THE UNIVERCŒLUM AND SPIRITUAL PHILOSOPHER.

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

VOL IV.] NEW-YORK, SATURDAY, JUNE 9, 1849. NO 2.

FOR TABLE OF CONTENTS SEE LAST PAGE.

The Principles of Nature.

CHRONO-THERMAL SYSTEM OF MEDICINE.

A REVIEW FOR THE UNIVERCŒLUM,

BY WILLIAM FISHBOUGH.

"The principles of the chrono-thermal system of medicine, with the Fallacies of the Faculty, in a series of lectures by SAMUEL DICKSON, M. D., formerly a medical officer in the British staff—containing also an Introduction and Notes by WILLIAM TURNER, M. D., second American, from the fifth London Edition." (224 pp. 8 vo.)

This is emphatically an age of new ideas. Old dogmas, in philosophy, in theology, and in the various departments of science, are fast losing their power to enchain the human aspirations, and disenthralled intellect, recognizing no bounds to its privileges of expansion, is joyously pressing onward and upward in quest of "light, more light." Most signal inroads have thus been made upon theories and systems which a stolid Conservatism has invested with an unapproachable sacredness, and whilst the "fearful and unbelieving" stand aghast at the prospect of general desolation, the free soul, full of faith in [illegible] and humanity, is leaping for joy in anticipation of the life immortal that will be kindled upon the ruins of hoary and decrepid falsehood.

Among other departments of human speculation that have shared the results of this spirit of innovation, is the department of *Medical science*. Twenty years ago the aspirant to the mysteries and practice of the healing art, thought little of extending the range of his inquiries beyond the formulas of the past, and the stale facts of the dissecting room; and the scrupulosity or indifference felt in regard to the results of medical practice, whether these were salutary or fatal to the patient, was for the most part determined by the question whether all things had been done "*scientifically*," according to the *books*. We would by no means intimate that such is not the case to a lamentable extent even now. But despite denunciation and calumny and the most bitter contempt encountered at every step, numerous medical inquirers of late years have had the audacity to step beyond the circle marked out by the schools, and proclaim their adherence to the teachings of *Nature* rather than books and medical creeds. Of such innovators we have examples in a HAHNEMAN, a THOMPSON, a BEACH, and a PRIESSNITZ, with their respective followers,—and last, though we think not least, in DR. SAMUEL DICKSON, the author of the work the title of which is given above. Of the respective systems propounded by these various medical reformers, with the exception of the latter, it is not our purpose to speak at present, farther than to express our belief that each one, together with certain crudities and errors perhaps, has announced some important truths; and thus the common stock of knowledge has been greatly increased, from which a final and perfect system is to be elaborated.

But we may spend no farther time in prelude. Our design is to lay before our readers a general view of the contents of the medical work whose title we have given above. This we shall do mainly in the author's own language, and in the language of his American Editor, Dr. William Turner, of this city, from whom we have received the volume. Of the author of the work and his medical labors, Dr. Turner speaks as follows:

"SAMUEL DICKSON was born at Edinburgh, on the 26th of April, 1802. He was the eldest of five children, and, like his father, was bred to the law. But, being of a philosophic and enquiring turn, he took an early disgust to this profession, and fortunately for mankind, he chose medicine as the field of his future studies. In 1825, he got his diploma from the Edinburgh College of Surgeons; and carried off the gold medal for the best essay on the "Food of Plants," at the university of that city. After studying a few months in Paris, he obtained his commission as a medical officer in the army, in which capacity he served with distinction both at home and abroad, particularly in India, where he had an opportunity of making himself well acquainted with tropical diseases. On his return, he published his work on the diseases of India. . . . Soon after he took his degree of M. D. at Glasgow, and in 1833, he left the army and settled in Cheltenham. For the first two years his success was unprecedented. In that short period, he prescribed for upwards of *seven thousand patients*. His door became literally besieged; and this, as a matter of course, drew down upon him the malice of the profession. But 'water rises by pressure,' and, in the end, true courage, true genius, and true worth, will do the same. In 1836, undaunted by the wicked machinations of his professional enemies, he published the secret of his amazing popularity, his first sketch of the Chrono-Thermal system of medicine, under the bold and fearless title of 'The Fallacy of the Art of Physic as taught in the schools, with new and important principles of practice,' which certainly proposed *a complete revolution in medical theory and practice*. In 1838, he again brought out his new doctrine in 'The Unity of Disease.' In 1839, he left Cheltenham for London, having received a piece of plate of great intrinsic value, as a testimony to his merits, from the people of the former town. In 1840, he delivered his lectures on the 'Fallacies of the Faculty, and the Chrono-Thermal System of Medicine,' a system which the profession, with a few honorable exceptions, did their utmost to crush; but failing in the attempt, they have been since, in consequence, compelled to modify their practice according to the precepts of the great master; thus giving a practical, and therefore the best possible testimony to the accuracy of his system."

Dr. Dickson's system is underlayed by a substratum of philosophy which certainly seems to us exceedingly truthful and important. Of this the following quotations will give a tolerably definite idea, which we lay before our readers the more readily on account of the general similarity of the doctrines therein presented, to some which have from time to time been set forth in this paper.

"The most perfect system," says our author, "has ever been allowed to be that which can reconcile and bring together the greatest number of facts that come within the sphere of the subject of it. . . . Let us now enter upon the development of this new but natural system:

"Gentlemen in the higher powers of Observation, Compari-

Digitized by Google

son, Comprehension, and Direction, termed *Mind*, or *Intellect*, Man stands pre-eminent above all animals; in so far as regards the more immediate observation of certain things around him, he is nevertheless excelled in some respects by many. The eagle has a finer and farther sight; the hearing of the mole is more acute; the dog and the vulture distinguish odors wholly inappreciable by him; not a few of the wilder denizens of the forest have even a keener sense of taste and touch. In mere perceptive power, then, the beasts of the field are in some things permitted to surpass us; while the sagacity of the elephant and the dog, the courage and emulation of the horse, the foresight of the ant, the cunning of the fox, and the social and building habits of the beaver, declare to us—however unpleasing the announcement—that others of God's creatures beside ourselves, possess the elements, at least, of that REASON, upon which we so highly pride ourselves. To the greater degree of complexity,—perhaps I should say *completeness*, of his CEREBRAL organization,—to his more perfect development of that source of all reasoning power, the BRAIN,—man assuredly owes this corresponding increase in the number and force of his reasoning faculties. The more complete mechanism of his prehensible organ, the HAND, gives him the power to execute what his head conceives, in a degree of perfectibility that we look for in vain in the works of any other tribe of the animal kingdom. Look at "man's full fair front;" it is a superadded—not a superfluous part; the more it diminishes and recedes, the nearer you will find its possessor to be akin to the brute.

"But gentleman, the rudiments of every portion of this instrument of man's reasoning faculties,—this directing Brain,—variously developed, may be detected in almost every link of the great chain of animated beings of which he is confessedly the chief. To every variety of race that animates the globe, whether in external or internal configuration, we have undeniably many features of relationship; nor let us spurn even the meanest and most shapeless as beneath our notice—for of every organic production of their common maker, Man, while yet in the womb of his parent, has been the type!—his fœtal form successively partaking of the nature of the worm, fish, and reptile, and rapidly traversing still higher gradations in the scale of organized existence, to burst at last upon the view in all the fulness and fairness of the perfect infant. But it is not in his outward form, only, that he passes through these various gradations of animal life. From Comparative Anatomy we also learn that each of his separate internal organs, on first coming into fœtal existence, assumes the lowest type of the same organ in the animal kingdom; and it is only by successive periodic transformations that it gradually approaches to the degree of completeness in which we find it in the new-born child. The heart of the embryo-infant is a mere canal, nearly straight at first, and then slightly curved, corresponding exactly with the simplicity of heart of insect life—that of the snail, and other insects, of the lowest *Crustacea* tribe, for example. And not the heart alone, but each and all of the several organs and systems of the body are brought to their perfection by periodic additions and superadditions of the simpler and more complex parts of the same organs and systems of the several orders of animals, from the least noble to the highest class of all—the MAMMALIA, of which Man is the head. Man, proud man, then commences his fœtal life in reality a worm!—and even when he has come into the world, and has breathed and cried, it is long before the child possesses the mental intelligence of many of the adult brutes; in this respect Man is for a period lower than the monkey—the monkey he so hates and despises for its caricature likeness of himself. Between the same Man in his maturity, and his animal fellow-creatures, we perceive many differences; the resemblances, being infinitely more numerous, as a matter of course escape our memory!

* * * * * * * * *

"To deny animals mind is to deny them design, without which, putting mere *instinct* apart, neither men nor animals act in any manner or matter. The great DESIGNER of the UNIVERSE, in the creation of the first crystal, showed this. He proclaimed it when he made the sexes of the vegetable kingdom;—when, by the Zoophyte or plant-animal, he united the vegetable to the lowest link of the animal world, he made his design still more manifest. When he further progressively developed his plan of insect, fish, and reptile life, and added the higher animals last of all, before he completed the chain with Man their master, he showed not only design, but Unity of Design; and when to men and animals he gave a power neither the crystal nor the vegetable possesses,—the power of following out designs of their own making,—he imbued them both with a portion of His Spirit; varying in degree, but to each he gave it in a measure equal to their respective wants and necessities. Deny this, and you deny God,—you deny God's works and words; words upon which the question of *interpolation* can never arise: for every leaf of every plant is a letter of His alphabet; every tree a combination of the letters composing it, and every hill, valley and stream—every tribe of men and animals, so many sentences by which we may perceive His will, and deduce His law. The stars, and constellations of stars, and their periodic motions, teach, even to our frail senses, the analogies which subsist in this respect between the motions of man's body and all the movements of Nature. In their harmony of design, they give us an insight into the UNITY of the ETERNAL. And we find embodied in them a principle by which we may not only know the past and present, but to a certain extent know the future, in its dim outline of twilight and shadow. In all humility, then, let us *inwardly* prostrate ourselves before the Omnipotent; but let us at the same time beware of that *outward* mock humility which too often leads to religious pride, and engenders anything but Christian charity; and let it rather be our delight to trace resemblances and harmonies, than to see in Nature only discords and differences. The world—the universe, is a UNITY; and in no single instance do we find a perfect independence in any one thing pertaining to it. Betwixt man and the lower animals, we have traced link by link the chain of contiguity—mental as well as corporeal. Like them, he comes into the world, and like them, his body periodically grows, decays, and dies. When injured in any of its parts, it has similar powers of repair and reproduction." (pp. 26, 27, 28.)

Again: On the principle of vital forces and movements generalized throughout Nature, he remarks as follows:

"Electricity, like Electrive Attraction, is only a *fragment* of the great doctrine of LIFE. The word LIFE, when applied to animals in their healthy condition, is an abstract term expressive of the *sum total* of harmonious movements produced by the *principal forces* in nature, when acting together with perfect Periodicity, in one body. LIFE, then, is Electricity in its highest sense, even as the attraction of gravitation is Electricity in its lowest sense. The attraction of the magnet is an electrical step in advance of gravitation,—chemical change one step more,—the alternate attraction and repulsion of amber is a still higher link in the electrical chain. Galvanism and electricity, strictly so called, embrace all the subordinate links, while LIFE or VITAL ELECTRICITY comprehends the whole. Mere mechanical motion, though it belongs to all animal life, in reality only grows out of it. There is no mechanical movement in the fœtal germ, nor is such movement necessary to the life of the plant. VITAL ELECTRICITY, then, produces changes in every way *analogous* to the changes that take place in inorganic bodies, but *not* the same changes,—for no Electricity short of the highest or VITAL kind, can produce the electrical and chemical changes constantly going on in a living body, any more than the power of gravitation or the magnet could produce the higher movements of common chemistry. The chemist who, like Liebig, expects by the destructive chemical analysis of dead organs in his labo-

Digitized by Google

ratory, to be able to produce or explain the very opposite transformations that take place in the organs of the living, will no more improve medicine than the mere anatomist who separates them tissue by tissue, with his scalpel. However similar *his* chemistry and *his* electricity may be to vital electricity and vital chemistry, however analogous the results of both be to the attractive and repulsive motions that constitute vitality, yet are the transformations not identical,—curiously resembling them certainly, but still so different that they never even approach to organism. The electricity and chemistry of man no more could produce a worm, or a leaf even, than the inferior intellectual power of the dog or the elephant could produce the Iliad. The same harmony of motion that we behold in animal life we equally find in the life of the *vegetable*; but the forces employed are fewer in number, and more feeble in their action. The extremes of vegetable and animal life approach each other. In the zoophyte or *plant*-animal we have the connecting link of both. Both are made up of inorganic matter,—metals, minerals, air, earth, and every other material thing successively becoming atomically organised and living in their turn. Man, who stands highest in the scale of animated beings, is a microcosm or a little world in himself; yet what is he but a *Parasite* on the globe's surface—the Globe itself but an *Atom* in the LIFE of the UNIVERSE! But listen to Hahnemann: "The *Life* of man, and its two conditions, Health and Sickness, can not be explained by any of the principles which serve to explain other objects. Life can not be COMPARED to any thing in the world except itself—no relation subsists between it and an *hydraulic* or other *machine*—a *chemical* operation—a decomposition and production of *gas*, or a *galvanic battery*. In a word, it resembles nothing which does not live. Human life, in no respect obeys laws which are purely physical, which are of force only with inorganic substances." We apprehend, Gentlemen, that the whole, or nearly the whole, of this statement is assumption, and if there be truth in nature, that this assumption is a fallacy. If you COMPARE the ossification of the skull with mechanical inventions, you will find it to be an exemplification of the most perfect *carpentry*. The joints of the body embrace every principle of the *hinge*; the muscles, tendons, and bones are so many *ropes*, *pulleys* and *levers*; the lungs act in *bellows*-fashion, alternately taking in and giving out *gas*; the intestine canal is a containing *tube*. Then, in regard to the vascular system, the heart and blood-vessels are to a great extent a *hydraulic* apparatus, as you may prove, by tying an artery or compressing a vein; the blood, in the first instance, being arrested in its course *from* the left chamber of the heart; in the second, being stopped in its progress *to* the right side of it. What are assimilation, secretion, absorption the change of the matter of one organ into another—of the fluids into the solids, and *vice versa*, but operations of vital *chemistry*, and the brain and nervous system but the vito-*galvanic* or vito *electric* apparatus by which these operations are effected? That the human body obeys laws purely physical, is still further exemplified by the fracture of a bone or the rupture of a tendon—and the reunion of both is the result of secretion under the influence of this vital *electricity*, acting through the nerves supplying those parts. If, during childhood, the great nerve of a limb be paralysed, the growth of that limb becomes arrested, not only in its breadth, but length. The nerves, then, are the moving powers, and if you cut or divide them, neither a broken bone nor a ruptured tendon can reunite, so as to become useful." (pp. 174, 175.)

The sum of this reasoning is, that all elements, organisms, forces, motions, and principles of composition and decomposition in the universe, covering the department of human existence and life as well as every other, are related to and connected with each other by an unbroken chain of analogies and dependencies; and that man, being an epitome of the Universe, is governed in all his functional movements and conditions, physical and mental, by the more refined operations of the same laws which apply to lower organisms, and even to (so called) inorganic matter. On this basis Dr. Dickson (very properly we think) rests his cardinal theory of the "*unity and identity of all morbid action.*" The cause of all morbid action he refers altogether to an abnormal state of *temperature*, produced by whatever influence. But hear his definition of health and disease:

"In the state of health," says he, "an equable and medium temperature prevails throughout the frame. The voluntary and other muscles obey with the requisite alacrity the several necessities that periodically call them into action. The mind neither sinks nor rises but upon great emergencies; the respiration, easy and continuous, requires no hurried effort—no lengthened sigh. The heart is equal in its beats, and not easily disturbed; the appetite moderate and uniform. At their appointed periods, the various secreting organs perform their office. The structures of the body, so far as bulk is concerned, remain, to appearance, though not in reality, unchanged; their possessor being neither encumbered with obesity, nor wasted to a shadow. His sensorium is neither painfully acute nor morbidly apathetic; he preserves in this instance, as in every other, a happy moderation. His sleep is tranquil, dreamless.

"If we analyze these various phenomena, we shall find that they all consist of a series of periodic repetitions, each separate organ having its own particular period for the proper performance of its function; some of these phenomena are diurnal, some recur in a greater or less number of hours,—while others exhibit a minutary or momentary succession. At morn, man rises to his labor; at night, he returns to the repose of sleep; again he wakes and labors; at the appointed period he "steeps his senses in forgetfulness" once more. His lungs now inspire air, now expel it; his heart successively contracts and dilates: his blood brightens into crimson in the arterial circle of its vessels —again to darken and assume the hue of modena in the veins. The female partner of his lot—she who shares with him the succession of petty joys and sorrows, hopes and fears, which make up the day-dream of life, has yet another revolution, the *Catamenial;* and *Parturition*, or the process by which she brings their mutual offspring into the world, is a series of *periodic* pains and remissions.

"Every atom of the material body is constantly undergoing a revolution or alternation; liquid or aeriform one hour, it becomes solid the next—again to pass into the liquid or aeriform state; and ever and anon varying its properties, colors, and combinations, as, in brief, but regular PERIODIC succession it assumes the nature of every organ, tissue, and secretion, entering into, or proceeding from, the corporeal frame. 'It is every thing by turns, and nothing long.'

"The phenomena of the human body, like every other phenomenon in nature, have all a relatian to MATTER, SPACE, and TIME; and there is another word, MOTION, which may be said to bring all three to a unity; for without matter and space, there can be no motion, and motion being either quick or slow, must also express time or PERIOD.

"Moreover, there can be no *motion* in matter without *change of temperature*, and no change of temperature without *motion in matter*. This is so indisputable an axiom in physics, that Bacon and others supposed motion and change of temperature to be one and the same. You can not, for example, rotate a wheel for a few seconds, without heat being produced, and the iron that binds it becomes expanded; in other words, it exhibits a motion *outwards:* when the same wheel is allowed to stand still, the temperature falls, and the iron hoop decreases in size. There is in that case motion *inwards*. By the same law, if, even in the middle of winter, you run for any length of time, you will become heated and bloated; and you again shrink in size when you stand still to cool yourself. To the mind's eye, *extremis probatis media presumuntur*. Having shown the truth in extremes, we presume the rest; for as there are motions both of quickness and slowness that elude the eye, so are there changes

Digitized by Google

of temperature that the thermometer may not reach. Those, then, who ascribe the source of animal heat exclusively to the lungs, seem to have forgotten that, in the constant mutation of its atoms, every organ, nay every atom of that organ being ever in motion, must equally contribute to this end; for to this common law of ALL matter, every change in the body is subjected. The powers by which the corporeal motions are influenced, are the same that influence the motions of every kind of matter, namely, the electric, mechanical, and chemical forces, and the force of gravitation. When rightly considered, the whole of these powers resolve themselves into ATTRACTION and REPULSION. It is by attraction that the fluid matter of the blood first assumes the solid consistence of an organ; again to pass by repulsion into the fluidity of secretion. *From* the earth and *to* the earth, the matter composing our bodies comes and goes many times even in the brief space of our mortal existence. In this, the human system resembles a great city, the inhabitants of which, in the course of years, are constantly changing, while the same city, like the body, betrays no other outward appearance of change than what naturally belongs to the PERIODS of its rise, progress, maturity, or tendency to decay."

On the nature of disease our author remarks as follows:

"In the throes of disease, the early priests, as I have already told, imagined they detected the workings of demons. Medical theorists, on the contrary, attribute them to morbid ingredients in the blood and bowels. One age bowed the knee to an 'acrimony' or 'putridity;' another acknowledged no cause but a 'humor.' The moderns hold the notion that a mysterious process which they term an 'inflammation,' is the head and front of all offending. How absurd each and all these doctrines will appear in the sequel! Disease, gentlemen, is neither a devil to 'cast out,' an acrimony or crudity to be expelled, nor any fanciful chemical goblin to be chemically neutralized;—neither is the state erroneously termed inflammation, so commonly the *cause* as the *coincident part* of general disorder. Disease is an error of action—a greater or less variation in the motion, rest, and revolutions of the different parts of the body—reducible, like the revolutions of Health, into a systematic series of periodic alternations. Whatever be the cause or causes of corporeal abberation, in obedience to the law of all matter, the first effects are change of *motion* and change of *temperature*. The patient, accordingly, has a feeling of *heat* or *cold*.' Then follows a description of the different phases of disease, local and general, which legitimately follow this disturbance of temperature, enforcing the idea that "the difference between the two states (of health and disease) consists in mere variation of the sum or amount of particular corporeal motions, and in a difference of effect of external agency upon the matter and functions of the body." (See pp. 30, 31.)

Again he observes:

"Gentlemen, the causes of all these various diseases—*various* in name, place, and degree—*one* only in their real nature—may be found either in *deprivation* or *wrong adaptation* of the identical forces which continue life in health—the same natural agencies, in a word, by which every motion or event is produced throughout the universe. They comprise, therefore, every thing that connects us, directly or indirectly, with the external world; and most, if not all of them, act upon us, in the first place, through the different modifications of the nervous perception. The causes of disease, then, never originate in any one organ of the body, except in so far as that organ may be predisposed by an inherent weakness of the attractive power of the atoms of its parts, to receive grave impressions from outward agencies that affect the more stable portions of the same body in a slighter manner." (p. 32.)

Having proved, as he supposes, the essential unity and identity of all morbid action, or disease, he assumes, and endeavors to prove, that "INTERMITTANT FEVER OR AGUE is the type, model or likeness of all the maladies to which man is liable." The essential principles of this disease, (consisting simply in derangement of temperature) he thinks are alone concerned in the production of all symptoms and developments of disease to which man is subject, whether these be functional or organic, and whether they relate to a minute local tissue, or to the whole aggregate system. The author enters into an examination of various *developments* of disease that have received specific names, and instances cases of their treatment, with the attending success, upon the principles of his practice; but here we need not follow him.

On the law of *Periodocity* as applicable to those peculiar internal motions in the human system which determine the state of health or disease, Dr. Dickson lays particular stress. From this he derives his suggestion as to the appropriate *time* for the administration of his remedies. He contends that by judiciously applying medicines with reference to the regulation of *temperature* "at the period of comparative health, the period of medium temperature may be prolonged to an indefinite period; and in that manner may Health become established in all diseases—whether from some special *local development*, the disorder may be denominated mania, epilepsy, croup, cynanche, the influenza." (p. 207.) As his remedies, thus, relate to *time* and *temperature*, he calls them *Chrono-thermal*, from two Greek words, *Chronos*, time, and *therma*, temperature.

Dr. Dickson's system rejects no remedial agents known in the ordinary modes of medical practice, save the leech, the lancet, and the cupping instrument, the author stating that out of upwards of twelve thousand cases which he had had under his treatment for the last few years, he had not been compelled to resort to blood-letting in one instance. He contends that all medicines, and even *food*, when taken in *excess*, are poisons; but when properly apportioned to the wants of the system, and taken at the right time, nothing is poisonous. Generally, and especially when *minerals* are employed, he would prescribe in minute doses, say the fraction of a grain, not rejecting the principle insisted upon by *Hahnemann*, "*similia similibus curentur*," or like cures like. He supposes that the effect of medicine, especially when given in small doses, is *electrical*, acting through the brain upon the general system, or upon the particular organs diseased. And yet he ridicules the doctrine of Animal Magnetism, or rather ridicules himself without knowing it, in the tirade which he offers on that subject!

Altogether, we consider this book an important contribution to medical science; and we value it no less highly for the genial, liberal, and comprehensive philosophy with which it abounds—philosophy which is susceptible of useful application in other departments than that of medicine. His doctrine of *periodicity*, particularly, we regard as of great importance in its bearings upon the treatment not only of *physical* but *moral* and *social* diseases. Yet this doctrine, the truth of which is manifest in all departments of creation, is not generally understood, and its suggestions are almost totally disregarded by the physician of the body, of the mind, and of the social compact, and thus remedies which would otherwise be effectual as applied to each, are totally powerless from being ill-timed.

From what we have said we must not be understood as meaning that the book under review unfolds a *perfect* medical system. This we do not believe of any one book, though we think that this is as free from hobbies and one-ideaism as any book of the kind we ever read. As a *professional* work, perhaps it lacks system in arrangement; but what it loses on that score, it gains in that piquancy and easy versatility which adapts it to popular taste. It may be read with almost equal interest by the medical inquirer, and by him who is simply in pursuit of the general knowledge of Nature and her laws. We commend it to general perusal. It may be procured of J. S. Redfield, Clinton Hall, New-York.

Digitized by Google

PSYCHOLOGY.

Under this head we find the following article in the "Boston Investigator." Our readers, many of them, will recognize its signature. It its pleasing to observe that the principles which it sets forth are taking such deep root in so many minds. They are the only avenues through which the light of the higher spheres may be let down upon many minds now groping their way in the darkness of skepticism. [Ed. Univerc.

All the elements of the unbounded universe are material. In an absolute sense there is *no space*. All matter is active, none passive. *Inertia* has no meaniug or application to matter except in a comparative degree. *Nothing is inert absolutely*. Motion, life, sensation, and intelligence are the soul or spirit of matter. No matter exists without one or all of these properties—hence all matter has a soul or active spirit, from which it never was and never can be separated except in degree.

Matter could never exist without a soul, nor a soul without matter. One is the substance, the other the property, essence, principle, &c., and is co-extensive, co-existent, and co-equal with the other throughout a boundless universe. The universal spirit, like universal matter, is infinite and is God. It contains all developements below itself, as the solar system contains our earth, and as sensation contains motion, which is a lower manifestation of the soul. Intelligence is a part of the soul of matter—therefore God has infinite intelligence, as *He* (or It) has infinite motion, &c. Design is a manifestation of intelligence—therefore God designs.

There are two grand spheres in the universe—The sphere of causes, and the sphere of effects. The spiritual is the sphere of causes, and produces all the effects realized in creation, in *forms* or organizations. Motion is the *definite* soul of the universal kingdom of our earth—therefore motion produces in that kingdom all the forms and manifestations of the kingdom, but with none of the properties of the more refined and higher orders of developement. It is *a* manifestation of soul, but not *the* manifestation of soul. It belongs *to* and works *in* the sphere of causes. It is infinite in its circle and manifestations, being an attribute of God and of all manifestations of spirit higher than itself.

Motion and life comprise the definite soul or spirit of the vegetable kingdom of our earth. It is built upon and developed from the mineral and motion, but manifests one more and a higher attribute of God and the sphere of causes. It contains, unlike the mineral, a re-producing but not a self-perpetuating power. Its forms developed by its soul are various and beautiful, but they are *located* and evanescent. Its life is in and of the sphere of causes, but like its manifestations it is *rooted* to and in the mineral forms.

Motion, life, and *sensation* comprise the definite soul or spirit of the animal kingdom of our earth. This possesses all the powers and properties of those below, with the addition of sensation and its manifestations. This, too, belongs to and works in the sphere of causes, and combined with the others, *produces in man* a *repeat* (as it is called in music) or a microcosm in philosophy. The animal kingdom, by its soul, possesses the power of re-production and of *locomotion*, but not the self-perpetuating power. This is produced by, through, and from the other kingdom and their souls or spirits, all of which are in and of God.

These combined make a trinity and produce in their *repeat* or microcosm a fourth kingdom possessing intelligence in man. This is the basis or beginning of a new series consisting of *individualized*, organized, intelligent beings, so nearly connected with the sphere of causes as to possess both the desire and *power* of self-perpetuation—not as an animal, for, as in animal man possesses only their powers and properties, and, as a vegetable, only those of that kingdom, but as an intellectual being he possesses locomotion and organization independent of this earth but not independent of matter, for he could not *be* without it.

When man has sufficiently developed his powers even in this sphere, or on the earth and in the body, he will produce and re-produce at pleasure all the forms and manifestations below himself from the diamond to the horse; and he will long ere that *know* that he does not lose his organization by death, but only changes the substance of which his body is composed and cuts lose from the earth and dwells in the unbounded universe of matter and mind, where he can and will continue to create all forms below and inferior to himself, and hence to surround himself with a heaven of pleasure or a hell of torments.

All *forms* originate in and are produced by the sphere of causes—hence as is often ignorantly said, God is the author of all things. Man is a *creator* by and through his intelligence; but not without or *out of* the sphere of causes. He makes a watch; first, by and in ideas, then by and in minerals.

The great error and stumbling-block of theology and of some skeptics, consists in confining *matter* to the earth or earths, and not recognizing the great truth that all space is filled with matter, and them of confining the minds of humam beings to these grosser animal bodies, and hence raising the bodies from the dead to save the souls in. This as is absurd a contradiction of natural law as it would be to have huge rocks floating about the atmosphere. But we can easily perceive that there is no more propriety in confining our organization or form to this flesh and bones, than there is in confining our mind to the solid substances of our earth, like a tree or a hog and all other vegetables and animals.

All forms are the out-growths of the spirit or soul of the universe. Man, being the lowest form or organization on this earth which manifests individual intelligence, is evidently the link which connects this gross matter with a more etherealized sphere of organisms. His knowledge and desire of continued living individuality, is strong evidence of his power to produce and sustain it. and certainly there is nothing unnatural or supernatural about this chain of progressive development.

But we shall be asked many questions by those who reason on these subjects, (I shall be glad to hear them)—one of which will be, why do we not see, hear, and know all about those who have cast off the body, &c? To this there are many *natural* reasons; Frst, the subetance of their bodies is visible to its own sphere, but not to us through or with our eyes, which are only adapted to one kind of matter. So with all our senses; they are adapted to this, but not to a higher sphere. Those who have investigated Pathetism in its highest manifestations will understand this. There is a universal law of adaptation which prevents this, as it does us from communicating with the animals as they do to each other—but this reminds me that it is time to stop. W. Chase.

Ceresco, (Wisconsin,) May 5, 1849.

Beauty of Colors—Nothiug in nature is more beautiful than her colors; every flower is compounded of different shades. Almost every mountain is clothed with herbs, different from the one opposite to it, and every field has its peculiar hue. Color is to scenery what entablature is to architecture, and harmony to language. Colors are indeed so fascinating that in the East there has long prevailed a method of signifying the passions which is called the love language of colors. This rhetoric was introduced into Spain by the Arabians.

Yellow, expressed doubt; black, sorrow; green, hope; purple, constancy; blue, jealousy; white, content; and red, the greatest possible satisfaction. In regard to mourning, it may not be irrelevant to remark, that though Europeans mourn in black, the ancient Spartans, Romans, and Chinese, mourned in white, the Egyptians, in brown; the Turks in violet, while Kings and Cardinals indicate their grief in purple.

[Harmonies of Nature.

Digitized by Google

Selections.

THE STATE OF EURORE.

Not for fifty years has the quiet world opened its bewildered eyes on so magnificent a spectacle as is now presented by the great European conflagration. GERMANY is thoroughly impenetrated by the Revolutionary leaven, and nothing but the brute force of the vast Armies which her People have so long ground to the earth to sustain, could enable a single scion of Royalty or Nobility to hold his ground. Disband the Armies, and every legal robber of them would be chased out of the land within three months. Even as it is, the smaller States are generally in open successful insurrection, except where crushed or overawed by the legions of Austria and Prussia. Gibbon long ago explained how, while an armed force of one hundred men can never keep down a determined population of ten thousand, an army of one hundred thousand will generally and easily hold in hopeless subjection a nation of Ten Millions. The proportion is the same, but the impossibility of concentrating and wielding effectively the popular strength of a great Nation is fatal to the rising aspirations for Freedom. Hence, Governments are apt to be more or less despotic as their territories are more or less extended; hence, in part at least, Russia is ruled by an Autocrat, while Switzerland stands a Republic. Prussia is to-day as thoroughly Democratic as Baden, but her people cannot all feel each other's heart-beats like those of a smaller principality. And yet in spite of the steel of Nicholas and the gold of Rothschild, the great Republic of Germany, one and indivisible, is preparing. This year may not see it—may see its sterner apostles trampled into the earth beneath the Cossacks' desolating hoofs; yet the idea has taken firm hold of the German mind, and must ultimately triumph.

ITALY would now free herself from Genoa to Venice, but for Foreign bayonets; if Hungary can but withstand the Russian hordes now hurled around her, she may do it still. It seems probable however, that Rome must succumb to the parti-colored hosts now beleaguering her walls; that Venice must become once more the prey of the Austrian; that Pius IV will be restored to complete temporal as well as ecclesiastical sovereignty over the Roman State, and that Mazzini and his compatriots will again be exiles and fugitives for the crime of loving Liberty and Italy. "And this, too, shall pass away."

FRANCE is still the land of gladness and of hope. What though the vain, incompetent nephew of the great betrayer of European Liberty sits in her Executive chair, surrounded by the dynasty of stock-jobbers which ought to have been extinguished with its natural head Louis Philippe, while a majority of the new Assembly stands ready to register that dynasty's edicts—still there is paleness on the cheek of sleek Respectability—there is panic at the Bourse—for One Hundred Thousand electors of Paris have recorded their votes for the Social Democratic ticket—have elected nine or ten of its leading members in defiance of the power and the gold of its coalesced adversaries—have proclaimed their faith that the Republic is not a sham nor a trick of trade but a beneficent reality—a means of securing Justice to honest Labor and comfort to all who will prove themselves worthy. "Ah!" says disconcerted Craft and appalled Avarice, "these horrid Socialists, who advocate the plunder of the Rich by the Poor, have nearly carried Paris! What is to become of us?" Why, Messiuers! have you bandied about these falsehoods until you actually begin to believe them? If you had ever listened candidly to those horrible people who frighten you so, and not taken all your ideas of them from journalists paid by you to belie them, you would have known that they are not robbers—that they do not seek to divest you of your goods and chattels—they only ask of the State the Right to Live by Labor—and that will have to be conceded at no distant day. A part of them may more or less earnestly demand the restitution of *some* of the proceeds of past robberies of the Many but a great majority would be satisfied with substantial guarantees that for the future every man who will, may work, and all who work may live? Is this robbery?

The great fact, however, is this—*The army is rapidly becoming Socialist.* Even the fighting-machines are beginning in some blundering way to think of the rights and wrongs of Labor. What a perilous innovation this upon the ancient and honorable vocation of stabbing and shooting for sixpence a day! What a portent to bayonet-girdled thrones, and the frauds by despots termed "Government" and "Order!" Ho, Emperor Nicholas! Baron Rothschild! *this* is the *real* Revolution! Barricades and fusilades may mean something—they oftener amount to nothing—but this is no Sham. Live the Republic! [TRIBUNE

THE WORLD IS IMPROVING.

IT is pleasant to reflect that the public mind of England has softened while it has ripened, and that we have in the course of ages, become not only a wiser, but also a kinder people. There is scarcely a page of the history of light literature of the seventeenth century which does not contain some proof that our ancestors were less humane than their posterity. The discipline of workshops, of schools, of private families, though not more efficient than at present, was infinitely harsher. Masters, well born and bred, were in the habit of beating their servants. Pedagogues knew no way of imparting knowledge but by beating their pupils. Husbands, of decent station, were not ashamed to beat their wives. The implacability of hostile factions was such as we can scarcely conceive. Whigs were disposed to murmur because Stafford was suffered to die without seeing his bones burned before his face. Tories reviled and insulted Russell as his coach passed from the Tower to the scaffold in Lincoln's Inn Fields. As little mercy was shown by the populace to sufferers of humbler rank.

"If an offender were put in a pillory, it was well if he escaped with life from the shower of brick-bats and paving-stones. If he was tied to the cart's tail, the crowd pressed around him imploring the hangman to give it to the fellow well and make him howl. Gentlemen arranged parties of pleasure to Bridewell on court-days, for the purpose of seeing the wretched women who beat hemp there whipped. A man pressed to death for refusing to plead, a woman burned for coining, excited less sympathy than is now felt for a galled horse, or an over-driven ox. Fights, compared with which a boxing match is a refined and humane spectacle, were among the favorite diversions of a large part of the town. Multitudes gathered to see gladiators hack each other to death with deadly weapons, and shouted with delight when one of the combatants lost a finger or an eye. The prisons were hells on earth, seminaries of every crime and disease. At the assizes, the lean and yellow culprits brought with them from their cells to the dock an atmosphere of stench and pestilence which sometimes avenged them signally on bench, bar and jury. But on all this misery society looked with profound indifference. Nowhere could be found that sensitive and restless compassion which has, in our time, extended a powerful protection to the factory child, to the Hindoo widow, to the negro slave; which pries into the stores and water-casks of every emigrant ship, which winces at every lash laid on the back of a drunken soldier, which will not suffer the thief in the hulks to be ill-fed or over-worked, and which has repeatedly endeavored to save the life of even the murderer. [MACAULEY.

KNOWLEDGE OF IGNORANCE.—It is impossible to make people understand their ignorance, for it requires knowledge to perceive it, and therefore he that can perceive it hath it not.

[BISHOP TAYLOR.

SELF-LOVE, well or ill-conducted, constitutes virtue and vice

Digitized by Google

Psychological Department.

A SYMPATHETIC IMPRESSION.

Editors Univercœlum:

During the revolution of seventy-six a man living near Newburyport, Mass. (whose son was in the continental army) was plowing in his field, and suddenly felt, as he thought, a bullet pass through his body. But the next instant he was impressed that he had not been struck by a shot, but that his son was shot in battle; and so strong was the impression that he immediately left his plow in the unfinished furrow, and returned to his house, and on meeting his wife said, "I believe our son is dead." He then stated what had occurred in the field, and how vivid the impression was that his son was then lying dead on the battle field. The father was so confident that it was so, that he even mourned the death of his son, notwithstanding others believed it not, and tried to persuade him that his belief was merely imaginary. However, in a short time information was received from the army giving the account of the young man's death, he being shot through the body, and the very day and hour that the father felt (as he ever after believed) the warning of his death.

I have this from a source that can be relied on. My father and mother were living in the neighborhood at the time, and were knowing to the facts. Yours truly,

Glens Falls, May 28, 1849. E. W. Knight.

Remarks.

The foregoing details a phenomenon very similar to one an account of which was related to us some time since, by a gentleman residing in Coxsackie, this state.—A young lady was one evening seated at the piano, playing for the gratification of several of her friends who were present. All at once she startled, seemed abstracted, and was much agitated. When she recovered, and her friends inquired of her what was the matter, she said that her brother, a soldier in the Mexican war, had that moment been slain by a musket ball fired by a Mexican guerilla party from behind a clump of bushes. A letter subsequently received confirmed her account in every particular; her brother had been slain under those circumstances and at that very time. Both of these accounts illustrate the law of *sympathy* which sometimes binds particularly susceptible persons, and especially near relatives, to each other, and according to which the one partakes more or less of the pains or pleasures of the other, however widely separated they may be. [Ed. Univerc.

WARNING DREAM, AND TRANCE.

The following is taken from Blackwood's Magazine. "Being in company the other day, when the conversation turned upon dreams, I related one, which, as it happened to my own father, I can answer for the perfect truth of it. About the year 1731, my father, Mr. D., of H——, in the county of Cumberland, came to Edinburgh to attend the classes, having advantage of an uncle in the regiment then in the castle, and remained under the protection of his uncle and aunt, Maj. and Mrs Griffiths, during the winter. When spring arrived, Mr. D. and three or four young gentlemen from England, (his intimates,) made parties to visit all the neighboring places about Edinburgh, Roslin, Arthur's Seat, Craig, Miller, &c. Coming home one evening from some of those places, Mr. D. said, 'We have made a party to go a fishing to Inch Keith to-morrow, if the morning is fine, and have bespoke our boat; we shall be off at six;" no objection being made, they separated for the night.

Mrs. Griffiths had not long been asleep, till she screamed out in the most violently agitated manner, 'The boat is sinking; save, oh, save them!' The Major awaked her, and said, 'Were you uneasy about the fishing party?'—'Oh no,' said she, 'I had not once thought of it?' She then composed herself and soon fell asleep again; In about an hour she cried out in a dreadful fright, 'I see the boat is going down.' The Major again awoke her, and she said, 'It has been owing to the other dream I had; for I feel no uneasiness about it.' After some conversation, they both fell sound asleep, but no rest could be obtained for her; in the most extreme agony she again screamed, 'They are gone; the boat is sunk!' When the Major awakened her, she said, 'Now I can not rest; Mr. D must not go, for I feel, should he go, I would be miserable till his return; the thoughts of it would almost kill me.'

She instantly arose, threw on her wrapping-gown, went to his bed-side, for his room was next their own, and with great difficulty she got his promise to remain at home. 'But what am I to say to my young friends whom I was to meet at Leith at six o'clock?'—'With great truth you may say your aunt is ill, for I am so at present; consider, you are an only son, under our protection, and should any thing happen to you, it would be my death.' Mr. D. immediately wrote a note to his friends, saying he was prevented from joining them, and sent his servant with it to Leith. The morning came in most beautifully, and continued so until three o'clock, when a violent storm arose, and in an instant the boat and all that were in it, went to the bottom, and were never heard of, nor was any part of it ever seen."

Equally singular is the following case, from the "Memoirs of Lady Fanshawe:

"My mother being sick to death of a fever, three months after I was born, which was the occasion she gave me suck no longer, her friends and servants thought to all outward appearance she was dead, and so lay almost two days and a night; but Dr. Winston coming to comfort my father, went into my mother's room, and looking earnestly on her face, said, 'She was so handsome, and now looks so lovely, I can not think she is dead;' and suddenly took a lancet out of his pocket, and with it cut the sole of her foot, which bled. Upon this he immediately caused her to be laid upon the bed again, and to be rubbed, and such means, as she came to life, and opening her eyes, saw two of her kinswomen stand by her, my Lady Knollys and my Lady Russell, both with great wide sleeves, as the fashion then was, and said, 'Did not you promise me fifteen years, and are you come again?'—which they not understanding, persuaded her to keep her spirits quiet in that great weakness wherein she then was; but some hours after, she desired my father and Doctor Howlsworth might be left alone with her, to whom she said, 'I will acquaint you that during the time of my trance, I was in great quiet, but in a place I could neither distinguish nor describe; but the sense of leaving my girl, who is dearer to me than all my children, remained a trouble upon my spirits. Suddenly I saw two by me, clothed in long white garments, and methought I fell down on my face in the dust; and they asked why I was so troubled in so great happiness. I replied, Oh let me have the same grant given to Hezekiah, that I may live fifteen years to see my daughter a woman: to which they answered, It is done: and then, at that instant, I awoke out of my trance!'—and Dr. Howlesworth did there affirm, that that day she died, made just fifteen years from that time."

Perfect Happiness.—A laundress, who was employed in the family of one of our former governors, said to him, with a sigh:

"Only think, your excellency, how little money would make me happy!"

"How little, madam?" says the governor.

"Oh! dear sir, one hundred dollars would make me perfectly happy."

"If that is all, you shall have it," and he immediately gave it to her.

She looked at it with joy and thankfulness, and before the governor was out of hearing, exclaimed:

"*I wish I had said two hundred.*"

Digitized by Google

THE UNIVERCŒLUM AND SPIRITUAL PHILOSOPHER.

EDITED BY AN ASSOCIATION.

NEW-YORK, SATURDAY, JUNE 9, 1849.

PROTECTIVE UNIONS.

A NUMBER of communications having been addressed to us, requiring information on the subject of these organizations, no better method of reply was suggested than to prepare an article for the columns of the Univercœlum, and thus give more general circulation, to the thoughts that have, for a length of time, been impressed upon our mind in respect to this question. There seems to be a wide-spread feeling in the community, that this is one of the steps of progress, which may be taken with safety; as it requires little sacrifice, and results in immediate *pecuniary* good. There is, then, no uncertainty in the enterprise, and it may be distinctly understood by all friends of reform, that the working and success of the thing is sure, when there is a real harmony among the members, and the transactions are confided to capable and trustworthy hands. No system, of course, can secure success under fraudulent or imbecile management.

With regard to the details of the organization, there is no particular form to be recommended, which will apply to all times and places, nor have we ever seen one which had not, to us, some objectionable feature. The simplest form is best. Where there is no beneficial provision, there should be no voting in or out; but every person who chose to comply with the conditions, (which should be as simple as possible) should be entitled to all the advantages which are enjoyed by any. No fear need be entertained of assimilating discordant materials, for if there is perfect freedom to come and go, only congenial elements will ultimately remain. The only bar should be the retention of the admission fee; and even that, it would be well in certain cases to refund, as no pains should be spared to mete exact justice to the individual, whether in or out of the body; the tendency in all organizations being to promote the corporative interest, without due regard to personal rights. Provision should also be made to permit indigent persons to trade at the society's price; at least until they may have saved enough to purchase admission. By purchasing so much cheaper for cash, they would be encouraged and stimulated to the practice of economy, while a system of dearly bought credit, is calculated to produce the opposite results. But in order to give greater distinctness to the points we wish to present, they shall be arranged under specific heads.

1. The design should be simple and distinct. Of course it should be humanitary and not mercenary. To secure with others self-justice, which shall give to the laborer a just equivalent for the compensation he has received for his labor, is not inconsistent with the noblest aim. The advantage is to be ascribed to the results of an organization of the consumers, and not to any power of increase in the little capital, (which should be raised on as equitable principles as possible) to be regarded as a bond of union, rather than as possessing any specific force of its own, to increase or preserve the rewards of industry. No proposition should ever be entertained, however flattering in appearance, which should put the Union under obligation to men, whether members or not, who wish to accommodate it with the use of funds, "for a consideration." This is the fountain of all the evil you are seeking to avert. Be careful of the first step; and let such as are governed by no other principle than a consideration of the "dividends" that may accrue, be taught by your example, that men may combine for objects of self-justice, without being miserly. The object also should be one, especially if a trading union. There is no objection to sick benefits, or labor organizations; but the question is, do they properly belong in a mere commercial association? The commercial is a distinct group in the scientific association, and should not embrace in itself, other equally important, or more important groups. Undoubtedly they should be kept distinct, however intimate they may become, by embracing the same members, and promoting the same objects. Persons may desire to be guarantied in their trade, who do not wish to be in their health or labor. To have the same fund for trade and benefits, is to put both in jeopardy.

2. The Union must be confined to its legitimate object. It must guarantee exact distribution. It may never assume to itself any powers, or possessions; and consequently can give no credit nor be allowed to contract any debts. It can justly have no dividends to declare, or favors of any kind to bestow. It is to be objected to any system of union which proposes to employ its own members at labor, that it proposes a wrong, or a perpetuation of wrong; inasmuch as to the laborer belongs the whole product of his industry, a portion of which, the unions have no right to divide among the members, however they may be comparatively benefitted by the arrangement: another supposition would justify any wrong or oppression under heaven, except the very worst. As to secure justice in exchange, it is necessary to organize the consumers, so to secure justice to labor, it is necessary to organize the laborers. Where the trading union has been established on a firm basis, let an Industrial Union be attempted. As many as can, of one trade or employment, should unite their means on a similar plan. Being members of the trading union, they will be enabled to purchase stock at the lowest market prices, and paying cash, and selling for cash, in which they will also be assisted by the other organization, they will require but a small capital. As soon as practicable, other organizations should be formed, especially of farmers, and the more necessary trades. Between these, the commercial association, which will indeed embrace them all, will act as an equitable agent to facilitate the necessary exchanges. Thus in time the true form of organization may be developed; and while some schemer is dreaming of rearing a "model association," the natural one will have rearer itself. The utmost care must be taken in these industrial associations when reared, to *distribute* with the most exact justice. Upon this chiefly depends the success of the enterprise. None should be taken into it, or regarded as its friends, who are not willing to award to each the full product of his labor. No more than in the trading union, must any dividend be made, or any premium paid to capital, except what is compelled by actual necessity, in the form of rent, &c., for nothing may justly wrest from Man, the awards of his industry.

3. These organizations are not to be regarded as final. They have in themselves no power to bestow privileges, or to secure us for any length of time against the effects of violated civil and natural right. While the unequal laws continue in force which now exist, and which deny men's rights to labor and to homes; such unions will only serve to put a little farther off the terrible results. The amount saved in trade, will serve as a justification on the part of the employer to *cut down the wages*. This system has already been tried in England, not by the *operatives*, but by the *manufacturers*, who purchased goods in large quantities, and on certain days and hours, dealt them out to the operatives *at cost*. The consequence was that thousands of lawless persons flocked to these establishments, which could hire labor twenty-five per cent cheaper than any other establishments, while the operatives were actually better paid than they were any where else.

Men may be associated in labor unions, yet if those having control of the soil and currency are not disposed to give them any thing to do or any place to labor in, except by paying tri

Digitized by Google

bute to wealth, the relation of master and slave—employer and employed—of the rich who live on the labor of others, and of the poor who toil for others' gain, will still continue, and grow worse and worse, by the principle that every violation of natural law tends to more and more serious consequences until abandoned.

But as a means of organizing the laboring classes, and of bringing them to a proper conception of the wrongs under which they suffer, in consequence of their own ignorance and estrangement from each other, and the rights which are theirs by nature, these unions are to be regarded with the utmost favor; nor is there a great probability that, they will be rested in, when they shall have revealed to the masses, what union may do, and what mighty powers they themselves possess. More probably they will be the readier to unite, where they see higher objects to attain, and ask with a bolder front for the restoration of those rights, which society has robbed them of so long. Altogether, Protective Unions are a feature of this latter time, which is most promising to human progress and social reform. Let none fear to engage in them where they are indicated. Only submit their direction to able and honest hands, and there is no place where they can fail to succeed. We have never known or heard of any difficulty that was not attributable to culpable neglect or downright dishonesty, and even but a very few cases of that kind. No individual can engage in any business with a tithe of the certainty which appertains to the operations of these unions. Your market is guarantied before you commence, and no greater risk is run than would be by an agent who is merely employed to purchase for another. At the same time, let it be borne in mind, especially by the more advanced, that these are but introductory steps to the great temple of social reform, wherein dwelleth "all righteousness" and Universal harmony. J. K. I.

THE PENDING REVOLUTIONS.

This is an age of Revolution. From a survey of the affairs of Europe, and of the elements of change fast approaching maturity in all branches and compacts of the great family of man, it would appear that the judgment of the nations, and the great day of final battle between the Demon of darkness and the Angel of light, is near at hand. There are "multitudes, multitudes in the valley of decision," and to the long oppressed masses, particularly of Europe, who now with their lives in their hands, are contending for justice and equal rights, the "sun" throwing light upon their path has grown "dark, and the moon is turned into blood, and the stars have withdrawn their shining." But even amid the "clouds" which obscure the "heaven" of their high hopes and prospects, the "son of Humanity," or the child born of all the yearnings, and aspirations, and labor throes of an oppressed and afflicted race, "will come with power and great glory." "Every eye shall see him, and they also which pierced him;" and "then shall all the tribes of the earth mourn," when they reflect that it was by their supineness and indifference, or by their faithless, selfish, and restrictive policy, that this glorious consummation has been so long delayed.

The foregoing means more than to a superficial reader it would appear to mean. We feel a thrill of indescribable yet pleasing awe as we write it. We believe that members of the great Human Body in ancient times, saw in dim visions embodying the deep intuitions of their own souls, what would be the ultimate destiny of the great *Universal* Body of which they were parts, and with which they sympathized; and judging from signs which are now quite apparent in the nature of things, we believe the time is at hand for the first permanent embodiment of a true and natural order of society, to which all their highest prophecies seem to converge,

We are no Second Adventist in the common acceptation of that term. That is, we do not believe that our *brother* (and yours, reader) who lived in Palestine eighteen hundred years ago, will ever again take up his exclusive abode in bodily form, upon this small particle of infinite creation called the earth. But we believe that when a body of men is organised and developed so that its members throughout will act with perfect sympathy and reciprocity, and display in all respects the spirit of Christ, that body will be Christ on earth; and in it the principles of Christ, sown in the soil of humanity, eighteen hundred years ago, and which have been suppressed in their growth by the ignorance and tyranny of man, will be represented in the full maturity of their development. And this will be the kingdom of heaven, the coming of which is spoken of interchangeably with the coming of Christ. The ancient prophets could not well speak of these things except under figures; for in figures they were represented to them—susceptible in many instances of *general* rather than specific interpretations. W. F.

CAUSES OF SOCIAL DISTURBANCES.

Our exchanges, received from all parts of the country, teem with comments on the late melancholy riot in this city. Different views are taken in reference to the measures which were employed to suppress this popular outbreak, some condemning the resort to military force, and some approving it; but the papers are quite unanimous in denouncing the rioters as a band of ignorant and unprincipled ruffians. The question as to the proper mode of merely *suppressing* or *restraining* the outbreak, is one which we feel little interest in discussing, though we have our views upon it. As to the "ruffianism" involved in the matter, however, we think that admits of no doubt; but while we would not seek to remove a whit of the responsibility from the immediate agents in the outbreak, we can not rid ourself of the idea that the ruffianism was the ruffianism of a department or organ of the great political and civic *Man*, for which the *Head* of that man (consisting of the intelligent and powerful classes) is responsible in an incomparably higher degree than the particular offending members. Among the comments which we have seen upon the riot, none have met our views so well as those of the "Practical Christian," edited by Adin Ballou, and published by the Hope Dale community. We recur to this exciting subject again while it is thus fresh in the public mind, and quote the following remarks, for the purpose of re-enforcing a principle. Mr. Ballou says:

"First, then, we would not be caught in such circumstances. We would not have such theaters, such actors, such an ignorant, intemperate, debauched population—such an ill-employed, ill-fed, ill-clothed, ill-housed, ill-educated, degraded, undercrust of society. There is no need of the intelligent, talented and wealthy having such a state of society. When they are willing to act worthily of their superior ability and circumstances, they can bring up the lower classes to a higher level. They can superinduce a state of things in which there would be no more danger of a mob, than of an invasion of wild beasts. Why? Because they would remove the causes of mobocracy from among them. If they were Christian Non-Resistants, they would insure at least a comfortable amount of righteousness, order and happiness to their respective social localities.

"There are less than a thousand persons in the city of New York, who, combined on genuine Christian principle, possess the resources necessary to give the population of that city a tone of moral feeling and social sympathy, which would effectually foreclose and prevent all such outbreaks as the one which has just terminated in the slaughter of so many comparatively innocent persons. The head of society is chiefly responsible for the action of the lower members; and if the head did its *whole* duty, it would find no necessity for breaking the legs, amputating the feet, or even clipping off the toes of its body; for then due care would be continually bestowed on the feeblest and least important member."

Digitized by Google

Since the social Body has come to be so horribly diseased, we are not quite so well satisfied as Mr. Ballou appears to be, that the *amputation* of some particular member may not in some *extreme* cases be necessary in order to save the whole Body from mortification and dissolution. We do not desire, however, to enter into any discussion on this point at present. Our great solicitude is to have the whole Body thoroughly cured of its internal disease, and then all danger of external *eruptions* will of course be removed. It can be cured only by equalizing social conditions and thus restoring lost equilibriums. For the accomplishment of this object, let all the wisdom and physical instrumentalities existing among the higher classes, be concentrated and organized, and carried into the most efficient practical operation. W. F.

OUR ADDRESS.

We gave notice some weeks since that our office was removed to 131 Nassau-street. This is the establishment of Fowlers & Wells, the extensive Phrenological publishers, and who are now publishers of the Univercœlum for the proprietors. It is thought that it will be more convenient, and better in other respects, hereafter to have all letters and remittances intended for the Univercœlum, addressed (post paid) "Messrs. Fowlers & Wells, 131 Nassau-street, New-York," or "Clinton Hall," New-York, which is the same thing.

The Cholera has broken out in this city, about ninety cases and twenty-five deaths having occurred within three days, at the time of this writing, (Tuesday.) It is on the increase.

Lost—Vol. 1. & 2, of the Univercœlum, neatly bound in one, with the name of C. S. Baldwin on the back, was disposed of through *mistake* by a new clerk. Whoever has it will please return it to this office and exchange it for another, as the owner particularly desires to have that volume for special reasons.

Communications.

LETTER FROM MRS. BAKER.

Worcester, *May*, 20.

Br. Fishbough.

For a few weeks past, I have been sojourning in this pleasant city. The season has doubtless much to do with its present delightful appearance, as it is the time when nature, or the great Omnipotent Cause, through nature, seems to be doing the utmost to gratify man's better nature, and I imagine few minds, not altogether callous to good influences, can pass through the mild, sweet spring-time, without being more or less affected by its genial, and sympathetic impressions. Thus one loses much, by close confinement to a large city, where he witnesses little else than the turmoil, and strife, and anxieties, of business—business, that canker to one's peace and comfort, as it is now conducted; but which should and might be his blessing.

This has the advantage over most cities, that it combines the privileges and delights of both town and country, and with what nature and art have both done, it is really a charming place. From some of the hills in its environs, one has a most enchanting prospect, and when from such positions I take a view of the surrounding scenery, I often imagine what an Eden here might be, but for the clashing interests generated by the present social organizations.

But here as elsewhere, Mammon is the idol exalted above all other gods, and at his shrine kneel more sincere votaries, than at any other.

The assertion of the clear-sighted Paul, is as true in more modern days as it was in the olden time, that "money is the root of evil." Take away that all absorbing fondness for wealth which infects mankind almost universally, and how many other evils would vanish at once! That seems to be the foundation upon which evil, as a mighty, towering superstructure, rests. Destroy that and the whole must totter and fall, if not crumble to atoms.

It has been wisely ordered by that Mind which could instantly trace all causes to their legitimate effects, that this world should furnish *just enough* for all the convenience and comforts of the beings who were destined to dwell here, so that whenever one accumulates, engrosses, or monopolizes, more than his natural share, one or many must suffer proportionally. And what is worse, the effect of an overa-bundance of wealth upon its possessor is generally to make him arbitrary and unjust to his less fortunate fellow creatures, so that these latter have not only to suffer the deprivation of their just rights, but endure the arbitrary and too often cruel oppressions of the rich.

I can scarce conceive anything which so detracts from the real dignity of man, as this wrong worship and its attendant consequences. It generates that mean, contemptible spirit in a man, which through envy cannot endure to see another in greater prosperity than himself; or it induces that gross injustice which takes advantage of the necessities of the industrious laborer, and prevents his rising even to the surface of society. Because one man possesses more of the shining earth than another, that he should use it as a means to crush, or defraud, or disable another! How contemptible! how despicable! how unworthy the nature which raises man above the brute. But so it is and so it will be, until man has a more correct appreciation of his real nature, and the design in his existence.

From the window of the room which I occupy, I can see the spires of two churches, and I have often amused myself with watching their weather vanes, which rarely point the same way. Occasionally it is true, for a very short time, both as if by accident, will point one way; but soon, as if in spite for the mistake, one will wheel around to an exactly opposite point of compass, or to one at right angles, or in any other direction that he might be at variance with his neighbor.

Now what renders this still more worthy of observation is the fact, that this obstinate difference of the weather vanes is only characteristic of the differences between the worshippers in the several houses; for I am told that they are rarely in harmony with each other. And yet there they go to become religious, to learn their duty to themselves, their fellow men, and their God! In a word, then, they go to learn to *be good*. Had they not better learn to *do good?* Is it not a mistake, that people strive so hard to *be good*, that they seem often to find no time to *do good?* The preacher exhorts his hearers to *be* virtuous, pious, good; the parent tells the child again and again, he must be kind, must be pleasant, must be good.

Now a mere passive state of existence or being, is not the life for man; he might as well become a hibernating animal at once. Man's life to be a true one, must be an active one; he must do acts of kindness; must perform deeds of justice and mercy; must follow the dictates of love. In no other way can he *be* a *good* man. Jesus was specially our example, because he went about *doing* good.

Parents mistaking thus the true character of their children, mistaking them for passive beings instead of active ones, fail in the results which they desire when they counsel them to be good. Children must follow out their natures, which are active, and the true secret in keeping them in harmony with themselves, and the world is, to keep them employed. Show them how to do good, and fear not, they must of course *be* good.

And here I can not refrain from alluding to Lamartine's memoirs of his youth, in which he speaks particularly and at length, of the course pursued by his mother toward him in early life, as showing the bearing which it had upon the formation of his future character. It is a beautiful tribute from a noble son to an est'mable mother. From it all mothers might draw a

Digitized by Google

valuable lesson. I withhold any extract from it, because I wish all to read the book.

How beautiful might this world become, would each one imitate him whom they pretend so loudly to love and venerate, by doing good: thus each forming for himself, a sphere of goodness, large or small, according to his influence, and all these spheres harmonizing as we now witness among the masses of matter revolving through space. There all is harmony and beauty: how much more desirable the same harmony and beauty in the world of mind. With some exceptions, each man creates his own world or sphere of action, and it depends mainly upon himself whether it be true and good, or not.

And wo be to him who through fraud, or usurped power, or injustice, causes the exceptions to this law of our being. We were not destined to depend upon extraneous circumstances to any considerable degree, for our happiness; for then it must have been merely fortuitous; then we might with reason have complained of fate or chance. But we can secure our happiness, and that in the most simple manner, merely by following out the laws of our being, whose legitimate end is happiness. Thus may we create our own world, and it is optional with us whether it be angular or spherical. If the latter, it will stand a greater chance of gliding smoothly among our fellow's world than if it was covered with sharp corners and projections. But better still, if all were perfectly spherical or true.

Surely a malison must await that person, who by force crowds numbers of his fellows into a state of being unnatural and inharmonious; who makes their world uncongenial, their sphere inharmonious. His victims suffer, but it is the suffering of innocence. His must be that of guilt, and guilt too, of no faint dye. Blessings upon that man, who shall point out the effectual means by which a perfect social harmony may be produced.

I am anxiously solicitous for the prosprity of the cause in which you are engaged. F. M. B.

"THE RIGHT WITH THE MIGHT SHALL BE."

WRITTEN FOR THE UNIVERCŒLUM.

Man shall yet be redeemed. The word of promise hath been spoken, and the decree shall be fulfilled. This word is not a special revelation of supernatural power, but an universal faith, which the expanded soul and developed mind, in all ages hath gathered from the interior teachings of Nature.

Good is the interior essence, the abiding principle; evil is the transient circumstance that riots awhile in the breath of favoring influences, and then becomes a self-destroyer. We see that Wrong may reign like the raging tempest, but at length its fury is spent, its own force has harmonized the elements, Nature has gained an equilibrium, and the Right becomes established in serene triumph. And thus Faith is strengthened, and we become firm in the assurance of a "good time coming," that shall witness the Perfection of Humanity.

What a testimony does the spirit of our own times bear to this truth! Even they who admit it not, in purpose and effort, are acting for it, and with it. The decisive efforts made to advance the cause of Education, the Temperance, Peace, Anti-Slavery, Prison Reform, Anti-Capital Punishment, and Land Reform movements, and the Associative tendencies of the age,—these all are so many evidences of the fast increasing conviction that Human Nature is Divine in its essence, and needs but a right direction and favoring circumstances, to be so in its manifestation, and bring its heritage of Perfect Freedom.

We may thus learn to be charitable to our brother who has not our own light, seeing that all things are working together for the good of the Race, and for the ultimate and entire Redemption of Man. C. J. A.

Avoca, Wis., 1849.

THE USE OF LIFE.

WRITTEN FOR THE UNIVERCŒLUM.

There is nothing so well calculated to send a tranquilizing, consolatory influence over the mind, as reflection upon the grand end, purpose or design of the Divine Creator in instituting the present mode of man's existence. When this is thoroughly and truthfully comprehended in all its bearings, the soul rests in peace, or moves in a genial atmosphere of patience and content. The more we learn of the innate divineness and absolute perfection of all things, rightly considered, the more satisfied do we feel with our general condition and prospects in this life, and the more sweet assurance of the truth there is in the expression, "God reconciled to man." Not only a general estimate and survey of the revelations made from the spirit-world in ages most remote, as well as of those of more recent origin, but also man's unassisted reason, exercised upon the experience of his daily existence, warrant the conclusion that the use of life is to construct, or create, out of the gross materials of the natural world, an immortal spirit, who shall find a home in heaven, and a destiny of unending happiness.

The mother forgets her anguish in joy that a child is born into the world; and this is but a representation of the joy with which every new-born spirit is received into heaven. The pains of childbirth are as nothing in comparison with the importance and dignity of the end thereby obtained; viz: the creation of man; thus also, the trials and conflicts of this life are but trifles when considered in connection with the transcendant qualities of the disenthralled spirit that is by these means created. We are residing, then, in the womb of time, to be born into an eternal life. In this sense the 'second birth" has indeed a significance,—"Marvel not that I said unto you, ye must be born again."

When we look back upon the history of the past, and view the many calamities that have befallen the human race, the thousands and even millions killed in a single battle, cities and their inhabitants destroyed by earthquake and the volcanic fire, devastation and death following in the train of pestilence and famine, should we look upon it only in the light of a sensuous philosophy, we would shudder with a natural horror; but when a higher intelligence beams upon our minds, and we see that every death of a body was the emancipation of a spirit; that every throe of the pangs of dissolution was succeeded by a thrill of ecstatic delight; that death was swallowed up in victory,—a feeling of the most exalted complacency takes possession of our souls, and we are ready to acknowledge that God's ways, though not as man's ways, are yet just and true and righteous altogether.

Here, then, is consolation. Death is life, without exception. There are no partial workings of nature's laws, nor partial gifts from the Divine Beneficence. All that die still live, and all that live still enjoy, and that more abundantly. Grieve not therefore at the death of your dearest friend, nor at the prospect of death to yourself or friend, but rejoice rather at their advancement, and the speedy issue of your own; and neither mourn nor clothe yourself in the habiliments of mourning, that these truths may be ever with you and bless you with their consoling power.

H.

Intrepidity is an extraordinary strength of soul, that renders it superior to the trouble, disorder, and emotion which the appearance of danger is apt to excite. By this quality heroes maintain their tranquillity, and preserve the free use of their reason, in the most surprising and dreadful accidents.

To know things well, we should know them in detail; and as that is in a manner infinite, our knowledge, therefore, is always superficial and imperfect.

Digitized by Google

Poetry.

LIFE'S COMPANIONS.

BY CHARLES MACKAY.

When I set sail on life's young voyage,
'Twas upon a stormy sea;
But to cheer me night and day
Through the perils of the way,
With me went companions three—
Three companions kind and faithful,
Dearer far than friend or bride;
Heedless of the stormy weather,
Hand in hand they came together,
Ever smiling at my side.

One was Health, my lusty comrade,
Cherry-cheek'd and stout of limb,
Though my board was scant of cheer,
And my drink but water clear,
I was thankful, bless'd with him.
One was mild-eyed Peace of Spirit,
Who, though storms the welkin swept,
Waking gave me calm reliance;
And though tempests howl'd defiance,
Smooth'd my pillow when I slept.

One was Hope, my dearest comrade,
Never absent from my breast,
Brightest in the darkest days,
Kindest in the roughest ways,
Dearer far than all the rest;
And though Wealth, nor Fame, nor Station
Journey'd with me o'er the sea,
Stout of heart, all danger scorning,
Nought cared I in life's young morning
For their lordly company.

But, alas! ere night has darken'd,
I have lost companions twain;
And the third, with tearful eyes,
Worn and wasted, often flies,
But as oft returns again.
And, instead of those departed,
Spectres twin around me flit;
Pointing each, with shadowy finger,
Nightly at my couch they linger,
Daily at my board they sit.

Oh, that I so blindly follow'd
In the hot pursuit of wealth!
Though I've gained the prize of gold,
Eyes are dim, and blood is cold—
I have lost my comrade, Health.
Care instead, the wither'd beldam,
Steals th' enjoyment from my cup—
Hugs me, that I can not quit her,
Makes my choicest morsels bitter,
Seals the founts of pleasure up.

Woe is me that Fame allured me—
She so false, and I so blind!
Sweet her smiles; but in the chase
I have lost the happy face
Of my comrade, Peace of Mind;
And instead, Remorse, pale phantom,
Tracks my feet where'er I go,
All the day I see Her scowling,
In my sleep I hear her howling,
Wildly flitting to and fro.

Last of all my dear companions,
Hope! sweet Hope! befriend me yet;
Do not from my side depart,
Do not leave my lonely heart
All to darkness and regret!
Short and sad is now my voyage
O'er this gloom-encompass'd sea;
But not cheerless altogether,
Whatsoe'er the wind and weather,
Will it seem, if blessed with thee.

Dim thine eyes are, turning earthwards,
Shadowy pale, and thin thy form;
Turn'd to heaven thine eyes grow bright,
All thy form expands in light,
Soft and beautiful and warm.
Look, then, upwards! lead me heavenwards!
Guide me o'er this darkening sea!
Pale remorse shall fade before me,
And the gloom shall brighten o'er me,
If I have a friend in *thee*.

A HYMN FOR THE PEOPLE.

Up, brothers, up! the light begins
Along the eastern sky,
To promise that the night is past,
And better days are nigh;
A clarion voice rings o'er the hills,
The valleys catch the sound—
And freedom is the stirring cry
That fills the world around!

It pierces through the fading gloom,
Its strength the peasant feels—
And old oppression from its throne
With shame and terror reels;
All men lift up their hearts and hands,
More fearless and more free,
And loud ring out the common shout,
No more we'll bend the knee!

From smithy forge, from fisher's cot,
From ploughs that break the lea,
From iron looms, from smoking mines,
From ships that cleave the sea—
One voice unites, and mightier
Sweeps on, and ever on;
The tyrant's day, the vassal's work,
Are gone, forever gone!

Up, brothers, up! and share the light,
Rejoice, the day has come,
When freedom decks the lowest shrine,
And guards the poorest home;
Rejoice, and pledge with strengthening ties,
The new-born heart and mind,
To keep the boon, and pass it on
To all of human kind.

Rejoice, that ye have broke at length
The thong and heavy chain,
Which neither age nor human strength
Can bind ye with again;
Rejoice, and swear ye will not bend
Nor give the guerdon back,
Though glistening steel disputes the way,
And flame is on your track!

[Selected.

Digitized by Google

Miscellaneous Department.

THE ILLUMINATI;

OR THE FREE-MASONRY OF THE FRENCH REVOLUTION.

BY LOUIS BLANC.

On the eve of the French revolution, free-masonry was found to have taken an immense development. Spread through all Europe, it seconded the meditative genius of Germany, agitated France deeply, and presented every where the image of a society founded on principles contrary to those of the civil society.

In the masonic lodges, the pretensions of hereditary pride were prescribed, and the privileges of birth set aside. When the profane who wished to be initiated, entered the room called the *cabinet of reflection*, he read upon the walls, which were hung with black, and covered with funeral emblems, this characteristic inscription, "If thou regardest human distinctions, go forth; they are unknown here." The recipiendary learned from the address of the officer, that the aid of free-masonry was to efface distinctions of color, rank, and country; to annihilate fanaticism, and extirpate national hatreds; and this it was that they expressed by allegory of an immaterial temple reared by the great Architect of the Universe, by the sages of different climates, an august temple whose columns, symbols of force and wisdom, were crowned by the *pomegranates of friendship*. To believe in God, was the only religious duty exacted from the recipiendary. Thus, there was above the throne of the president of each lodge or *venerable*, a delta radiating from the center, in which the name of *Jehovah* was written in Hebrew characters.

Thus, by the single fact of the constitutive basis of its existence, free-masonry tended to decry the institutions and ideas of the external world which developed it. It is true that the masonic instructions inculcated submission to the laws, observance of the forms and usages admitted by society without respect to sovereigns. It is even true, that met at table, masons drank to kings in monarchial states, and to the chief magistrate in republics. But such reserves, commanded to the prudence of an association which threatened jealous governments so much, were not sufficient to annul the naturally revolutionary, though in general, pacific influences of free-masonry. Those who composed it, still continued to be, in *profane society*, rich or poor, nobles or plebeians; but within the lodges, temples open to the practices of a superior life, rich and poor, nobles and plebeians, were recognized as equals, and called each other brethren. It was an indirect, but real and continuous denunciation of the iniquities and miseries of the social order; it was a propaganda in action, a living sermon.

On the other hand, darkness, mystery, an oath terrible to pronounce, a secret to learn at the price of many sinister proofs courageously submitted to, a secret to keep under penalty of being devoted to execration and death, private signs by which the brethren recognized each other every where, ceremonies having reference to the history of a murder, and appearing to cover ideas of vengeance, what was more suitable to form conspirators? And how could such an institution, at the approach of a crisis wished for by society in labor, not have furnished arms to the calculated audacity of the sectaries, to the judges of prudent liberty?

It is known upon what an allegoricol recital, as on a sacred basis, all free-masonry reposes.

Adoniram had been commissioned by Solomon to superintend the construction of the temple at Jerusalem. The workmen were three thousand in number. Adoniram divided them into three classes, apprentices, companions and masters, so as not to confound them in the payment of wages. They distinguished and recognized one another by words, signs and touches, which were to remain secret. Three companions, wishing to obtain the pass word of the master, resolved to wrest the revelation of it from Adoniram, or to assassinate him. They conceal themselves in the temple and post themselves at different doors. Adoniram, having presented himself at the southern door, the first companion demands the *pass word of the master* from him, and, on his refusal to give it, strikes him violently over the head with the rule, with which he was armed. Adoniram flies to the western gate where the second companion strikes him on the heart, with a blow of the square. Collecting his strength, he endeavors to save himself by the eastern gate; but the third companion stops him, and, unable to obtain the word from him, stretches him dead by a blow of his mallet. Night having come, the assassins took the body and interred it on Mount Libanus, where it was found by nine masters whom Solomon had sent to search for it. The tomb, over which an acacia grew, having been dug into, and those who touched the dead body, having exclaimed *Mac benac*, "the flesh leaves the bones," it was agreed that this phrase should be substituted hereafter for the lost one.

Such is the strange story, which in free-masonry, recalls and figures a reception to the grade of master, a ceremony which took place around a sarcophagus, by the light of a dark lantern formed of a death's head, in a hall in which skeletons are embroidered in white on black hangings.

Then, when the society was impatient beneath the hand of violent power, but saw itself compelled to conceal its anger, how many recourses of practices of this kind were not managed with caution by the artisans of plots? For who was this martyr who was to be avenged? And what that holy word to be reconquered?

When the Jacobites, driven from their kingdom by the revolution of 1688, sought an asylum in France, whither they carried the rules of free-masonry, they had not failed to interpret the symbols, in accordance with their passions and their hopes. In several of the lodges for which Lord Dervenwater furnished us a model, in the chapter of the *Scotch Jacobite*, which Charles Edward Stuart himself founded at Arras, under the presidency of the father of Robespierre, Adoniram was Charles the First; Cromwell and his followers represented the assassins of the martyr architect; the last word was, *royalty*.

But the essential data of free-masonry were too democratic to lend themselves for any time to the intrigues of the pretender. The frame of the institution enlarging itself, democracy hastened to take a place in it; and by the side of many brethren, whose pride masonic life served but to charm, or to occupy their leisure, or give play to their benevolence, were those who cherished active thoughts, those whom the spirit of revolution agitated.

The symbols bent to the most different interpretations; some were not long in affirming that free-masonry continued the so tragically celebrated order of the Templars; and in this system Adoniram was Jacques Molay; the murderers, Philip the handsome, the personification of political tyranny, Clement the Fifth, the personification of religious tyranny and the judges whom they had transformed into executioners; the lost word was, *liberty*.

Innovations of a formidable character were soon introduced. As the three grades of ordinary masonry comprised a large body of men, opposed from their situation and principles to every plan of social subversion, the innovaters multiplied the steps of the mystic ladder which was to be climbed; they created rear lodges reserved for ardent souls; they instituted the high grades of the *elect*, the *knight of the sun*, of *strict obedience*, of *kadosk*, or the regenerated man, dark sanctuaries, whose doors were opened to the adept only after a long series of proofs, so calculated as to show the progress of his revolutionary education, prove the constancy of his faith, essay the temper of his heart. There, in the midst of a crowd of practices, now puerile, now sinister,

Digitized by Google

was nothing which had not reference to ideas of enfranchisement and equality.

In the degree of *knight of the sun*, for example, when a reception took place, the *very venerable* began by asking the *first warden*, "What o'clock is it?" and the latter must reply, "The hour of obscurity among men." Interrogated in his turn as to the motives which led him there, the recipiendary replied, "I come to seek the light, for my companions and myself have strayed through the night which covers the world. Clouds obscure *Hesperus*, the star of Europe. They are formed by the incense which superstition offers to despots."

The seventh grade of high masonry, that of *the knight of the sword*, and of *the rosy cross*, gave place to scenes no less characteristic. The forms and allegories of this grade were borrowed from what history relates of the captivity of the Jews at Babylon, of the destruction of their temple, and of the permission to rebuild it, granted by Cyrus to Zerubbabel. Clothed in red, wearing a Scotch apron, laden with chains, the recipiendary, under the name of Zerubbabel, was conducted to the throne of Cyrus, in an apartment hung with green, and which seventy torches lighted, in commemoration of the seventy years of the Jewish captivity. "Who are you?" asked Cyrus. "The first of my equals; a mason by rank, a captive by disgrace. Your name? Zerubbabel. Your age? Seventy years. What brings you here? The tears and misery of liberty. When Solomon gave us the principle of masonry, he taught us that equality was to be our chief law. It does not exist here. Your rank, your titles, your ostentatious superiority, your court, all this is incompatible with the mysteries of our order, . . but I have taken inviolable pledges. If I must violate them to become free, I prefer remaining a captive." The sovereign then struck seven blows, and after having congratulated the recipiendary on his virtue, his discretion and his firmness, ordered his chains to be taken off him. He then armed him with a sword, saying to him, "Be recognized chief over your equals;" and he then announced to the brethren that the sleep of the people was ended, and that the day of common deliverance was about to arise.

It was to those subterranean schools in which such instruction was given, that Condorcet alluded, when announcing that history of the progress of the human mind which his death interrupted, he promised to tell what blows monarchial idolatry and superstition had received from secret societies, the daughters of the order of the templars.

We must not be astonished, then, if the free-masons inspired a vague terror in the more suspicious governments; they were anathematized at Rome by Clement the Seventh, pursued in Spain by the inquisition, persecuted at Naples; so in France, the Sorbonne declared them *worthy of eternal punishments*. And yet, thanks to the skilful mechanism of the institution, free-masonry found more protectors than enemies in princes and nobles. It pleased sovereigns, the great Frederick, to take the trowel, and gird himself with the apron. Why not? The existence of the high grades being carefully concealed from them, they only knew such parts of it as could be shown them without danger, and they saw nothing to be uneasy about, kept as they were in the lower grades, into which the depths of the doctrine only pierced confusedly through allegory, and in which many saw but occasions for diversions, but joyous banquets, but principles laid aside and resumed at the door of the lodges, but forms inapplicable to ordinary life, in a word, but a farce of equality. But in these matters the farce touches the drama; and it happened through a just and remarkable dispensation of Providence, that the proudest despisers of the people were led to cover with their name, and to serve blindly with their influence, latent enterprises directed against themselves.

Among the princes of whom we speak, there was one, however, towards whom discretion was not necessary. It was the Duke de Chartes, the future friend of Danton, that Philippe Egalite, so celebrated in the pageantry of the revolution, by which he became suspected, and which put him to death. Though still young, and abandoned to pleasure, he felt already within himself that spirit of opposition which is sometimes the virtue of younger branches, frequently their crime, always their moving spring and torment. Free-masonry attracted him. It gave him power to exercise without effort; it promised to lead him along sheltered paths to the sway of the forum; it prepared for him a throne, less in view, but also less vulgar and less exposed than that of Louis the Sixteenth; finally by the side of a known kingdom, in which fortune had placed his house upon the second platform, an empire was formed for him, peopled with voluntary subjects, and guarded by pensive soldiers. He accepted the grand mastership as soon as it was offered to him; and in the following year (1772) the free-masonry of France, so long a prey to anarchical rivalries, will find itself beneath a central and regular direction, which hastened to destroy the irrevocableness of the venerables, constituted the order upon an entirely democratic basis, and took the name of the *Grand Orient*. There was the central point of the general correspondence of the lodges; there met and resided the deputies from the cities which the hidden movement embraced; from thence went the instructions whose sense a special cypher or an enigmatical meaning did not permit hostile looks to penetrate.

From that time free-masonry opened itself, day by day, to most of the men whom we shall find in the revolutionary melee. Garat, Brissot, Bailey, Camille Desmoulins, Condorcet, Chamfort, Danton, Dom Gerle, Rabaut-Saint-Etienne, Petion, came in succession to group themselves in the lodge of the *Nine Sisters*. Fauchet, Goupil de Prefeln, and Bonneville ruled in the lodge of the *Iron Mouth*. Sieyes founded the club of *Twenty-two* in the Palais Royal. The lodge of *Candor* became, when the Revolution matured, the rendezvous of the partisans of Philip of Orleans; Laclos, La Touche, Sillery, and among them were met Custine, the two Lameths, La Fayette.

But free-masonry, as we have seen, had not an homogeneous character. The three first grades admitted all kinds of opinions; beyond that the diversity of the rites answered to that of the systems; and as we might judge by the names of Sieyes, Condorcet and Brissot, the philosophy of encyclopædist, and the tendencies of burgherism, occupied a large place in the lodges. It is this which struck Weishaupt, the professer of canon law in the University of Ingolstadt, one of the most profound conspirators who has ever lived. He then set himself to meditate upon new combinations.

By the sole attraction of mystery, by the sole power of association, to submit to one will and animate with the same breath, thousands of men in every country of the globe, but first in Germany and France; to make entirely new beings of these men by a slow and gradual education; to render them obedient to madness, to death, to invisible and unknown leaders; to weigh secretly, with such a legion, upon courts, to envelope sovereigns, to direct governments at their pleasure, and to lead Europe to that point, that every superstition should be annihilated, every monarchy abated, every privilege of birth declared unjust, the very rights of property abolished, and the equality of the first Christians proclaimed. Such was the gigantic plan of the founder of the ILLUMINATI.

The greatest part of mankind do not know how to live with themselves; all their care is rather how to get rid of themselves, and they spend their time in seeking for happiness in exterior objects. You should, if it be possible, fix your felicity within yourself, and find in your own breast an equivalent for the advantages which fortune denies you: you will be more easy as to them; but it must be a principle of reason that brings you thus to yourself, and not an aversion for mankind.

It is with some good qualities as with the senses; they are inconceivable to such as are deprived of them.

Digitized by Google

THE SOLITUDE OF THE HIMALAYA.

The mean hight of the Himalaya is stupendous, certainly not less than from 16,000 to 20,000 feet, though the peaks exceeding that elevation are not to be numbered, especially at the sources of the Sutlej; indeed, from that river to Kalee, the chain exhibits an endless succession of the loftiest mountains on earth; forty of them surpass the hight of the Chimborazo, the highest but one of the Andes, and may reach the hight of 25,000 feet at least. So rugged is the magnificent chain, that the military parade at Sabathoo, half a mile long and quarter of a mile broad, is said to be the only level ground between it and the Tartar frontier on the north, or the valley of Nepaul on the east. Towards the fruitful valleys of Nepaul and the Bhosan the Himalaya is equally lofty, some of the mountains being from 25,000 to 20,000 feet high, but is narrower, and the descent to the plains excessively rapid, especially in the territory of Bhosan, where the dip from the table land is more than 10,000 feet in ten miles. The valleys are crevices so deep and narrow, and the mountains that hang over them in menacing cliffs are so lofty, that these abysses are shrouded in perpetual gloom, except when the rays of a vertical sun penetrate their depths.

From the steepest of descent the rivers shoot down with the swiftness of an arrow, filling the caverns with foam, and the air with mist. At the very base of this wild region lies the elevated and peaceful valley of Bhosan, vividly green, and shaded by magnificent forests. Another rapid descent of 1000 feet leads to the plain of the Ganges. The loftiest peaks, bare of snow, give variety of color and beauty to the scenery, which in these passes is at all times magnificent. During the day the stupendous size of the mountains, their interminable extent, the variety and sharpness of their forms, and, above all, the slender clearness of their distant outline melting into pale blue sky, contrasted with the deep azure above, is described as a scene of wild and wonderful beauty. At midnight, when myriads of stars sparkle in the blue sky, and the pure blue of the mountain looks deeper still below the pale white gleam of the earth and snowlight, the effect is of unparalleled solemnity, and no language can describe the splendor of the beams at daybreak streaming between the peaks, and throwing their gigantic shadows on the mountain below. There, far above the habitation of man, no living thing exists, no sound is heard; the very echo of the traveler's footsteps startles him in the solitude and silence that reign in these dwellings of everlasting snow. [Physical Geography.

NORWEGIAN WATER TELESCOPES.

An instrument which the people of Norway have found of so great utility that there is scarcely a single fishing-boat without one, is the water telescope or tube, of three or four feet in length, which they carry in their boats with them when they go a fishing. When they reach the fishing ground, they immerse one end of this telescope in the water, and look through the glass, which shows objects some ten or fifteen fathoms deep, as distinctly as if they were within a few feet of the surface; by which means, when a shoal of fish comes into their bays, the Norwegians instantly prepare their boats, mend their nets and go out in pursuit. The first process is to minutely survey the ground with their glasses, and where they find the fish swarming about in great numbers, then they give the signal, and surround the fish with their long draught nets, and often catch them in hundreds at a haul. Without these telescopes their business would often prove precarious and unprofitable, as the fish, by these glasses, are as distinctly seen in the deep clear sea of Norway as a gold-finch in a crystal jar. This instrument is not only used by the fishermen, but it is also found aboard the navy and coasting vessels of Norway. When their anchors get into foul ground, or their cables warped on a roadstead, they immediately apply the glass, and, guided by it, take steps to put all to rights, which they could not do so well without the aid of the rude and simple instrument, which the meanest fisherman can make with his own hands, without the aid of a craftsman This instrument has been lately adopted by the Scotch fishermen on the Tay, and by its assistance they have been able to discover stones, holes, and uneven ground, over which their nets travel, and have found the telescope answer to admiration, the minutest objects in twelve feet water being as clearly seen as on the surface. We see no reason why it could not be used with advantage in the rivers and bays of the United States.

THE PERSON OF JESUS CHRIST.

The following is said to have been found in an ancient manuscript, sent by Publius Lentullus, President of Judea, to the Senate of Rome. Whether it is genuine or a monkish invention, it is perhaps impossible now to determine.

"There lives at this time in Judea, a man of singular character, whose name is Jesus Christ. The barbarians esteem him as their prophet; but his followers adore him as the immediate offspring of the immortal God. He is endowed with such unparalleled virtue as to call back the dead from their graves, and to heal every kind of disease with a word or touch. His person is tall and elegantly shaped; his aspect amiable and reverend; his hair flows in those beauteous shades which no united colors can match, falling in graceful curls below his ears, agreeably couching on his shoulders, and parting on the crown of his head; his dress, the sect of Nazarites; his forehead is smooth and large; his cheeks without either spot save that of a lovely red; his nose and mouth are formed with exquisite symmetry, his beard is thick and suitable to the hair of his head, reaching a little below his chin, and parting in the middle like a fork; his eyes clear, bright, and serene. He rebukes with mildness—and invokes with the most tender and persuasive language—his whole address, whether in word or deed, being elegantly grave and strictly characteristic of so exalted a being. No man has seen him laugh but the whole world beholds him weep frequently, and so persuasive are his tears, that the whole multitude can not withhold their tears from joining in sympathy with him. He is moderate, temperate, and wise; in short, whatever the phenomenon may turn out in the end, he seems at present to be a man of excellent beauty, and divine perfection, every way surpassing man."

THE PERILS OF FALSEHOOD.

In the beautiful language of an eminent writer—"When once a concealment or deceit has been practised in matters where all should be fair and open as the day—confidence can never be restored any more than you can restore the white bloom to the grape or plum, which you have once pressed in your hand." How true is this! and what a neglected truth by a great portion of mankind. Falsehood is not only one of the most humiliating vices, but sooner or later it is most certain to lead to many serious crimes. With partners in trade, with partners in life—with friends, with lovers, how important is confidence. How essential that all guile and hypocrisy should be guarded against in the intercourse between such parties. How much misery would be avoided in the history of many lives had truth and sincerity been guiding and controlling motives, instead of prevarications and deceit? "Any vice," said a parent in our hearing a few days since, "any vice, at least among the frailties of a milder character, but falsehood. Far better that my child should commit an error or do a wrong and confess it, than escape the penalty, however severe, by falsehood and hypocrisy. Let me know the worst, and a remedy may possibly be applied. But keep me in the dark—let me be misled or deceived, and it is impossible to tell at what unprepared hour a crushing blow—an overwhelming exposure may come."

Digitized by Google

COMBINATION MAGNETIC MACHINES.

ELECTRO-MAGNETISM.

The application of electro-magnetism as a remedial agent in various diseases, both acute and chronic, has become so extensive and important, and the commissions we are daily receiving from all parts of the country for suitable machines for this purpose, have become so numerous, that we have made arrangements to be regularly supplied hereafter with Magnetic Machines manufactured expressly for us, which we consider superior to any others for medicinal purposes. This machine is designated as the

COMBINATION MAGNETIC MACHINE,

from its combining the adantages of various different magnetic instruments—unrivalled compactness and simplicity in arrangement and construction, and the full power of much larger instruments united, with a smoothness and gentleness of motion which we believe no other instrument to possess in so great a degree. The magnetic current produced is continuous and agreeable, and acts strongly upon the muscles and organs without those jarring shocks which render the application of electro-magnetism exceedingly unpleasant and sometimes injurious. The machines are manufactured of the best materials, and convey a greater amount of the magnetic forces into the system, in better adjusted proportions, and with less inconvenience to the patient, than any other instrument we have seen. They are enclosed in strong cases of rosewood, and can be forwarded to any part of the country by Express, or as freight.

With regard to the diseases in which electro-magnetism is most beneficial, it would seem from general experience that it is most valuable in all complaints affecting principally the muscles and nervous system, such as Rheumatism, Paralysis of any or all the limbs, Curvatures of the Spine, Epilepsy, Tic Douloureux, Shaking Palsy, and Headaches. In Consumption, it is found of great value as an aid to respiration, and in reducing the mucous disease of the bronchial tubes. In various other diseases, involving great debility and loss of vital energy, it has also proved of great service, by increasing muscular power, and strengthening the tone of the system. The following are some of the cases to which this instrument may be successfully applied:

Spine, Rheumatism, Tubercula of the Heart, Pleurisy, Acute or Chronic, Tubercula of the Stomach, Do. of the Duodenum, Do. of the Colon, Do. of the Liver, Do. of the Spleen, Do. of the large Intestines, Mesenteric Disease, Tubercular Disease of the Kidneys, Cystis, Prostrate Gland, Disease of the Uterus, Ovaria, Leucorrhea, Prolapsus Uteri, Tubercular Disease of the Cerebellum and Uterus, Brain, Sick Headache, Disease of the Eye, Nose, Antrum, Toothache, Throat, Muscles, Chorea, Catalepsy, Deafness, Joints and Limbs, Spine, Hernia, Cancer, Hydrophobia, Uterine Hemorrhage, Impotence, Piles, Constipation, Dirrhea, etc. etc.

Including, in fact, every kind of disease, both chronic and acute.

The price of the Combination Magnetic Machine is only Twelve Dollars. It may be sent by express or as freight to any part of the globe. Address FOWLERS & WELLS,

Clinton Hall, 129 and 131 Nassau st., New York,

Sole Proprietors of the Combination Magnetic Machine.

THE WATER-CURE JOURNAL AND

HERALD OF REFORMS; DEVOTED TO THE PHILOSOPHY AND PRACTICE OF HYDROPATHY. With directions for the application of this system to the Prevention and Cure of Disease. Published monthly, containing 32 large octavo pages, at one dollar a year, in advance.

"The thoroughly scientific knowledge and vast experience of the editor of this philanthropic work, is destined to bring about a salutary revolution in the healing art. It is published monthly at the exceedingly low price of one dollar a year in advance."
[Rahway Register.

"The Water-Cure Journal is a work of rare merit; and were its many excellent admonitions heeded, much disease and premature decay, would be forever banished."—N. Y. Tribune.

Volume VIII, commences July 1849.

Please address, Post Paid, FOWLERS & WELLS,
Clinton Hall, New York.

PROSPECTUS

OF THE

FOURTH VOLUME

OF

THE UNIVERCŒLUM

AND

SPIRITUAL PHILOSOPHER.

This weekly Journal is devoted to unrestricted inquiry into natural and Divine truth, and to an application of the same to individual and social life in all its departments. It is not arbitrarily pledged to any theory, or to the advocacy of any sectarian dogma, but receives its character and tone from the *progressive* unfolding of *light* upon all subjects deemed of importance—the elevation of Man physically, morally, intellectually and socially, being its grand object.

So far as it may be consistent with these broad principles of progress to give any pledge touching specific points in the future conduct of the paper, we may say that the Univercœlum will hereafter be characterized by a similar mode of philosophizing upon the nature of man, and his relations to the Universe and to the Deity, and finally upon the relations of all things to each other, to that which has distinguished it in the past. Psychological and spiritual subjects in general will, as heretofore, receive particular attention, efforts being constantly made to discover, illustrate, and apply, the laws which govern the human soul, and determine all social relations. The only conspicuous change, perhaps, that will be visible, will be in the increased attention that will be bestowed upon reformatory subjects in general, and especially those which relate to a

NEW ORDER OF SOCIETY.

The great idea to be prominently held out, is Unity—unity of all human affections and faculties—unity of all human interests—unity of the Race of mankind as one Body or Brotherhood; it being believed that such a consummation when fully attained, will constitute a *heaven on earth*.

For a more definite pledge, for the future, we refer to the examples of the past, to be viewed in connection with what is said above, the idea of *progress* to be always borne conspicuously in mind.

The "Univercœlum and Spiritual Philosopher," is edited by an Association, and numbers among its correspondents writers of the first order of talent. It is published every Saturday, at 131 Nassau-Street, New-York; being neatly printed on a super-royal sheet folded into sixteen pages. Price of subscription $2, payable in all cases in advance. For a remittance of $10, six copies will be forwarded. Address, post paid "Messrs. Fowlers & Wells, Clinton Hall, New York."

CONTENTS OF THIS NUMBER.

Digitized by Google