS:

In the brief accounts we gave of the experiments on "Electrical Psychology," in two or three numbers of our paper last winter, we believe we confined ourself to the statement of simple facts, or at least what we believed to be such. In reference to the above letter of Mr. Sunderland, therefore, we have nothing to say that might lead to controversy respecting theories or modes of operation. When we spoke of the subjects of the experiments referred to, being in their "perfectly waking state," we meant to be understood that there was not the least visible indication of abnormalness, any more than there is when one is receiving an impression from another by the ordinary process of conversation. That there is one impression, however, adequate to the production of the result, no one will deny; and to us this impression appears to be different in its external manifestations from such as are produced by the ordinary processes of what is generally known as "Mesmerism," or "Animal Magnetism." We have, moreover, been able to produce results by the new process, which we could not produce by any other. For instance, among other things, we cured a little girl of the *mumps* in five minutes, so far as soreness and pain were concerned, and she felt no more inconvenience from the attack. That portion of the process which was revealed to us as a secret, and which with our limited experience seems to us to be necessary to insure the result, was certainly a secret to us, and we believe that Dr. Dods, whom we have long known to be an original thinker and an ingenious man, was honest in supposing it to be a secret to all others to whom he had imparted it. Farther we have nothing to say on this point.

We would add, however, that we have the fullest confidence in the statements of Mr. Sunderland respecting the character of his own experiments as given above. We have not the work of Mr. Sunderland on "Pathetism" at hand just now, and therefore can not refer to the passages to which he has alluded in his letter.

W. F.

The last advices from Europe state that the French, interposing to restore the Pope, have been repulsed from Rome; that the Prussians are marching into Bavaria, the King of the latter having fled, and that the Russians are marching to the aid of Austria against the Hungarian insurrection. France and England protest against the latter movement, and it is thought that a general European war is inevitable.

WORSHIP.

WRITTEN FOR THE UNIVERCECLUM.

Laborare est Orare.

ACCORDING to the teachings of the Spirit-World, and the unprejudiced judgment of all mankind, the only legitimate worship required of man is the worship which consists of right action. Work is worship, and heedlessness is profanation. The most trifling act of politeness as well as the most sublime manifestation of benevolence, tend alike to establish the kingdom of heaven upon earth, and are therefore acts of true worship. If we look around us, then, we will have cause to rejoice that the world is so full of worship.—To-day is not Sunday, it is a week-day, and yet, look, there is a man performing an act of worship in the streets. He does not kneel on the pavements, cross his hands on his breast, gaze upward, and address the Deity; no; but he is none the less worshipping on that account. A little girl has upset her basket and lost its contents—the stranger stops and consoles her, he gives her money to replenish the basket; her tears are dried, joy radiates from her countenance, and an act of true worship is consummated.

All labor which subserves an economic use is worship. The sound of the trowel on the brick, the mallet on the timber, and hammer on the anvil, are but symphonies in the great anthem which Nature is everywhere swelling in praise of the Deity. Then how forcible is the conviction that the days of labor are more "holy" than the days of rest,—the every-day hum of work-worship, than the death-like silence of the Sunday ceremonials! The former represent the ever-living energies of the Divine Actuator; the latter, the prostration of life upon the gloomy altars of the Old Superstition. One is responded to by the inmost judgment of every man; the other receives but an unwilling acquiescence and life-service from a small portion of mankind.

The time has come when the importance of disseminating true ideas in regard to the nature of worship should be felt. Of what use are the religious observances of the Hindoos, except to perpetuate the dominion of their religious teachers?—of the Mohammedans, except to keep in subjection the minds of the people?—of the Greek and Roman churches, except to maintain hordes of ecclesiastics at the public expense?—or of the protestant churches, except to find remunerative employment to many worthy men? Does the Creator require of man the performance of these rights and ceremonies, or is man performing a duty to his Maker in fulfilling observances not required of him? Whom do they benefit and profit?—certainly not the Omnipotent, and it were vain to search the records of the past to find the least advantage that has occurred to man thereby.

It is thought that the affections are chastened and the heart purified by the ceremonies of the ritual, but it will be found that it is in the practice of benevolent acts and in cherishing a high and holy purpose to do right, together with a full confidence in the immortality of the soul, that chastens and purifies the heart, independent of any rites or ceremonies whatsoever. All the good that the popular mode of worship can possibly have done, would not compensate for its evils. It has drawn lines of distinction among mankind that have no foundation in nature. It has instituted sects and arrayed them in deadly hostility to one another. It has called a part of mankind godly and a part ungodly, and these, too, all brethren—and all worshipping alike acceptably to heaven in the pure work-worship that fills the great earth-temple. In short, it has filled the world with gloom and shut out the light of the spirit-world from all hearts. How will you worship?—by action, or by idle ceremony. H.

Few things are impracticable in themselves; and it is for want of application, rather than of means, that men fail of success.

Poetry.

RESIGNATION.

BY HENRY W. LONGFELLOW.

There is no flock, however watched and tended,
But one dead lamb is there !
There is no fireside, howe'er defended,
But has one vacant chair !

The air is full of farewells to the dying,
And mournings for the dead ;
The heart of Rachel for her children crying
Will not be comforted !

Let us be patient ! these severe afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise.

We see but dimly through the mists and vapors ;
Amid these earthly damps
What seem to us but dim funeral tapers,
May be Heaven's distant lamps.

There is no Death ! what seems so is transition ;
This life of Mortal breath
Is but a suburb of the life elysian,
Whose portals we call Death.

She is not dead—the child of our affection—
But gone unto that school
Where she no longer needs our poor protection,
And Christ himself doth rule.

In that great Cloister's stillness and seclusion,
By guardian angels led,
Safe from temptation, safe from sin's pollution,
She lives, whom we call dead.

Day after day we think what she is doing
In those bright realms of air ;
Year after year her tender steps pursuing,
Behold her grown more fair.

Thus do we walk with her, and keep unbroken
The bond which Nature gives,
Thinking that our remembrance, though unspoken,
May reach her where she lives.

Not as a child shall we again behold her ;
For when with raptures wild
In our embraces we again enfold her,
She will not be a child ;

But a fair maiden, in her Father's mansion,
Clothed with celestial grace ;
And beautiful with all the soul's expansion
Shall we behold her face.

And though at times, impetuous with emotion
And anguish long suppressed,
The swelling heart heaves moaning like the ocean,
That can not be at rest ;

We will be patient ! and assuage the feeling
We can not wholly stay ;
By silence sanctifying, not concealing,
The grief that must have way.

[SARTAIN'S MAGAZINE.]

MUSINGS IN THE TEMPLE OF NATURE.

BY HORACE SMITH.

Man can build nothing worthy of his Maker ;
From royal Solomon's stupendous fane,
Down to the humble chapel of the Quaker,
All, all are vain !

The wondrous world which he himself created
Is the fit temple of creation's Lord ;
There may his worship best be celebrated,
And praises poured.

Its altar—earth ; its roof, the sky untainted ;
Sun, moon and stars, the lamps that give it light,
And clouds, by the celestial artists painted,
Its pictures bright.

Its choir, all vocal things, whose glad devotion,
In one united hymn is heavenward sped,
The thunder peal, the winds, the deep-mouthed ocean,
Its organ dread.

The face of nature, its God-written bible,
Which all mankind may study and explore,
While none can wrest, interpolate, or libel
Its living lore

Hence learn we that our Maker, whose affection
Knows no distinction—suffers no recall,
Sheds his impartial favor and protection,
Alike on all.

Thus by divine example do we gather,
That every race should love alike all others,
Christian—Jew, Pagan, children of one Father,
All, all are brothers.

Conscience, heaven's silent oracle, th' assessor
Of right and wrong in every human breast.
Sternly condemns th' impenitent transgressor
To live unblessed.

The pious and the virtuous, though assaulted
By fortune's frown, or man's unjust decrees,
Still in their bosoms find a pure, exalted,
Unfailing peace.

Hence do we learn that hardened vice is hateful,
Since Heaven pursues it with avenging rod,
While goodness, self-rewarded, must be grateful
To man and God.

O thou most visible but unseen Teacher,
Whose finger writes its lessons on our sphere ;
O thou most audible, but unheard Preacher !
Whose sermons clear

Are seen and read in all that thou performest—
Wilt thou look down and bless, if when I kneel
Apart from man-built fanes, I feel the warmest
And purest zeal ?

If, in the temple thine own hand hath fashioned,
'Neath the bright sky by lonely stream or wood,
I pour to thee, with thrilling heart impassioned,
My gratitude ;—

If in the present miracles terrestrial,
Mine eyes behold, wherever I have kneeled,
New proofs of the futurity celestial
To man revealed ;—

If, fearing Thee, I love thy whole creation,
Keeping my bosom undefiled by guilt,
Wilt thou receive and bless my adoration ?
Thou wilt ! thou wilt !

Miscellaneous Department.

From the Quaker City.

THE ENTRANCED;
OR THE WANDERER OF EIGHTEEN CENTURIES.

BY GEORGE LIPPARD.

[CONTINUED FROM PAGE 398, VOL. III.]

Now Lucius and the Arisen Washington, ere they went forth on their pilgrimage, lingered for awhile in the City of the Dome, and looked upon the Great Men of the New World by Night, and upon them by Day.

Together they sat in the crowded Senate Hall. Amid a crowd of rich men, attired in fine apparel, and beautiful women whose faces were wreathed in smiles, sat Lucius and the Arisen Washington. Both dressed in the garb of labor, they were alone in the centre of the gay crowd.

Beneath them were the Senators—the Great Men of the New World—gathered in solemn council.

"Let us listen," said Lucius. "Let us listen and hear the words of the Arisen Gospel, from the lips of these Senators."

"Let us listen," said the Arisen Washington, "and learn even from the tongues of these great men, what manner of fruits have followed the martyrdom of the Revolution."

Now Lucius in the blouse of labor, and Washington attired in humble work-day gear, yet looking as full of hope as when he first went forth into the wilderness near a hundred years before, joined their hands, and watched in silence, even from the crowded gallery, the faces of the Senators.

A grey-haired man arose:

"The Declaration of Independence is a very fine piece of writing," said he, "but it contains a great many absurd errors. For instance: it asserts that 'all men are born free and equal.' This, my brethren, is a falsity. All men are not born free and equal. There must be classes in the world; there must be castes; there must be rich and poor. Yes," he surveyed the faces of his brothers, "the Bible, the law of God, and the Constitution of the United States, the law of the Land, both assert that in this land, there must always be castes and classes; rich and poor, Masters and Slaves."

At these words, Lucius could not help murmuring:

"Why am I always the victim of idle delusions? They told me that this was the Senate of a free people, but now I know that it is the Senate of a land of tyrants and slaves, governed by the Sceptre of some new Nero, who is counselled by Senators fond of human blood."

And Lucius was exceeding sad, for in his pilgrimage of eighteen hundred years, he had never seen a sadder sight than this;

A white-haired Senator, in the Senate Hall of a free people, pleading for the perpetuation of the very Evils, which the Old World, dying in bondage, had attempted to lift from its palsied bosom.

Washington heard the words of the grave Senator, and his cheek grew warm with a sudden glow, and his heart beat violently within his mean attire.

"From what part of this land, does that great man come?" he asked of a spectator by his side.

"From Carolina"—was the answer—"a great man indeed, and an honest one! Would to God we had more of such."

"Carolina," murmured the Arisen Washington, with the voice of one who thinks aloud:

"The land of the Martyr Hayne! And Hayne was hung some seventy years ago, by the creatures of a Tyrant, in order that words like those uttered by the Senator, might be spoken to-day, in the Senate of a redeemed People!"

For Washington but a few hours ago returned to this world, and full of the impulses of a god-like nature, was yet ignorant

of the actual history of the American land in the Nineteenth Century.

"Hush! A great Senator from the North!" the whisper ran through the crowd of spectators.

And there rose a man of bronzed visage, ponderous forehead beneath which flamed his deep set eyes, and voice which swelling from the depths of his broad chest, pealed like a thunder-clap into every heart.

Did this great man speak of the Poor Man's right to a home in the world, and to a hope of immortality in the next?

"We must protect the man who builds a factory, we must protect the man who owns a ship! Commerce and Manufactures—these are the great ideas of America! Unless you foster, and protect them—even at the expense of nine-tenths of the People, and by robbing nine-tenths of the fruits of their labor—your Constitution is in vain!

Such was the purport of the great man's speech.

"'Tis a fine Constitution," ejaculated Lucius—"much better than that Constitution which established a King. Is it not? For instead of one King known by his proper title, it establishes a thousand and ten thousand petty tyrants, Lords of the Mart and the Loom. A glorious Constitution."

But the Arisen Washington was silent. He was thinking of the blood which had been poured forth upon an hundred battle-fields. "And ten thousand poor men, went forth in the Revolution, and gave their blood to the sod, their lives to their country, in order that Commerce and Manufactures might flourish upon the graves of their grand-children!"

Something like this was the thought, which troubled the soul of the Arisen Washington, as he gazed intently upon the bronzed visage of the great Northern Senator.

"Thou hast the voice of Patrick Henry," he said, "but the soul of Benedict Arnold!" A new murmur arose in the Senate Hall.

Some ten thousand of the Poor, had sent up to these great Senators, their humble petition, that the Land which God had set apart for the millions of humanity, might no longer be sold to their Oppressors.

For it appeared, that the Men of Money of the Old world and the New, looking forward to a day, when the Poor Man's labor would turn the wilderness into a garden, had purchased this wilderness by millions of acres, and put their stakes around it, and said in the face of God—"This land, which thou hast set apart for the free—this land which can no more be sold than the air which we breathe, or the water which we drink—this land we have bought with our money, and fenced in with our title deeds!"

But certain of the Poor, feeling that God was still God, though Rich Men denied him, and that the Land was still the Land of the Poor, though Rich men had stolen it, sent their humble prayer to the Great Senators, and besought them to put an end to this traffic in the homes of unborn generations.

And the Prayer of Poor was read in the Senate Hall.

"This prayer cannot be denied," said Lucius.

"Deny it, and the blood of every martyr of the Revolution was spent in vain," exclaimed the Arisen Washington.

The Senators did not deny the Prayer.

But they clouded it with a multitude of words, and spoke fervently, and at length, of Bank and Tariff, the rights of Capital, the blessings of Individual enterprise, and the impossibility of making laws, to protect the Poor man in the enjoyment of a foot of earth or a crust of bread.

And then they spoke of two great Parties, into which they had divided the Poor of the land, deluding them with shadows, in order that they and their friends, the Rich, might feed securely on the Poor Man's substance.

These parties, were controlled by certain Conventions which thought for the People every fourth year, and which promulgated

the results of their thinking in the shape of written Declarations, filled with words of large sound but little meaning.

These words of large sound and little meaning, were used to array the Poor of the nation into two armies; both fighting for their Masters; both talking of shadows, and struggling for shadows, while the Men of Money and the Men of Politics, safely grasped the substance.

In truth, that substance was not hard to be understood:

The election of One Man, to more than royal power, so that he might feed and clothe—with the labor of the whole people—a band of hungry idlers, who had placed him upon the Presidential Throne.

It was the Names of these Parties—these organizations of delusion and fraud—which now arose in the Senate Hall creating much uproar, and effectually drowning the Prayer of the People for the Freedom of their Land.

Washington the Arisen, leaned from the Senate gallery, and watched the progress of the uproar in silence.

He was thinking of the bones which slept beneath the sod of Valley Forge.

As for Lucius, he sat like one stricken dumb with wonder, while he thought of the days of Nero—Nero, who built a Golden Palace upon the bodies of the people's dead.

He thought of the Iron Door, which, in the Catacombs, divided the Rich One from the HUNDRED Poor.

"The Iron Door is here! Here in the Senate: dividing these Great Men from the People! On one side the Senators wrangle for plunder—on the other, the People starve and die."

"It was for this that we fought the battle and dared the winter's snow, and went to war with the gibbet's rope about our necks!"

With these words the Arisen Washington took Lucius by the hand, and they went forth from the Capital, their hearts too full for utterance.

IN THE PALACE OF THE KING.

That night they wandered through the City, and came to the Mansion of the King, which arose at one extremity of the great pathway, its lighted windows, shining gaily through the darkness.

They entered the Palace, and while the sound of many voices, was heard in brilliantly lighted chambers, they came together into a small room where a Man of slender frame and haggard face, sat writing, and sat alone.

Worn by much anxiety, this solitary Man, with the light of a candle on his troubled face, was surrounded by letters and by manuscripts without number.

"What are you writing?" said the Arisen Washington.

And the Man looked up and saw the face of Washington, but did not for a moment regard his mean attire. For there was something in the face of the Arisen Washington, which impressed the heart of the solitary Man, with involuntary awe.

"I am signing away the Money of the people," said the solitary Man. "Look! Here are ninety millions of dollars to pay a portion of the expenses of this war. Here are three millions to pay the wages of those who live by office, and who placed me in this throne. Here are millions and millions—various sums which I have no time to count—and which I am signing away. Signing in the name of the People, whose labor is only petrified in these millions—the People who love freedom! The great People who placed me on this Throne!"

Then Lucius became aware that he stood in the presence of the King. The King who elected by the People (first properly advised by Conventions) held a power such as no Monarch of the Old World, ever grasped.

For he controlled the Purse of the People.

And also the Sword of the People.

And furthermore, he appointed at least one hundred thousand

men to office, who ruled over the People and ate the People's bread.

In spite of his plain dress and haggard face he was a great King.

In other lands the poor received their Kings, from the loins of a race of royal Mendicants, who talked much of "the Grace of God" and sat upon thrones, whose main pillars were very often a Bishop and a Lord.

But in the free Land of America, the People received their King every fourth year from the hands of a Convention, which gave him birth after many days of drunken uproar, and put on his feet, before all the people, with sweet words on his lips.

Now, Washington after listening to the President King, uttered these words:

"Ninety millions have you spent in war, O, King! Many millions have you spent in feeding the well-attired Mendicants, who cannot work and who must live, by the labor of the poor.

Suppose, O King, that only fifty millions had been expended in clearing the waste lands of this continent—in building homes for the poor upon those desert lands—in arraying armies, not of carnage nor for the work of carnage, but armies of labor, who might march forth to cultivate the earth, and make the howling wilderness blossom with the tenements of a happy people?"

The president King was much impressed by the Soul which shone from the eyes of the Arisen Washington, but he replied with much earnestness and haste—

"The world is governed too much!"

"Is it so?" answered the Arisen Washington—"It is right to govern much, when a war is to be made or a people to be plundered. It is right to govern much, when the people's labor is to be distributed among hordes of dishonest idlers—right to govern much, when government wishes to destroy and kill. Then indeed, the world *cannot* be governed too much! But speak of government doing one noble deed, in behalf of that Humanity which bleeds at its footstool—speak of government healing instead of cursing, saving instead of destroying, preventing instead of punishing, and lo! 'The world is governed too much!'"

At this moment, Lucius saw the EXECUTIONER, appear suddenly behind the Chair of the President, his scant visage full of scornful laughter, and his deep-set eye rolling with infernal gladness.

THE EXECUTIONER, who had followed his steps for eighteen centuries, triumphing over the Evil which Tyrants worked upon the Human Race—the EXECUTIONER whose mission was to curse and destroy, now stood laughing silently, behind the Throne of the President-King.

"Lucius," he whispered—"What think'st thou now of this land of the Arisen Gospel?"

The heart of Lucius died within him, and he went forth from the White-House, with the Arisen Washington by his side.

And when the President-King next saw his Ministers, he told them with some anxiety, that he had seen GEORGE WASHINGTON in a dream.

IMPROVEMENT OF THE MICROSCOPE.—By the Cincinnati Commercial, we learn that Mr. Bruno Haseart, an optician in that city, has made some astonishing improvements on the microscope whereby its powers are extended to a degree hitherto supposed unattainable. In examining the scale of an insect thirty-one thousandth of an inch in length, seventy-two thousand nine hundred secondary scales were counted on its surface, and so minute were they, that it would take 37,800,000,000 to cover a square inch. This instrument will be a valuable acquisition to natural science—by it the naturalist will be enabled to explore new fields of organic and inorganic matter.

WISDOM is to the mind what health is to the body.

JAVA--GROWTH OF COFFEE AND PEPPER.

IN extent, Java is about seven hundred miles in length, and it varies from eighty to one hundred and forty miles in width. Its area is less than twenty thousand square miles. The face of the country is more or less broken by mountains, but the soil is generally rich and productive.

The products are rice, sugar, coffee, pepper, spices, and a profusion of the finest tropical fruit. We were much interested in seeing some of these tropical productions growing. Coffee is cultivated here to as great perfection as in almost any other part of the world. It grows upon larger bushes, that very much resemble our large chinquapin bushes, and the grains of coffee are formed two in a berry, about the size and shape of our common plum. The skin of the berry is about as thick as that of the plum, and the color, when ripe, that of a pale scarlet. The bush is very productive. Every branch is loaded with the berries, which grow two in a place, on opposite sides of each other, and about one inch and a half apart. When ripe the skin bursts open, and the grains of coffee fall out on the ground. But a more general way is to spread something under the bush, and shake the coffee down. After the outer skin is taken off, there remains a kind of husk over each kernel, which is broken off after being well dried in the sun, by heavy rollers. The coffee, after this, needs winnowing, in order to be freed from the broken particles of the husk. It has been said by some writers that one bush will not with another, average more than one pound of coffee; but it seemed to me, though I could only judge from appearances, that this was too small an allowance for each bush.

Black pepper is also raised to some extent on the island of Java: but Sumatra, which lies just across the Straits, is by far the most celebrated for this commodity. Her pepper is, perhaps, the finest and most abundant of any one country in the world.

Black pepper grows on a vine, very much like our grape vine, and the pepper-vineyards reminded me very much of our American vineyards of grapes. The pepper grape grows and looks, when green, a good deal like our currants. There is this difference however: the currant has each its own distinct stem, but the pepper has not. Each grain grows hard on to one common stem, just as each grain of Indian corn does on the cob, or husk, as Virginians incorrectly would say. The color of pepper, when first ripe, is almost a bright red, and changes to the dead black common to us, by being exposed to the sun.

The famous white pepper is nothing more than the common black with the outer skin taken off. It is first soaked until this skin bursts off and the grain dried. The white, therefore, is not considered so pungent as the black, though it is nicer and more expensive as more labor is necessary in order to prepare it.

EDUCATION.—Education is not the limited object which it is generally conceived to be; confined to the few years spent at school, and the small portion of elementary knowledge acquired there, but it comprehends the dispositions that a child is permitted to indulge, the habits that it forms, the examples it imitates, and the companions with whom it associates; a truth that strikes home to the hearts of parents, and makes much more serious demands upon their affections and self-denial than all the most costly schools would require, for it calls upon them to begin first with the discipline of their own hearts and tempers. It requires that they should first of all learn to govern themselves. This is a truth that calls for so much, and, in most instances, would demand so complete a revolution of character and the relinquishment of so many darling habits and long nourished propensities, that few are willing to acknowledge, even to themselves, its importance in the attainment of the object which they profess to have more at heart than any other in life.

AN AUSTRALIAN NIGHT.

It is difficult for any writer to give a good description of an Australian sky. The transparency of its colors, various as those of the rainbow, could only be conveyed by a first rate painter; if, indeed, it be in the power of any one to do justice to such a subject. But if the heavens are grand during the day, the night, also, in its more subdued colors and tranquil loveliness, fully equals the daylight scene; and then, indeed, the expansive vault claims all our admiration, and every star, shining out with wonderful distinctness, seems to court the attention of the silver moon, as she glides majestically onward in her allotted path. I have frequently been out on a journey on such a night, and whilst allowing the horse his own time to walk along the road, have solaced myself by reading in the still moonlight. In the bush, at a time like this, the birds have gone to roost, (save a species of owl and one or two other night birds) all nature seems at rest, and the peace of the scene is unbroken, except by the watch-dogs at the stations challenging the lonely howl of the wild dogs by their deep bark, which is re-echoed from hill to hill, until lost in the distance. [WILKINSON'S SOUTH AMER.]

TURKISH LADIES.

The residence of the Pasha is within the walls of the citadel. The long range of the windows of the harem from their lofty position overlook a great part of the city, which must render it a more cheerful residence for the ladies than harems usually are. When a number of Eastern women are congregated together, as is frequently the case, without the society of the other sex, it is surprising how helpless they become, and how neglectful of every thing excepting their persons and food. Eating and dressing are their sole pursuits. If there be a garden attached to the harem they take no trouble about it, and at Constantinople the ladies of the Sultan tread on the flower-beds, and destroy the garden as a flock of sheep would do if let loose in it. A Turkish lady is the wild variety of the species. Many of them are beautiful and graceful, but they do not appear to abound in intellectual charms. Until the minds of the women are enlarged by better education, any chance of amelioration among the people of the Levant is hopeless; for it is in the nursery that the seeds of superstition, prejudice, and indolence are sown, the effects of which cling for life to the minds even of superior men.

THE INSPIRATION OF MUSIC.—Alfieri often before he wrote prepared his mind by listening to music; "Almost all my tragedies were sketched in my mind either in the act of hearing music, or a few hours after," a circumstance which has been recorded of many others. Lord Bacon had music of played in the room adjoining his study; Milton listened to his organ for his solemn inspiration, and music was even necessary to Warburton. The symphonies which awoke in the poet sublime emotions, might have composed the inventive mind of the great critic in the visions of his theoretical mysteries. A celebrated French preacher, Bortaloue or Massillon, was once found playing on a violin to screw his mind up to the pitch, preparatory for his sermon, which within a short interval he was to preach before the Court. Curran's favorite method of meditation was with his violin in his hand; for hours together would he forget himself running voluntaries over the strings, while his imagination in collecting its tones was opening all his faculties for the coming emergency at the bar. [D'ISRAELI.]

He who has a love for human nature can never be alone. In the shells he picks up on the shore—in the leaf, fading at his feet—in the grain of sand and the morning dew—he sees enough to employ his mind for hours. Such a mind is never idle. He studies the works of his Maker which he sees all around him, and finds a pleasure of which the devotee of sin and folly can form no conception.

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PROSPECTUS

OF THE

FOURTH VOLUME

OF

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AND

SPIRITUAL PHILOSOPHER.

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