

THE UNIVERCELM

AND

SPIRITUAL PHILOSOPHER.

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

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The Principles of Nature.

TRINITY.

WRITTEN FOR THE UNIVERCELM,
BY W. CHASE.

THERE is a manifest Trinity in every department of Nature, and in all her manifestations, both of Matter and Mind. It may be traced through all her developments in individual and collective bodies. This trinity, by a close scrutiny, will be found in every department of the grand universe, to hold a strict correspondence to the trinity of Love, Will and Wisdom in the Divine Mind. A few instances may serve to call some minds to this delightful and highly instructive subject.

It is difficult to define in other language the true meaning of the words Love, Will and Wisdom as used in connection with the Divine Mind, and yet many superficial readers will attach a very erroneous meaning to them, in view of their use in our language. The best explanation I can convey of my ideas on these words is, that Love is the motive or impelling power; Will the executive or acting power; Wisdom the order, form or harmony. Swedenborg has given us many interesting ideas on this subject, which lead the mind into a wide and beautiful field of spiritual contemplation. The mineral, vegetable and animal kingdoms are the trinity in correspondence in the body of our earth. The soul of the mineral kingdom is Motion, which corresponds to Love. In this we can trace a trinity one step further, and as our knowledge increases we shall doubtless continue the chain; for the trinities are infinite in their manifestations as the universe is infinite.

The first manifestation of Motion is in a direct line, which is the manner in which the planets are ejected from their central suns—twice changed in direction by a law as yet unknown, three points are gained, and a triangle is formed as the first distinct manifestation of the trinity of motion. On this is based the Elliptic, or second degree in the development of its trinity, by and through which the perfect circle is formed which completes one trinity of harmony or Wisdom. Here is a beautiful correspondence to the Love, Will and Wisdom. The straight lines in the triangle, by and through the ellipse, are perfected in the circle without end, and corresponding to eternity of time and extent.

This is only one of an infinite number of trinities to be found in the mineral kingdom; but as my object is only to glance at some of the most prominent of those within our reach, I will leave this and take the next or vegetable kingdom, the soul of which is Life,—by and through which the mineral develops the animal, and completes its trinity. This kingdom also has its infinite number of trinities, one of the most distinct of which is its manifestation of form, flower, and fruit or seed. Between the distinct developments during which long periods of time elapsed, as Botany connected with Geology will prove, this kingdom adopts the infinities below, first of matter in solids, liquids

and fluids; second, in the angular, elliptic, and circular motion. The perfection of the vegetable kingdom, or its Wisdom, is or will be, manifested collectively or individually, in a circle, whether in form, flower, or fruit. As this kingdom adapts and corresponds to an infinite number of infinities below itself, and typifies an infinite number above, the mind can find here an inexhaustible fountain of beauty, harmony, and knowledge, on which it may feast for change and variety through time and eternity.

The next step, or animal kingdom, with its soul of sensation, brings into our reach a much greater number of infinities of trinities,—in manifestation of which are the three senses of touch, hearing, and sight, (for there are only three, *taste* and *smell* being only modifications of touch, which can not be exhibited except by the contact of nerves,) between the distinct manifestations of which long periods of time elapsed, as can be proved by Geology and Zoology. Another plain manifestation is in the general division into those confined to the water, those to the earth, and those which occupy the air at pleasure. I know of none of the latter class that have not developed sight; yet in each of the others they may still be found. This kingdom, with its infinity of trinities, completes a trinity like every other, and produces in the human kingdom a repeat or microcosm, with its trinity of Mind in the image of God, or Love, Will and Wisdom. Its distinctive and individualized soul is intelligence, which enables each organism to maintain and perpetuate its individuality to all eternity, by and through the various conditions of matter in its infinity of degrees as it fills immensity, in which there is no space void of matter.

It would take an age to describe that portion of the infinite number of trinities in the human kingdom, which are brought within our reach. In his physical nature, character, and organization, man is an animal. He repeats the whole animal kingdom, or if his life be wholly spent in creating and supplying his physical or animal wants, he will enter and commence the next sphere or circle of development little better than he entered this; it is a matter of some doubt whether he may not be even worse, as the universal law evidently admits of "no forgiveness of sins."

Among the triune manifestations of collective humanity, may be noted as prominent the following: three distinct races with characteristic manifestations. First the Indian, or Savage, corresponding to Love, to Motion, to the Mineral Kingdom, &c Collectively they never can develop the social or intellectual character of the race. They are fast fading before, or merging into, another form. Second, the Negro, corresponding to the second manifestation. He will cultivate, and feed from, the earth, and will manifest the social disposition of the race, and he will band by intellect the elements through machinery to his use. He is distinct, and will fade or die before the white or pale faces, but not without leaving his characteristic manifestation in the race. Third, the Caucasian. This branch of the race completes the trinity, and masters the earth, and by and through the intellect will use the elements, and supply without effort his animal wants, and upon a new field of spiritual development to be hereafter exhibited on this planet.

Again, three forms of humanity. First, MAN, the masculine, corresponding to Love, to motion, to the mineral kingdom, to the sense of touch, to the form in the vegetable kingdom, &c. Second, MAN, the female, corresponding to the second development, to Will, to the vegetable, to life, to the blossom of the vegetable world, to hearing (embracing music) in the senses. By and through this branch alone is attained the third development, or *the two in one*—the conjugal union, which corresponds to the animal kingdom in sensation, to Wisdom, to sight, (embracing painting,) to the fruit in the vegetable kingdom, &c. Those who wish to pursue this comparison further will do well to read Swedenborg's conjugal love and description of the celestial heaven, and not draw too many comparisons from the every day observations of life in present society.

This correspondence is equally if not more beautiful to trace and compare in the individual, than in the collective man. In all the great characteristics of our race we have ever manifested a trinity. The completion of one of these cycles is now about to transpire in the death of the commercial age, and the birth of a new trinity of manifestation. These are so numerous and so plain that I need only to refer the thinking mind to them, to suggest an endless chain of trinities in cause and effect spread before us in creation as well as in man. I will refer to one or two individual correspondences, and leave the subject.

Youth, Manhood, Old Age: the three seasons of the year, Spring, Summer, Autumn; Winter is no season, but a transition or death of the year corresponding to the death of our bodies. The youth corresponds to Love and to all its correspondences. Activity is its ruling manifestation. The social and intellectual character is not developed in this sphere. The motion,—the masculine,—and the form, &c., are its types and correspondences. The second degree, or manhood, has also its types, in all cases in the second order of the trinities. The social character is now developed. Hearing finds its correspondence; the blossom of the vegetable kingdom, and the order of the seasons find theirs. Life and the Will principle find theirs, and the principle holds good throughout. Old age, too, has its full correspondence in Wisdom, in sight, in the sensation, and in all the exhibitions of the third degree of development—of the autumn and the fruit, &c. But in this we must not compare our present animal and sensual mode of life as manifesting a true character of old age. In a true, natural, and healthy state of society, where age is as it should be, the fullness of humanity, it will prove the ripening of the soul for a higher sphere, and can not, by any good reason, be supposed to lose or weaken in the inner or real man. In fact, this age shows illustrations of the fact that those old persons who have devoted themselves through life to a truthful and natural development of their powers, have never become imbecile in mind. It is only those who have wandered from the true course, who have studied and learned only for this world and the body, that forget and become children in old age. If nature's laws be properly obeyed, every additional year of a man's life would increase his knowledge and wisdom; the body would weary and die, but the soul would brighten and expand—pass its transition or winter, and lose no gem of knowledge.

Some will deny this order of correspondences so far as it relates to woman, because it places her higher in the scale of development than man, but time will prove its correctness, when physical power shall yield to mental, and the moral or social manifestation shall have its due credit, and when woman shall be fairly educated and developed—when she (as she surely will,) exhibits her correspondence to music, and the flowers of the vegetable kingdom, and when to work, to eat, and to sleep, no longer comprise the life of a great portion of the race. A bright and glorious day for humanity is approaching; let us all labor for its speedy arrival.

CZEZCO, Wis., MAY 24, 1849.

From the Philadelphia "North American."

THE MYSTERIES OF SCIENCE.

THE detected errors and impostures of some public expounders of Animal Magnetism have had the effect, in sober and rational communities like our own, of causing the feelings of wonder excited upon the introduction of the subject to give place, in the minds of very many, to utter unbelief. But of late a counter-revolution has been in progress—not forced into life by popular impulses, but begotten in the philosopher's study, and shaped in the chemist's laboratory—the originators of which promise to establish the belief in a new influence, or property of matter, which shall explain many of the phenomena of Mesmerism, and other unaccountable *opprobria* of science.

We have been looking into the curious "Researches on Magnetism and on certain allied subjects" of Baron Reichenbach, of Vienna, edited by Professor Gregory, of Edinburgh, and we have found them so remarkable that we venture to offer to our scientific and other intelligent readers an abstract of their contents; believing that the subject matter will be both novel and interesting to most of them: but premising that our doing so by no means involves the necessity of our giving sanction to any of the author's conclusions.

It must be recollected that Reichenbach is not a charlatan nor an enthusiast; but one who has grown grey in the cause of science, and to whom a logical mind, accuracy in research, and important discoveries in organic chemistry, have given a world-wide celebrity. He is particularly known to chemists for his laborious researches upon wood and coal tar, and for his discovery of creosote, paraffine, eupione, and other remarkable bodies, and perhaps a man could scarcely have been selected more capable of conducting investigations like those here treated of, from his well-known probity of habits of analysis. The editor, also a man of note, being a distinguished lecturer of Edinburgh, and an author of a popular book of Chemistry, not only professes his belief in Reichenbach's views, but asserts that he has confirmed them by actual experiment; while the great Berzelius is understood to have coincided with him, and to have been engaged in preparing a paper confirmatory of Reichenbach's doctrines, some time before his untimely death.

The new agency which the author wishes to place upon the list of imponderables is not capable of being made evident to all, nor of having its power measured by an instrument like the electrometer; but its presence is announced through the senses of certain impressible persons—generally nervous and sensitive females, though sometimes healthy and even robust men. In making the investigations, the greatest care was necessary to guard against the errors of deception and imagination; and the author selected for his *magnetometers* persons of veracity and intelligence, among whom were some of the first savans of Vienna, and exposed them to a severity of examination, rigidly cautious and impartial, such as are not often employed in physical researches. He believes that a force resides in many bodies which is distinct from, and yet a part of, magnetism proper. This force is too much attenuated to be appreciable by all; but certain nervous systems are so finely strung, either from disposition or disease, as to receive impressions from it, which consist of the perceptions of a light or flame—of an *aura* or feeling upon the surface of the body like that produced by a cool or warm breath of air—and lastly of the production of insensibility and convulsions. These conclusions, all apparently confirmed by unanswerable experiments, which were checked by frequent repetitions before reliable witnesses, may be made more evident by being taken up in the following order:

1. Flames, differently colored and of varying intensity, are seen by the sensitive to rise from the two poles of a magnet in a dark room. If the magnet is placed before a concave mirror—the person not being aware of its use or position—the reflection

is described as seen upon that part of the wall upon which the true focus will be found, and the flames are said to flicker and move when blown upon, the position of the magnets and the operator being all the time concealed. The *aurora borealis* may be supposed to be a similar light emanating from the concentrated magnetism at the northern magnetic pole, and visible to all. Magnets drawn along the surface of the body, give rise to the *aura*, warm or cold, as the different poles are used. The hand is forcibly attracted to one of the poles, and a large number of persons, when examined, were found sensible to the action of magnets passed along their bodies, and had their hands feebly drawn toward them. The influence is capable of transmission for many feet along wires and other conductors, and of being retained by objects exposed for a moment to contact with its sources. Thus, water, in which magnets had been dipped, did actually, as Mesmer asserted, become magnetized, and gave a pungent taste, as well as an *aura*, and attracted the hand—no attempt to deceive the subjects preventing them from recognizing the water from that which was unmagnetized.

2. Crystals, particularly those which are large, isolated, and of regular shape, give the same *aura*, and impart their properties in the same way to other bodies; and a light is seen to emanate from certain points upon them, which, upon examination, prove to be the ends of the longer axes of the crystals. The author often speaks of his new power as "crystalline force," and believes that magnets differ, in reference to it, from crystals, only in having superadded the power of attracting iron; in other words, that the power is not magnetism proper, but exists in magnets combined with another imponderable. One of the patients, a cataleptic girl, lay awake at night looking at the halo radiating from the pole of a large rock crystal placed upon a stove.

3. The relation of that great magnet, the earth, to the direction of the body, was found to have a remarkable influence in producing and relieving disagreeable sensations. It appeared that many of the patients had felt uncomfortably at church, and when lying in particular rooms. Upon examination, it was discovered that their position upon all these occasions had been across the magnetic meridian, and that when—in the latter cases—they were removed, without knowing the reason of the change, to beds in which they lay with their heads to the north, they no longer suffered.

A surgeon of Vienna had contracted the habit of changing his position after his first sleep, and of dozing for an hour or two in the morning, with his head toward the foot of the bed, which was directed to the north. When he did not indulge in this strange fancy he felt ill and unrefreshed all day. Upon turning his head to the north, he awoke, ever after, refreshed, without needing any change of position.

This relation of the direction of the body may account for the diverse effects observed by various experimenters in animal magnetism—and the conclusion is come to, that all persons operated upon should be placed with their heads to the north pole. If proved to be correct, the idea may, obviously, become of importance in the treatment of nervous affections.

4. The sun's light contains the influence; hence a confirmation of the knowledge of its importance to animal life. The patients were all pleasantly affected in it, and other persons and various bodies exposed to the rays, were found to absorb the influence, just as in the case of magnets and crystals, and to give out light and the *aura* after being drawn from the exposure. The light was directed upon a copper or other plate at a distance of thirty feet or more from the patient, and the power, being conducted to and directed upon the body, produced a cool, agreeable *aura*. In examining the different colors of the spectrum, it was found that the yellow rays produced a pleasant and cool effect, the red a warm one, and the violet, in or above which is the true seat of the chemical power of light, gave rise to the most uncomfortable sensations. These experiments confirm in a stri-

king degree the views of our distinguished countryman, Professor Draper, who has argued the existence of a fourth imponderable in the sun's rays.

5. The moon's rays exerted a still more powerful action, of a disagreeable kind however, showing a difference between direct and reflected light. This may possibly account for some of the effects upon certain systems and diseases, popularly attributed to the moon's influence.

6. Electricity and galvanism, when applied at and conducted from a distance, produce precisely the same phenomena. The community of action between light, heat, and electricity, as described by the author, reminded us strongly of some remarkable analogies between these imponderables, drawn—without any reference, however, to magnetic influences—by the author of the highly original and instructive "Identities of Light and Heat, of Caloric and Electricity," lately issued from the press of Grigg and Elliot, of this city.

7. Friction or bodies develops the same principles. Every school-boy knows that the rubbing together of two lumps of white sugar in the dark, will be followed by phosphorescent flashes upon the surface rubbed. These, then, according to our author, are only the manifestations of the new influences, sufficiently concentrated to be visible to all.

8. Chemical action, such as occurs in various solutions and decompositions, is one of the most common and important sources of the power, which, when originated in this way, is precisely similar to that of which we have all along been speaking, and can be conducted to a distance from the vessel in which the change is taking place. In this mode, the author accounts for the efficacy of the "magnetic baquet or tub," once so popular in the cure of diseases. In it a vile hotchpotch of various substances, chemically acting on each other, was connected with the patient by moistened wicks or thread.

Most persons have heard of the astonishing cures performed toward the end of the last century by "by Perkin's Metallic Tractors," made of magnetized iron. Some time after Dr. Haysgarth proved that the effects were merely owing to the imagination, as wooden tractors, painted to deceive the patients, produced similar cures. But now Reichenbach asserts that they both were actually effective, only that the agent was neither the tractor nor the imagination, but the human hand. Liebig has already expressed the view that the forces of the body are owing to chemical changes of respiration and digestion; but our author believes, still further, that the solutions and decompositions occurring in the alimentary canal, develop, as all chemical actions will, an immense amount of this peculiar force, which pervades the whole body, and is concentrated chiefly in two transverse poles, which are the hands. He found it much more active after a hearty meal, which had furnished materials for chemical action. He asserts that he has proved, beyond a doubt, that just as magnets, crystals, and other bodies, produce a light or an *aura*, when drawn along the skin, and sometimes somnambulism and convulsions in the sensitive, so does the human body exhibit the same properties, chiefly shown at the ends of the hands. This influence, like the others, is capable of conduction along wires, if acting at some distance, and of giving to water the same properties which are furnished to the magnet.

It is proper to state that the author asserts that he has kept himself as ignorant as possible of all former researches upon animal magnetism, and came to these last and most important conclusions, after passing through a gradual course of induction and experiment, his mind being perfectly unprejudiced and unprepared for the final results.

In many of the above experiments which relate to the conduction of the influences, the persons examined were placed in a perfectly dark stairway, concealed in the wall of the author's study, and a wire was passed to them through the keyholes, which, as well as other crevices, were all closed. The persons, seated in a chair, then described the flames, the *aura*, and simi-

lar effects of the experiment, in such a way as to prevent all doubts of their own belief, at least, in the actual existence of these phenomena.

The author comes to many more conclusions of a curious nature—particularly in reference to the universality and strict polarity of the new power—which our limits will not allow us to notice. Should his views ever be confirmed, it seems to us that their most striking application would be to some of those facts, which now appear to border upon the incredible. Every educated man must have felt a difficulty in the effort to reconcile with the rigid laws of material science the relations he has heard of marvels, which have been so well authenticated as almost to compel belief. These attempts may possibly succeed through some such means as the present. Thus it is still a notion prevalent in many parts of our own and other countries, and one by no means confined among the ignorant and vulgar, that water concealed under the earth's surface may be discovered by means of the divining rod; and persons of a peculiar temperament, who are in some places called *water-witches*, do actually attempt to find its position by the dipping of the forked twig—very often with success, according to the common belief.

Now we are by no means disposed to encourage popular superstitions, or violate our neutrality by admitting that either this belief, or any of the views of Reichenbach, are correct; but we only offer the suggestion that—if these statements and theories should ever be confirmed—the latter might be made to account for the former, and for many other things which our present philosophy, possibly from over-skepticism, does not allow itself to dream of. It might, for instance, be supposed, in the last mentioned case, that the subterraneous water, magnetized by the friction of its flow, or some other operation going on within the earth, should be capable of influencing a sensitive person, producing some action upon the muscles of the hands, so as fully to account for the dipping of the twig—which is always stated by "the diviners" to be a movement of attraction, not under the control of their will.

We can not better conclude this article than by calling attention to two of Reichenbach's applications of his views to popular superstitions and usages: the first being of a somewhat grave, and the latter of a more gay character. He accounts for the luminous appearances which have enabled sensitive persons, in some well authenticated cases, to point out the spot where a recent burial had taken place, by supposing that the chemical decomposition of the remains produces the light, precisely as it was before stated that magnetism and chemical change cause a halo. And lastly, in reference to breathing animal influences, he has discovered that, besides the hands, the lips seem to be, in a measure, reservoirs or nuclei of the concentrated force. Thus he gives a foreshadowing of a future theory of kissing; and, in Dr. Gregory's words, "he states that the flames depicted on lovers' lips by poets do really and truly burn there, for those who can perceive them."

HEAD work is the hardest work in the world. The artisan feels this if at any time he has to spend a whole day in calculation. All men of learning testify to the same truth, and their meager frames and sallow complexions tell a plainer tale than words. Sir Edward Coke, the great English lawyer, speaks thus concerning his great work: "While we were in hand with these four parts of the Institutes, we often having occasion to go into the country, did in some sort envy the honest ploughman and other mechanics. For one, when he was at work would merrily sing and the ploughman whistle some self-pleasing tune, and yet their work both proceeded and succeeded; but he that takes upon himself to write, doth captivate all the faculties and powers both of his mind and body, and must be only attentive to that which he collecteth, without any expression of joy or cheerfulness while he is at work."

THE STUDY OF MAN.

THE fourth volume, known by some as the Human Kingdom, is the last of the series; the completion of an almighty work; the wonderful link which unites the two worlds, the material and spiritual. All prior creations verge to and center in this, as the grand and final object of their consecutive labors—the goal of all mundane things and powers. Its own characteristics are so controlling and overshadowing, that unless the observer is more than ordinarily perceptive, the features of the preceding kingdoms will be overlooked, or at least veiled. Economy reigns here as elsewhere, and the great Mechanic institutes nothing new here, to complete his master-piece, that can be done by the inimitable workmen of the anterior volumes. The very fact of their being called in to assist in the construction of the noblest conception of Infinity, seems to have inspired them with new skill, new taste, and almost new art. For in no department do we find chemical, vegetative, and animal laws, performing what they do here. Each of them here, is enabled to surpass greatly all its former operations. How wonderful and inscrutable their skill!

We find here the *proximate* principles of the two preceding, and the *elementary* principles of the first. We also find the *laws* of the prior kingdoms brought in to perform its laborious and physical services. So fully are the motive powers and materials of the chemical, vegetable and animal departments possessed by this, the human, that it may be said to be an epitome, an image, of all prior creations, of the world.

Where the animal kingdom leaves off, the human commences. The animal is endowed with *life* and *sensation*, and ever subject to the influences of ever varying surrounding things and beings. Each animal is also born with one or two fixed habits or instinctive abilities, which are not acquired—can not be improved nor prevented. The human starts from this point and ends with *intelligence* and *love*. The line of distinction between the animal and man is scarcely seen—there is a general difference in the minds of all; but when called upon to *individualize* the points of distinction, it becomes more difficult. This perplexity arises from the fact, that the difference is mental and spiritual, and not physical. The man-animal never will behold the individual marks; but the intellectuo-spiritual man can easily see them. There is a vast difference in acting from sensual impressions and from principle, from deduction, from philosophy. Man is born upon the animal plain; superadded to this, he has the *ability* to ascend *wholly* above it, and enter the true human—the point where heaven and earth are blended—the point where divinity is incarnated—the sublime eminence where man becomes the Son of God—where an union takes place between himself and his Creator. There are two kinds of *feelings*: the first springs from nervous impressions, and are animal; the second are those which spring from man's highest nature, the spiritual. They are both *fallible*, and require the constant company of reason, though internal influences are far less liable to be false than external.

Reason is the only safe, confiding guide—the God-given lamp to the human kingdom. Selfishness, superstition, bigotry, and their companions, have been heretofore, and will be hereafter, great and controlling incentives to action; yet there are other principles in man's nature which must have the ascendancy; which will, sometime, reign supreme. The science of man is *illimitable*; we have yet scarcely acquired its alphabet, and our lives will always be parallel with our knowledge of it. Because we have been comparatively ignorant of the science of man, it is no evidence that we shall continue to be so. It has in store for us all that poets ever painted. A greater error never was spoken than this, that imagination can ever paint *reality*, that anticipation surpasses the actual. There never was a genuine image—a true conception—possessed by the strongest and pu-

rest mind, but what may be wholly realized on earth, and much more.

The germs of those embodied principles which made the *Evan* age a *paradise*, and brought in juxtaposition the two worlds, have been safely preserved in the palladium of man's highest, though as yet undeveloped, nature. And there they ever will remain, eternal and indestructible. Philosophy, in her march, will discover them, and speedily too; for she has, of late, waked up from a long night of repose; the bed of indolence has lost all its charms for her; the zephyrs now are more slothful than she.

The idea that man's feeble arm can preserve or destroy the records and truths of Omnipotence, is superlatively arrogant, presumptive and preposterous. How foolish the current opinion that the Creator's most important truths to man are found only in the books of man's making, and subject only to his safe keeping.

They are deposited in man's constitution; universally distributed; subject to man's monopoly, and written in no particular language—but in one *common* to every human being. Every man is called upon to interpret what he finds written in his triune nature; it is his prerogative to become his own priest and minister, and to labor continually in the vineyard of philosophy. And he that would infringe upon this right, is a tyrant, an enemy to the progress of truth and happiness.

Matter, in this degree, apparently assumes the *same form* as in the preceding; and the visible portion, truly possesses it. The physical tissues of this kingdom differs but little from those of the latter. That little consists in the quality, elegance of construction, and beauty of finish. We find here the osseous, cartilaginous, ligamentous, muscular, vascular, nervous, mucus, nutritive, capillary, glandular and cuticular tissues, the same as in the animal; also the five senses; the voluntary and involuntary muscular systems; the thorax and abdomen, with their viscera; the pelvis and its contents; all the parts of the nervous system, and the organs to extend the species.

There is a more exquisite molding, a sleeker polish, in man than in the animal. The dignified uprightness, prominence of the forehead, depression of the chin, the straightness of the lower limbs, the perfection of the arm and hand, also of the larynx, are marks of distinction and superiority. But are these all the distinguishing characteristics? If so, he is nothing more than a superior animal; for there is nothing in his material organization that is not found in the animal, except in some particulars, a difference in degree of workmanship; yet here, in the construction of the five senses, the animal in degree of perception of *material* things, surpasses man: some even vie with microscope, and not only in sight, but in the other four senses.

The grand characteristics of this fourth kingdom are not within the range of the five senses; the *animal* will never behold them; they come not within the scope of sensation.

We must look beyond all physical manifestations; close, as it were, the senses; enter the fields of mentality and spirituality, and look there for the identifying characteristics of this volume, the richest and noblest of the series.

Whatever can be predicated upon the *nervous tissue* is *animal*. And whatever can be predicated upon *reason* and *love*, is *human*.

The human commences where the animal terminates; the animal is made acquainted with the *material facts* of the world by his senses; the human commences at this point; it takes these facts, and by them is enabled to roll up the opaque curtain of matter which environs the animal, and to enter the field of reason, of philosophy, of law, of cause, and of principle.

Though when unassisted by art, the animal is endowed with a wider range of *sensual* power than man, yet, because it is unable to make any use of this information, any further than for its gratification, the phenomena of nature are to it a blank page—an unobserved scroll.

And equally so it is with the *form* of man, until the sun of

his highest nature arises; thus extending his sphere of vision by dispelling the mists and encircling fogs of stupidity, carelessness and vague perception.

Heretofore, this department has been but obscurely seen, though always observed in some light, generally by dim evenings, which so distorted it as to convey to the observers, in the main, the most ruinous information. It has led the world hoodwinked into the most unphilosophical beliefs and absurd practices.

To enumerate all the impressions which the varied conditions of tangible things and beings can produce upon the nervous tissue, is an endless task, one to which we can only approximate. They range from the most agreeable to the most unpleasant. Some of them *apparently* correspond to qualities of the human; but they do not *really*; they are only outbursts of sensation, not of thought and of reason. The swallow is *apparently* constructive, ingenious; yet she is not truly so; for if she was, she could build her nest in more ways than one. She can never build the robin's nest, nor the robin build her's. The dog *apparently* exhibits fidelity and love; but an analysis of both will entirely obliterate the resemblance.

All of those attributes which are used in the acquisition of knowledge are *mental*; all of those qualities which make a man a *better* man, are *spiritual*. The former will make a man *wise*; the latter will make him *good*. The following are some of the mental attributes: perception, memory, contrast, comparison, analogy, reason, judgment, imagination, fancy, invention, construction, ideality, intuition, &c. These are some of the *spiritual qualities*: virtue, chastity, affection, love, benevolence, philanthropy, mercy, sympathy, kindness, gentleness, industry, liberality, honesty, magnanimity, fidelity, economy, &c.

The chemical, vegetative and animal laws of man, are found in his physical nature or body. His intellectual nature comprises those attributes which make of him a learned, a profound, a great man. His spiritual nature involves those qualities which live in the heart, which enable him to act from *principle*—not from impulse and policy. The genuine attributes of the mind, and the pure qualities of the heart, differ not from those possessed by Infinity, except in degree.

The information requisite for a proper understanding of the body, is to be obtained from all the kingdoms of earth. But a knowledge of the mental and spiritual natures, we can find only in man. A knowledge of preceding creations will prepare and discipline the mind for a fuller comprehension of the laws of these wonderful departments; but it will not declare them unto us. There are the laws of mental and moral action, and the sooner man can be made to believe it, the sooner he is freed from the debasing impulses of his physical or animal body. a.

ENEMIES.

HAVE you enemies? Go straight on and mind them not. If they block up your path, walk around them, and do your duty, regardless of their spite. A man who has no enemies is seldom good for any thing; he is made of that kind of material which is so easily worked, that every one has a hand in it. A sterling character—one who thinks for himself, and speaks what he thinks—is always sure to have enemies. They are as necessary to him as fresh air; they keep him alive and active. A celebrated character, who was surrounded with enemies, used to remark—"They are sparks, which if you do not blow, will go out of themselves." Let this be your feeling while endeavoring to live down the scandal of those who are bitter against you. If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the poor fellows talk; there will be a reaction if you perform but your duty, and hundreds who were once alienated from you will flock to you and acknowledge their error,

[ALEXANDER'S MESSENGER.]

SOCIALISM IN EUROPE.

From the Boston Chronotype, we extract the following report of a recent lecture delivered by Mr. Albert Brisbane, upon popular progress in Europe. It will be read with interest. [Ed.]

"Mr. Brisbane first reviewed the history of revolutionary and reformatory ideas in France, distinguishing what was valuable and permanent in the first revolution from what was false and transitory.

"He gave a clear idea of the rise and progress of the idea of Social Reform, through St. Simon and Fourier, and distinguished the six different schools of the present time, as those of Fourier, Pierre Leroux, Cabet, Proudhon, Louis Blanc, and Lamennais.

"All these are now coalescing with the Red Republicans, who at first thought only of a violent political change, but are now becoming convinced of the necessity of social reform. This coalition of the enlightened working classes, has driven the conservative class—those who live upon the producer—into one party of reaction. Thus there are really now but two parties, that of social progress, and that which for the sake of maintaining its unjust privileges, is for going back to monarchy.

There is some difference in the Socialist ranks, and the Fourierists may be considered the extreme conservatives, who were only for peaceful reform. He thought them perhaps too peaceful, for nations had in some cases, as that of Italy, better revolutionize than to rot out.

"The Reactionary party in France has the powers of numbers and of the Press. It rules with a rod of iron, and men would thereby be imprisoned for uttering such sentiment as *he had* heard uttered here for two or three days past. But the socialists have the power of ideas, and some power of the press. Their *Democratique Pacifique* circulates twelve thousand copies daily. The *Peuple*, forty-five thousand, and the aggregate of Socialist papers might be estimated at two hundred thousand copies daily.

There are not less than one hundred thousand Socialists among the working classes of Paris, and he was surprised at their intelligence. There were tailors and shoemakers among them who would make such speeches as Mr. Webster or Sir Robert Peel could not make. By their practical wisdom and common sense, they have to a very marked extent overcome the difficulties of association, and demonstrated its success.

"The first associations were those of the Saddlers and Tailors, which were aided by large orders from the Provisional Government, which, after the affairs of June, were withdrawn, and the new Government even repudiated three hundred thousand francs due them. Yet in spite of this they have succeeded.

"The most successful and flourishing association is that of the Cooks. They began, a few of them, with a small establishment of six hundred francs capital, outside the barriers, to save duty, and established an eating-house for working men. From that they have arisen to a grand association of four hundred cooks, with a capital of thirty million francs, which will do all the cooking for the eating-houses and hotels in Paris. They have established relations of business with Associations of Butchers and Bakers, so that the intermediate mercantile profits are secured to the producer.

"There are now eighty Associations of different classes of producers in Paris, and they are taking measures to organize all into one grand association with a bank which will issue certificates of production, which will take the place of money, and save the profits of the capitalist and the banker.

"In all the Associations, there was a great moral gain on the part of the laborer. He felt free. He could not be obliged to beg for work. The associations in full work labored ten hours a day. If work fell off, they worked only eight, or six, or five hours, and all shared alike, so that all could live.

The cooks had now an eating-house outside the walls. Aside from small dining rooms for private parties, there was a hall where fifteen hundred persons could sit down. He felt sure, from the most constant and familiar intercourse with these associations, that the experiment was successful and beyond failure.

"Mr. Brisbane illustrated at great length and with much felicity, the mode in which labor is preyed upon by employers, merchants, bankers and capitalists, and also spoke of the building associations which are now proceeding under the auspices of the President, by which immense combined dwellings, with spacious apartments and bathing-houses will soon take the place of the miserable hovels of the poor, and be owned by them. The subscriptions of the working classes to these building associations amount to five thousand dollars per day, and each dwelling is to cost about four hundred thousand dollars.

"We took pretty copious notes of Mr. Brisbane's address, which occupied two hours in the delivery and held the attention of the audience throughout, and may refer to it again when our space will permit.

EQUITABLE COMMERCE.

The following is an extract from a pamphlet published by Josiah Warren, Utopia, Ohio:—

"If a traveller in a hot day, stops at a farm-house and asks for a drink of water, he generally gets it without any thought of price. Why? Because it costs nothing, or its cost is immaterial. If the traveller was so thirsty that he would give a dollar for the water rather than not have it, this would be the value of the water to him; and if the farmer were to charge this price, he would be acting upon the principle that '*The price of a thing should be what it will bring*,' which is the motto and spirit of all the principal commerce of the world; and if we were to stop up all the neighboring springs, and cut off all supplies of water from other sources, and compel travellers to depend solely on him for water, and then should charge him \$100 for a drink he would be acting precisely upon the principle on which all the main business of the world has been conducted from time immemorial. It is pricing a thing according to 'what it will bring,' or according to its value to the receiver instead of its cost to the producer. For an illustration in the mercantile line, consult any report of 'prices current' or 'state of the markets,' with comments by the publisher—the following is a sample, copied from a paper nearest at hand.

'No new arrivals of flour—demand increasing, price rose since yesterday at 12 o'clock, 25 cents per barrel.

No change in coffee since our last.

Sugar raised on Thursday 1-2 a cent per pound, in consequence of a report received of small crops; later arrivals contradicted the report and prices fell again. Molasses, in demand and holders not anxious to sell. Pork, little in market, and prices rising. Bacon, plenty and dull, fell since our last from 15 to 13 cts. Cotton, all in a few hands, bought up on speculation.

It will here be seen that prices are raised in consequence of increased want, and are lowered with its decrease. The most successful speculator is he who can create the most want in the community, and extort the most from it. This is civilized cannibalism.

The value of a loaf of bread to a starving man, is equivalent to the value of his life, and if the 'price of a thing' should be 'what it will bring,' then one might properly demand of the starving man, his whole future life in servitude as the price of the loaf! But any one who should make such a demand would be looked upon as insane, a cannibal, and one simultaneous voice would denounce the outrageous injustice, and cry aloud for retribution! Why? What is it that constitutes the cannibalism in this case? Is it not setting a price upon bread according to its value instead of its cost?"

COMPETITION.

Among the evils that afflict mechanics, none is more apparent, more perplexing, or more difficult to successfully contend with, than competition. No position can afford the mechanic of moderate means security against its baneful influences; hence arises so much of that feeling of distrust, which exists among them, and which is fraught with so many disastrous consequences. The most powerful and the most terrible kind of competition, is that which capital brings to bear by the aid of machinery. This can seldom be endured, or the consequences averted by the poor mechanic. Imperious necessity compels him in many cases to renounce his individual business where he was reaping the profits of his own industry, and come into the treadmill of capital—the very power that has crushed him—and there be the instrument of degrading his fellow men.

Another species of competition, is that kind carried on among mechanics themselves, in similar circumstances, which has been styled the "life of business," but alas! in too many instances it is the death of those who encourage it. This competition is the result of an overdone trade, or when the demand for bread on the part of the maker and vender, is greater than the demand for the wares produced. This supply being so much larger than the consumption, it becomes necessary to force sales at depreciated prices, and he who sells the lowest, finds the customer.

That competition in prices, is an evil in the present state of society, is perfectly apparent, but where is the remedy? It consists in furnishing every man, woman and child with productive employment, and securing to them the full fruit of their labor. The first step necessary to bring about this result, will be to declare that every man has an equal right to live, and exercise those functions with which he has been endowed by his Creator, and this right, primarily from Omnipotents, should be held paramount to civil law, and should be maintained even at the sacrifice of vested rights. Now it follows as an essential condition for sustaining these rights, that he must have access to so much of the earth as is necessary to nourish this gift of the Almighty; and this too in defiance of vested rights. To establish this we take the ground occupied by Jefferson; "That the earth belongs in usufruct to living," and a share of it sufficient to sustain life must be guaranteed to all.

This natural right of land secured to all, will draw the surplus portion—who make the excess in the market, that causes this ruinous competition among mechanics—into agricultural pursuits, where they can sustain themselves without injury to any profession. Agriculture the primary occupation of the human race, cannot be affected by competition. Give a man a farm, and tell him he must gain his subsistence therefrom, and he would be dolt indeed, if he could not maintain himself easier and better than he now does in the overstocked mart of trade and commerce.

The depressed and starving laborer, once placed in possession of so much land as the wants of himself and family require, would become emancipated from the thralldom of capital, and at once cease to be the means of sustaining that competition which jeopardizes the life and happiness of the entire mechanical classes.

NATIONAL REFORM

Every person should lay themselves under some sort of necessity to take exercise. Indolence, not only occasions diseases and renders men useless to society, but promotes all manner of vice. The mind if not engaged in some useful pursuit, is constantly in quest of some ideal pleasures. From these sources proceed most of the miseries of mankind. Certainly man was never intended to be idle. Inactivity frustrates the very design of his creation, whereas an active life is the best and greatest preservative of health.

HYPOCRISY is the homage that vice pays to virtue.

CULTIVATE ENERGY.

MANY of the physical evils, the want of vigor, the inaction of system, the languor and hysterical affections which are so prevalent among the delicate young women of the present day, may be traced to a want of well-trained and mental power, and well-exercised self-control, and to an absence of fixed habits of employment. Real cultivation of the intellect, earnest exercise of the moral power, the enlargement of the mind, by the acquirement of knowledge, and the strengthening of its capabilities for effort, the firmness of the endurance of inevitable evils, and for energy in combatting such as may be overcome, are the ends which education has to attain; weakness if met by indulgence, will not only remain weakness but become infirmity. The power of the mind over the body is immense. Let that power be called forth; let it be trained and exercised, and vigor, both of body and mind, will be the result. There is a homely, unpolished saying, that "it is better to wear out than to rust out;" but it tells a plain truth, rust consumes faster than use. Better, a million times better, to work hard, even to the shortening of existence, than to eat and sleep away the precious gift of life, giving no other cognizance of its possession. By work, or industry, of whatever kind it may be, we give a practical knowledge of the value of life, of its high intentions, of its manifold duties. Earnest, active industry is a living hymn of praise, a never-failing source of happiness; it is obedience, for it is God's great law of moral existence.

THE MAN OF INTEGRITY.

We love to gaze upon some beautiful planet in the heavens, and watch its course night after night as it travels its majestic path among the stars. We are filled with admiration; and, like ourselves, thousands are gazing on the same planet, filled with inexpressible emotions.

Like the planet in a dark sky is the man of unbending integrity. We look upon him with the same feeling of love and admiration, as we watch his daily course among his fellow men. In troublous times his light goes not out, though it may burn feebly. He still exerts the same glorious influence, and hundreds gaze upon him with delight. No seats or honor dazzle him; no wealth seduces him. He pushes straight on in the path of duty. The fear of God is continually before him, and he feels the importance of every moment's work to lead mankind to the fountain of truth and purity. Behold the man thus fired with true love to God and his fellow creatures! Every act tells nobly for the cause of justice and humanity. Every deed is a living epistle to the truth.

Would you share in his glory? Labor in the same field. Would you lessen the ills of humanity, and assist immortal beings to reach the skies? Imitate his example, and walk in the same virtuous paths.

THE HARP AND THE POET.

THE wind, before it wooed the harp,
Is but the wild and common air;
Yet, as it passes through the chords,
Changes to music rare.

And even so the poet's soul
Converts the things that round him be
Into a gentle voice of song—
Divinest harmony.

Sweet harp and poet, framed alike
By God, as his interpreters,
To breathe aloud the silent thought
Of everything that stirs.

THE UNIVERCÆLUM AND SPIRITUAL PHILOSOPHER.

EDITED BY AN ASSOCIATION.

NEW-YORK, SATURDAY, JUNE 16, 1849.

PHILOSOPHY OF THE CHOLERA.

THE Cholera is now spreading its pestilential breath over the country. It is carrying off scores and hundreds in many of our principal cities and larger towns. Naturally enough, therefore, it is the most prominent theme of newspaper remark and discussion, its causes, nature, means of prevention and cure, being the points particularly agitated. But no one, on looking through the public prints, and the numerous pamphlets and books that have been issued upon this formidable epidemic, can fail to be struck with the great diversity and conflict of opinion which exist in respect to its true philosophy; and this very inharmoniousness of opinion certainly demonstrates the existence in most if not all minds, of a partial or entire ignorance upon the subject.

Why is it that we have to lament this sad though most manifest deficiency in medical science? But one immediate cause can be assigned: it is that physicians in their observations, researches, and reasonings, are too superficial. They do not have sufficient regard to first and fixed principles which alone are the basis upon which the external facts of the disease may be explained. Notoriously is it true that physicians in the investigation of the pathology and treatment of this disease, have for the most part, groped their way along by blind experiment—mere empiricism. They have, in general, confined themselves to the collection of the merest superficial facts, which, perhaps, on minute inspection, would be found to differ more or less, in the case of every individual patient. Hence the different and conflicting theories, as based upon the different phases of the disease, and the effects of specific modes of treatment, occurring most prominently in the practice of different physicians; and hence the fact that medical men have not agreed upon any general principle of treatment for this disease, that will in all cases be safe, and commonly efficient.

We know not that we can throw any light upon this subject, that will be either understood or appreciated by the general mind; and we here advertise the reader that the remarks we have to offer, we offer not as a medical man, but as one who professes some acquaintance with the laws of Nature, and hence of the human constitution which is an epitome of all Nature. The true cause of Cholera, we believe, was explained in this paper several months ago, by A. J. Davis. Our remarks will have reference rather to its principles or laws.

But the first indices of these principles or laws, consist in certain universal facts, which must be observed not in an isolated but a general way. The first of these facts to be noted is, the erratic manner in which the disease spreads over a country. It sometimes breaks out three or four hundred miles distant from the nearest locality where it previously prevailed, and without any apparent communication between the two places; and not until sometime subsequently, will the intermediate places be affected with it, if they are at all. This fact demonstrates that neither personal contact, nor an infection of the atmosphere from the emanations of diseased persons, is absolutely necessary to the propagation of the disease, however both may in some cases be accessory to its development. Equally evident is it that the disease is not referable to prevailing miasmata arising from decaying vegetable and animal matter, as its primary cause, however these may always tend to prepare the human system for its invasion; for in that case it would be more local,

and more controllable and less erratic in its movements over the country. Unless, then, it is supposed that the disease is *without* a cause, we must conclude that that cause exists in some peculiar condition of the earth, the water, or the atmosphere *aside* from any animal or vegetable effluvia, on which three degrees of creation man constantly and more immediately depends for his nourishment and sustenance. It can not, moreover, be doubted that the cause which produced the cholera, for instance in Cincinnati, was identical with that which produced it in New-York, and in other places equally or less distant from each other. The cholera in Cincinnati and the cholera in New-York, therefore, are evidently connected as to their points of origin. But it is evident that this chain of connection does not extend over the surface of the earth, for in that case the intermediate places would have been affected in the regular order of progress as the disease passed from one place to another, which is not the fact. The only rational conclusion that remains is that the common cause of the disease as prevailing in the different localities, exists either very high in the atmosphere, or is seated very deep in the earth, and that the nearly simultaneous attacks which it makes upon distant localities, is owing to the different ramifications of influence from the same original and distant source, which come to the different and distant localities upon the surface of the earth according to predisposing circumstances.

Now the common source from which proceed these divergent influences which develop themselves on the surface of the earth in different localities, producing cholera, can not rationally be supposed to be high in the atmosphere, or in the interplanetary spaces, because facts and fixed principles prove that the ethereal medium is subject to very little if any appreciable change. But as it is known that chemical changes are constantly going on in the bowels of the earth, we must look to her deep interior elaborations for a solution of the phenomena of this mysterious epidemic, the cholera.


We encounter a difficulty in making ourselves fully understood, in what we have farther to say upon this subject, in the fact that comparatively so few persons understand Geology. But we commence by saying that the earth is man's Mother—the Mother of the whole Human Kingdom, which she brought forth as the last production of her gestation, of which all preceding creations were but the progressive fetal developments. Man, her child, and in principle an epitome of herself, is now resting on her bosom, and is nourished by the milk of her various productions; and as the child at the breast, through an unhealthy nervous or spiritual influence impregnating its nourishment, experiences sympathetically the pains of its mother, so the more susceptible children of old mother earth, through certain unhealthy imponderable essences now exuding from her surface, and impregnating the atmosphere and all they eat and drink, are experiencing sympathetically the pains and commotions which are deeply seated in her bowels. An unhealthy action, such as we have supposed, in the intestines of the earth, would necessarily produce to a greater or less extent, an evolution of unhealthy electrical essences; and these would come to the surface in rapid succession in different localities, through the divergent mineral pores of her epidermis and cuticle, or the rocks and soils.

This to some may seem like a mere poetical hypothesis: let us look at it.—Man is an epitome of all that exists—is formed out of all the materials that exist—below him. He must, therefore, bear a definite relation to all that exists below him, and thus must be sympathetically connected with all inferior creations, by visible or invisible influences, and their conditions must more or less influence him. All the elements, forces, and principles, from which he derived his existence, and from which intermediate creations were formed, are summed up in the earth's interior molten substance—in the earth's blood and life-principle, as we may say. For be it observed that geological researches have proved that at least a large portion of the inte-

rior substance of the earth is in a molten state from the action of intense heat; and it is certain that the primary rocks, from the disintegration, and combination and recombination of which all rocks, and soils, and vegetables, and animals, and men, were subsequently developed,—were originally in a similar state—that of liquid lava. In the interior constitution of Mother Earth, therefore, all the principles and essences of human existence, as of all intermediate creations, exist in embryo. Nor is there any law of operation in the human constitution which does not identically exist, though in a lower degree, in the internal and active substance—the life-principle—of the earth; and it is by the identity of fundamental essences, principles, and laws, that operations commencing in the lowest, or the earth, are sympathetically extended, and, in principle, reproduced in the highest, or man. Did time and space permit, we might offer many further proofs and illustrations of the truth of these positions. To the reflective mind, however, the foregoing will be sufficient.

Now be it observed that by internal obstruction and inflammation, and the closing of her external pores, Mother Earth is at certain periods subject to gripings. These are sometimes only permanently relieved by a general upheaval of her crust, and a geological change. Several of these changes have occurred during the millions of ages that have passed, these being generally accompanied by the destruction of whole races of animals and plants, and were followed by the introduction of new and higher ones. At the present time the earth is probably sick with one of these internal gripings—she has the cholera; and by the violence of the internal action, the gross electrical perspiration is forced out through the weakest and thinnest parts of her crust, or those parts which serve as the best conductors, and comes to the surface in various and disconnected places as we have described; and then being imbibed by man through organs which have not their natural supply of vital action, it repels and drives back what vitality there is in said organs, to the source of all vitality in the system, viz., the stomach and bowels. The greater proportion of the vitality of the system being concentrated on these organs, and the nervous channels through which it naturally distributes itself to the surface and extremities being clogged up by this gross foreign medium, of course violent internal action must ensue, such as characterizes the cholera. The coldness and numbness of the surface and extremities accompanying the cholera, the same frequently commencing at the feet where there is the least supply of vital action, strongly confirms this theory.

THE PROPER AND NATURAL SAFEGUARD

to be used against the cholera, is, if this theory be true, very plain and simple. It is this.  Keep up a strong, regular, and equally distributed vital action in the system. In order to do this, let the food be of the most easily digested, nourishing, and strengthening kind, and avoid breathing stagnant air. Wash the surface all over at least once a day, using smart frictions, especially at the feet, which, from their extreme removal from the source of vitality, are the most liable to be without that supply of life necessary to keep the enemy at bay. Avoid all weakening indulgences, and all those partial exercises of mind and body, which tend to concentrate an undue proportion of vitality in any part of the system, and hence to withdraw from other parts their proportionate supply, thus opening a door through them by which the enemy may enter. Let the exercise be such as to call all the organs, both of mind and body, into their proportional activity. It should be moderate and regular, but never fatiguing or prostrating. Thus every avenue of the system will be at all times supplied with a sufficiency of vital force to repel the enemy.

We see men sprinkling quick lime in the gutters and alleys of the city for the purpose of disinfecting the atmosphere. This is useful in preventing the cholera, but in a different way from

what people generally suppose. It frees the atmosphere from those noxious effluvia which tend to bring the human system into an incipient state of putridity, and thus to weaken and derange its vital action and prepare it for the attack of the cholera. But it does not and can not destroy that more subtle essence upon which the cholera immediately depends for its existence.

PRINCIPLES OF TREATMENT.

In case, however, of an actual attack of the cholera, what is the true philosophy of its treatment? Here, again, analogy affords us a general rule which is certainly reliable. What, if it could be done, would be a sure mode of relieving old Mother Earth from her internal gripings, of which we have spoken above? We answer, the opening of ten thousand pores or volcanic craters, and the enveloping of her with those external appliances which will call the vital action of her internals more to the surface. Do this, then, with the cholera patient, and he will be inevitably cured. Do this by whatever means you can most effectually and promptly. The most irritating and exciting appliances should be made to the surface, care being taken, of course, not to injure the skin; and the medicine taken internally should be such as will tend to rally and diffuse the vital action, but not still more to concentrate it, as would be the effect of cathartics. We shall take the responsibility of recommending no specific applications to produce these desired results. These we leave to the physician, and to the good sense of patients and nurses. We feel, however, the triple assurance of facts, common sense, and intuition, that these principles of treatment are correct, and we believe that if they were strictly and promptly followed, with the medicinal agents best adapted to produce the effects of which we have spoken, not one in fifty cases of cholera would prove fatal. We may add, however, that on common sense grounds, we have great confidence in the prescription given by Mr. Davis, which, together with his interesting and we think truthful disquisition upon the cause of cholera, see in *Universeolum* vol. iii, pp. 52–55.

We repeat, however, if you wish to keep free from the cholera, keep the vital action of the system EQUALLY DIFFUSED, having special care of the feet; and by regular and correct habits, preserve your normal strength. Children, in whose bodies the vital action is equally diffused, seldom have the Cholera. Irregular, prostrate, and unbalanced systems, are almost the only ones that are subject to its attacks.

W. F.

THE REVOLUTIONARY CONTAGION.

In taking a retrospective view of the revolutionary movements in Europe, from their first outbreak in France in February 1848, one can not fail to be struck with the fact that the cause of free principles has been steadily on the advance, whilst tyranny and despotism have as steadily been exhausting their resources and sinking into contempt. Recent advices from Europe, whilst they are in some respects terrible, are we think, upon the whole, more full of hope than ever, for the liberal party. The recent election in France gives a representation to socialism in the National Assembly, which astounds every body. The resistance, thus far successful, being made by the brave Romans to the restoration of the Pope, and the repeated victories of the Hungarians over the Austrians, in the efforts of the former to regain their national independence, must exert a powerful influence in favor of the Republican cause; and whatever may be the achievements of the hundred thousand Russian soldiers now rushing to the assistance of Austria against the Hungarians, and of the allied powers of France, Austria, Spain, and Naples in their efforts to restore Pope Pius to his throne, we hold it as certain that the millions of Europe now aspiring for more free and congenial institutions, can not long be crushed, because there is too much intelligence among them—whilst their enemies, having among them the elements of internal discord, will in all probability finally turn upon and mutually devour each other.

Upon the strength of general indications, many reformers in this country are now turning their eyes to Europe as the scene where the great problem of man's destiny is to be wrought out. We think, however, that we hazard little in pronouncing this a mistake. The revolutionary contagion now prevailing in Europe, must spread in some form over the civilized world, and must particularly affect *this country*. We have among ourselves the elements of a mightier revolution than any which is racking the old world! Mark our words. But this revolution will for the most part be a revolution of *ideas*, and will be attended with little if any physical violence. All the mental, spiritual, theological, social, and political tendencies of the highest and freest minds of the country, conspire to that result; and there is no power on earth that can prevent it. Let this fact be generally known and considered; and let every free and noble mind be prepared for the issue.

W. F.

STRANGE PHENOMENON.

A friend writing from Connecticut, communicates the following, on which he desires our opinion:—

"Some four years since, there lived in Scituate, R. I., a young man by the name of Nathan Durfee, a very pious, yet not a superstitious person. He spent much of his time in communion with the Great Spirit of the Universe, and was often favored with glimpses of the heavenly spheres, so seldom enjoyed by the wise and prudent. His sister and other friends had often seen him where he did not exist, (physically) and consequently supposed, and often remarked, that Nathan would not live long. On the last sabbath of his healthful days, he, as usual went to meeting with the family, but on his return appeared less devout than he usually did after a season of devotion. He and his brother retired to the chamber to change their garments, and replace their Sunday wardrobe, when a very singular phenomenon occurred. The younger brother retired from the chamber, and left Nathan arranging his clothes. This done, Nathan passed to the door of the entry, when, behold a small cord appeared to be drawn from one door post to the other, and supposing that the younger brother had done it for sport, he raised his hand and struck the cord, when, to his astonishment he found there was no cord there; but his hand was numb and cold, and remained so till death. It may be proper to add that Nathan sickened the next morning, and the Sunday morning following, death accomplished its work.

Now the information wanted is this—the cord was no tangible reality—what, then, benumbed the hand? Can you explain this on natural principles? The statement, as given above, may be relied on as literally true in every particular. The sister of the deceased personally told me the story, and can be enquired of at any time. She now resides in Scituate, R. I., and is well known by the name of Mrs. John Capwell."

W. A. J.

SOUTH KILLINGLY, JUNE 1ST., 1849

Most people would set down the above case to the credit of a disordered brain, or at least to a large share of marvelousness. We are not disposed, however, to treat it in that summary manner. We *know* from innumerable cases occurring within our own experience, that from a simple action of the will of one mind, the appearance of *any* form may be caused to pass before the properly susceptible mind of another person. For instance, we recently, by appealing to the interior faculties of a little girl, made it seem to her that she was in a field picking and eating blackberries, which she appeared to relish very highly; and so vivid was the impression and the association of ideas, that after picking awhile, she believed she pricked her finger severely by a thorn, and exhibited all the expressions of pain incident thereunto. No one familiar with the phenomena of Animal Magnetism so called, is ignorant of facts of this nature.

Admit, then, as most people will admit, that minds capable of

exercising a will force exist in an unseen world, may they not, upon the same principle, produce the same effects upon susceptible persons in this state of being, that we know are produced by the will of persons in the flesh? Admit this, and you admit the doctrine of spiritual communion, a full belief in which can not be otherwise than consoling and elevating.

But was not the cord in the instance above described, an unsubstantial phantom? and if so, how are we to account for the numbness of the young man's arm after striking it? Account for the little girl's seeing and tasting the blackberries, and feeling the pricking of the thorn, in the case above described, and you account for this. There was *probably* (though on this subject we do not dogmatize) a real projection of spiritual substance in the form of a cord produced in this case by the action of a mind upon the surrounding etherial medium, and this probably is what acted magnetically upon the arm of the young man when he struck it. The conception of a *possible* explanation of phenomena of this kind, is all that is necessary for any practical purpose.

W. F.

LITERARY NOTICES.

"THE WATER-CURE JOURNAL AND HERALD OF REFORM."—This is a popular monthly magazine, edited by Dr. Joel Shew, and devoted mainly to an exposition of the principles and practice of Hydropathy. It is apparently conducted with much ability, and has a wide and increasing circulation. It is adapted to the masses as well as to the practitioner, being usually filled with important physiological matter, together with simple illustrative cases of the application of cold water to the cure of disease. The principles of which it is an exponent have met with an astonishing reception during the few years that have elapsed since they were first propounded in this country, and this is one substantial evidence that they contain much truth. Those who may desire to acquaint themselves with these principles, can do no better than to subscribe for this Journal, the terms of which are one dollar per annum in advance. Address the publishers, Fowlers and Wells, 131 Nassau-street, New-York.

"THE QUAKER CITY," edited by George Lippard, presents much truth under a pleasing and popular garb of fiction, the prevailing tendency of which is to the elevation of the masses. Lippard's spicy editorials also usually breathe a genial and reformatory spirit. We admire the bold stand he takes in the ranks of philanthropy, and the fearless manner in which he denounces bigotry and hoary-headed wrong; and we are pleased to learn that the Quaker City, only in the sixth month of its existence, has already a wide and increasing circulation. Its terms are \$2 per annum. Address Joseph Severns & Co., 72 Chesnut-street, Philadelphia.

MERRY'S MUSEUM.—The June Number of this Juvenile Monthly, edited by S. G. Goodrich (Peter Parley,) is before us. It completes the sixteenth volume. This publication is doing much to amuse and instruct the rising generation. It has been creditably sustained through a series of years, and has a large and increasing circulation. It is, we believe, tolerably free from objectionable religious doctrines, and may be commended to patronage. The next number will commence a new volume. Terms \$1 a year. Address D. Macdonald & Co., 149 Nassau-street, New-York.

WHO CAN WONDER AT REVOLUTION.—There are in Germany (says an exchange) about thirteen hundred princes, great and small, who draw from the people annually over two hundred millions of dollars! And while they spend this enormous sum, wrung from the labor of the masses, in the follies, luxury, idleness and vices of courts, the people are left to suffer all the miseries of poverty and never ending toil. A German laborer is frequently obliged to work twenty hours out of the twenty-four, for 72 cents a week.

THE BIBLE.

We have a high appreciation of many of the books bound together and called the "Bible." We believe they contain truths of unspeakable importance,—truths for which the theological world have not given them credit. We are compelled to think, however, that the blind and idolatrous reverence bestowed by many upon whatever may be found in that collection of books, made by human authority, is one of the most serious obstacles to the progress of *mind*, and hence of all that can exalt and ennoble the nature of man. The Christian Bishops who collected the books of the Bible, relied upon the resources of their own reason, (perhaps we should rather say caprice,) in deciding which books were divine, and which were not. It is positively incumbent on us in this *more enlightened* age, to consult *our own* reason as to whether the collection they in their ignorance and fanaticism have made, is in all respects a true and useful one; and this principle, of course, would throw us upon the resources of our own best and purest reason in judging of *every* thing written in the Bible. And not until men generally come to this as the highest rule of faith, will superstition, fanaticism, and sectarian intolerance, cease to curse human society.

The propriety of judging the books of the Bible as we would judge any other books, must be manifest by the following comparison of passages sent us by a correspondent: W. F.

EZRA, CHAPTER II.		NEHEMIAH, CHAPTER VII.	
1. "Now these are the children of the province, that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar, the king of Babylon had carried away into Babylon, and came again into Jerusalem and Judah, <i>every one</i> unto his city:		6. "These are the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and Judah, <i>every one</i> unto his city:	
5. Child'n of Arah, 775		10. Child'n of Arah, 652	
6. " Pahathmoab &c. 2812		11. " Pahathmoab, &c. 2818	
8. " Zattu, 645		12. " Zattu, 643	
10. " Bani, 642		15. " Binnui, 648	
11. " Bebai, 623		16. " Bebai, 628	
12. " Azgad, 1222		17. " Azgad, 2322	
13. " Adonikam, 666		18. " Adonikam, 667	
14. " Bigvai, 2036		19. " Bigvai, 2067	
15. " Adin, 457		20. " Adin, 655	
17. " Bezai, 323		23. " Bezai, 324	
19. " Hashum, 223		22. " Hashum, 328	
21. " Bethlehem, 123		26. Men of Bethlehem, 188	
28. Men of Bethel and Ai, 223		32. " of Bethel and Ai, 123	
33. Children of Lod, Hadid and Ono, 725		37. Children of Lod, Hadid and Ono, 721	
35. " Senaah, 3630		38. " Senaah, 3930	
41. " Asaph, 128		44. " Asaph, 148	
42. " Porters, 139		45. " Porters, 138	
Total, 13709		Total, 17202	

Were those two prophets inspired of God? and was God mistaken in his calculations? or were the Scriptures written by erring men?

Will some one be so kind as to harmonize the above accounts, both of which relate to the same event? MARCELLUS.

CHOLERA REPORTS.—Up to the time of the present writing, (Tuesday morning,) there have been 340 cases of cholera reported, and 136 deaths, as occurring since the disease first made its appearance in this city, about three weeks ago. The proportional mortality, it will thus be observed, is considerably more than one-third! We can not avoid the belief that here must be a lamentable deficiency in the usual mode of treating this disease. If it were not so, we can not believe, the mortality would be so great. The Homoeopathic physicians in Cincinnati, we believe, out of a hundred cases which came under their charge, saved about ninety.

Idleness is more in the mind than in the body.

"D. D."

WRITTEN FOR THE UNIVERCELM.

NOTWITHSTANDING the freedom of opinion which prevails among the people, and the severe investigation to which all deceptive pretensions among us are subjected, it is not a little remarkable to what extent the people are, nevertheless, governed by mere appearances, and what a truly controlling power is exerted over the minds of even what may be called the higher classes of society, by certain cabalistic forms, independently of any solid basis upon which they may or may not rest. For instance, every one has an unostentatious friend, whom we may designate as Mr. Jones. What a humble demeanor does plain Mr. Nathaniel Jones have! We approach him on terms of the most cordial friendship and sympathy, because we are aware that our stations are equal, and that Mr. Jones is a gentleman of no undue pretensions. But suddenly Mr. Jones is "ordained," and is no more Mr. Jones simply, but the Rev. Nathaniel Jones. In this guise, Mr. Jones is introduced to us, and the effect is remarkable; we assume an air of the greatest deference—we immediately step back two or three paces, and carry our hat in our hand as long as he is present. We seem to be immediately conscious that Mr. Jones has been elevated into a sphere higher than our own, and that, simply, because of the power which the little prefix "Rev.," has upon our imagination; for the least reflection will reassure us, and convince us that Mr. Jones has not changed in the least—that had he never been encumbered with the said prefix, he would, we know, (being well acquainted with him,) still have exhibited the same good sense and feeling on all occasions.

A few short years pass over, and we hear of the Rev. Nathaniel Jones, D. D. This removes Mr. Jones at once out of our sphere altogether. The prefix kept us at quite a distance, but the affix has completely severed the connection. We regret this, because we know that (notwithstanding the D. D.) Mr. Jones is just as much a man of sense and feeling as ever he was.

"Yes; but Mr. Jones is now a Doctor of Divinity."

Do you mean to say that Mr. Jones knows any more of the nature of the Divine existence than he did when a Sunday-school teacher? If not, what possible meaning can there be in the title? It certainly means, "learned as to the nature of the Divine being," or it has no meaning. Now, if the Scriptures are so plain that a wayfaring man, though a fool, need not err therein, then certainly the widow or child who reads them, is as much learned in divinity as our friend, Mr. Jones. And, without doubt, so they are. It would look strange, to be sure, to see the Sunday-school scholar as Miss Lucy Brown, D. D., but we can not truthfully say that she is not entitled to it as much as Mr. Jones.

Now this can not be said of our friends, Doctor Bolus, and Professor Logos, because their degrees of M. D. and A. M., mean something. These are honors to which they are justly entitled, for these terms refer to and indicate a certain amount and kind of learning which they, and they only, or only those who hold the same title, are supposed to possess. Whereas, I am very much mistaken if you or I, who are plain persons, do not know as much of divinity, and are not as learned in it, as Mr. Jones—and that without the least disparagement of that well-meaning and really deserving gentleman. For knowledge, now-a-days, is as free as the winds of heaven, and any kind of learning which does not require a vast amount of research to obtain, can be acquired by persons in our sphere of life, as readily as by those who have much superior advantages. Let us not be deceived by appearances then, nor give the lower classes reason to complain, that they are the victims of unjust distinctions conferred upon the undeserving, upon a mere pretence, having no foundation in truth.

H.

Poetry.

THE GOSPEL OF LOVE.

WRITTEN FOR THE UNIVERCÆLUM

BY T. H. CHIVERS, M. D.

"Feed my lambs."—*Christ's Charge to Peter.*
 "Heaven lies about us in our infancy."—*Wordsworth.*
 "He that will humble himself to go to a child for instruction, will come away a wiser and a better man. Better to be driven out from among men, than to be disliked of children."—*Charles H. Dana.*

You beat the child into distress,
 That you may force him to confess
 His faults—then, penitent, caress
 His penitential bitterness.

You force from out his heart the tears
 That have been sleeping there for years,
 By waking *not* his love but fears—
 He only thus reformed appears.

For your own heart's offended sake,
 Him to your arms again you take—
 Keeping his former love awake;
 Else, like his own, *your* heart would break!

But had you not caressed the child,
 Thereby becoming reconciled
 To him, now he is so exiled—
 You had not tamed, but made more wild.

It was your kindness was the cure,
 And not the pain he did endure;
 Else why the after-overture
 His former friendship to secure?

To punish one that does not need
 The punishment, is to exceed
 His guilt, did he deserve to bleed,
 By doing far the greater deed.

No evil underneath the sun
 Is greater than this very one;
 What tenderness at first had done,
 Makes after-overture just none.

Why should you first withdraw your love
 To punish him? then, after, prove,
 By kindness, what it did behoove
 You first to do his heart to move?

Your after-kindness only shows
 That what you tried to do by blows,
 (Which your own heart, now melted, knows,)
 From acts of kindness only flows.

Thus what you try by force to bend
 You only break—this is its end;
 By forcing Nature to contend,
 You only mar what you would mend.

What Nature says is right, is so:
 This every man on earth should know,
 That, feeling for another's woe,
 Is what we all were born to do.

To make the Man, build up the child—
 Still keeping pure the undefiled;
 To tame is not to make more wild:
 This must be done by acts most mild.

That doth the father's heart defile
 Which makes him to his child hostile;
 The vigor born of such black bile,
 Is evidence itself of guile.

Healing the blow that caused him pain
 By after-kindness, proves it vain;
 For that which will not him restrain,
 Helps him to do the deed again.

The child's soul must be first imbued
 With principles of perfect good,
 Before it can be thus renewed
 To walk the path of rectitude.

The madness we can not endure,
 We send to Hospitals to cure—
 Purging the heart to make it pure,
 From future ills to keep secure.

A fostering kindness is the way
 To purge such darkness all away,
 From that poor soul now led astray—
 Letting in Truth's Eternal Day.

This law unto the soul was given
 When God first sent it down from Heaven—
 By force no heart is bent—but riven:
 Man may be led—but *never* driven.

That which belongs alone to God,
 He has upon no Man bestowed;
 Death-punishment, therefore, for good,
 Should be erased from penal code.

THE EARLY CALLED.

WRITTEN FOR THE UNIVERCÆLUM.

BY STELLA.

"Let me go for the day breaketh!"

Nor the early sunlight gleaming,
 Ruddy, o'er the hills of time,
 No, the light to me is beaming
 From the spirit-sun sublime.

Hail! all hail! oh, glorious morrow,
 Ushering in immortal birth;
 No more sickness, no more sorrow,
 For the early call'd from earth.

See the holy angels waiting,
 Glorious in their bright array!
 They, their white arms elevating,
 Beckon me to come away.

Now the tide of life is rising,
 Which shall wash away my tears,
 In its foremost wave comprising
 All the joys of vanish'd years.

Dearest mother, cease thy grieving,
 Calm the anguish'd throb of woe,
 Every sigh thy bosom heaving
 But impedes its onward flow.

Deep on memory's page engraven,
 All thy love and all thy care
 I shall bear with me to heaven,
 And shall fondly wail thee there.

Now the sapphire gates are open,
 Sparkling in celestial day;
 Now the silken cord is broken,
 And my spirit bursts away.

Miscellaneous Department.

FRANKLIN AND GOVERNOR BURNET.

BEN had just returned from assisting poor Collins to bed, when the captain of the vessel which had brought him to New York, stepped up and in a very respectful manner put a note into his hand. Ben opened it, not without considerable agitation, and read as follows:—"G. Burnet's compliments await young Mr. Franklin, and should be glad of half an hour's chat with him over a glass of wine."

"G. Burnet," said Ben, "who can that be?"

"Why, 'tis the governor," replied the captain with a smile—"I have just been to see him, with some letters I brought for him from Boston. And when I told him what a world of books you have expressed a curiosity to see you, and begged I would return with you to his palace."

Ben instantly set off with the captain, but not without grief, as he cast a look at the door of poor Collins' bed-room, to think what an honor that wretched young man had lost for the sake of two or three gulps of filthy grog.

The governor's looks at the approach of Ben, showed somewhat a disappointment. He had, it seems, expected considerable entertainment from Ben's conversation. But his fresh and ruddy countenance showed him so much younger than he had counted on, that he gave up all his promised entertainment as a last hope. He received Ben, however, with great politeness, and after pressing him to a glass of wine, took him into an adjoining room which was his library, consisting of a large and well chosen collection.

Seeing the pleasure which sparkled in Ben's eyes, as he surveyed so many elegant authors, and thought of rich stores of knowledge which they contained, the governor, with a smile of complacency, as on a young pupil of science, said to him—

"Well, Mr. Franklin, I am told by the captain here, that you have a fine collection too."

"Only a trunk full, sir," said Ben.

"A trunk full!" replied the governor, "why, what use can you have for so many books! Young people at your age have seldom read beyond the tenth chapter of Nehemiah."

"I can boast," replied Ben "of having read a great deal beyond that myself; but still I should be sorry if I could not get a trunk full to read every six months."

At this the governor regarding him with a look of surprise, said:

"You must then, though so young, be a scholar; perhaps a teacher of the languages."

"No sir," answered Ben "I know no language but my own."

"What, not Latin or Greek?"

"No sir, not a word of either."

"Why, don't you think them necessary?"

"I don't set myself up as a judge—but I should not suppose them necessary."

"Aye! well, I should like to hear your reasons."

"Why, sir, I am not competent to give reasons that may satisfy a gentleman of learning, but the following are the reasons with which I satisfy myself. I look on language sir, merely as arbitrary sounds of characters, whereby men communicate their ideas to each other. Now I already possess a language which is capable of conveying more ideas than I shall ever acquire; were it not wiser for me to improve my time in sense, through that one language, than waste it in getting more *sounds* through fifty different languages, even if I could learn so many?"

Here the governor paused a moment, though not without a little red on his cheeks, for having a few moments before put Ben and chapter X. of Nehemiah so close together. However, catching a new idea, he took another start.

"Well, but my dear sir, you certainly differ from the learned

world, which is you know, decidedly in favor of the languages."

"I would not wish wantonly to differ from the learned world," said Ben "especially when they maintain opinions that seem to me founded in truth. But when that is not the case, to differ from them I have ever thought my duty; and especially since I studied Locke"

"Locke!" cried the governor with surprise, "you studied Locke?"

"Yes sir, I studied Locke on the Understanding, three years ago, when I was thirteen!"

"You amaze me sir. You study Locke on the Understanding, at thirteen."

"Yes sir, I did."

"Well, and pray at what college did you study Locke at thirteen; for at Cambridge college in old England, where I got my education, they never allowed the senior class to look at Locke till eighteen."

"Why, sir, it was my misfortune never to be at a college or even a grammar school, except nine months when I was a child."

Here the governor sprang from his seat, and staring at Ben, cried out:—

"Never at a college! well, and where—where did you get your education, pray?"

"At home, sir, in a tallow-chandler's shop!"

"In a tallow-chandler's shop!" screamed the Governor.

"Yes sir, my father was a poor old tallow-chandler with sixteen children, and I was the youngest of all; at eight years of age he put me to school, but finding he could not spare the money from the rest of the children to keep me there, he took me home in the shop, where I assisted him by twisting the candle-wicks and filling the moulds all day, and at night I read by myself. At twelve, my father bound me to my brother, a printer in Boston, and with him I worked there all day at case and press, and again read by myself at night."

Here the governor clapped his hands together, and put up a loud whistle, while his eyes, wild with surprise, rolled about in their sockets as if in a mighty mind to hop out.

"Impossible, young man!" he exclaimed "you are only sounding my incredulity. I can never believe the one half of this." Then turning to the captain, he said:—"Captain you are an intelligent man, and from Boston; pray tell me, can this young man here be aiming at anything but to quiz me?"

"No indeed, please your excellency," replied the Captain, "Mr. Franklin is not quizzing you; he is saying what is really true, for I am acquainted with his father and family."

The governor then turning to Ben, said more moderately:—"Well my dear wonderful boy, I ask your pardon for doubting your word; and now pray tell me, for I feel a stronger desire than ever to hear your objection to learning the dead languages."

"Why, sir, I object to it principally, on account of the shortness of human life. Taking them one with another, men do not live above forty years. Plutarch indeed, only puts it at thirty three. But say forty. Well, of this, full ten years are lost in childhood, before any boy thinks of a Latin grammar. This brings the forty down to thirty. Now, of such a moment as this to spend five or six years in learning the dead languages, especially when all the best books in those languages, are translated into ours, besides, we already have more books on every subject than such short lived creatures can ever acquire, seems very preposterous!"

"Well, what are you to do with their great poets, Virgil and Homer, for example; I suppose you would not think of translating Homer out of his rich native Greek into our poor homespun English, would you?"

"Why not, sir?"

"Why, I should as soon think of transplanting a pine-apple from Jamaica to Boston."

"Well, sir, a skillful gardener, with his hot house, would give us nearly as fine a pine-apple as any in Jamaica. And so, Mr.

Pope, with his fine imagination, has given us Homer in English, with more of his beauties than ordinary scholars would find in him after forty years study of the Greek. And besides, sir, if Homer was not translated, I am far from thinking it would be worth spending five or six years to learn to read him in his own language."

"You differ from the critics, Mr. Franklin, for the critics tell us his beauties are inimitable."

"Yes sir, and the naturalist tells us that the beauties of the basilisk are inimitable, too."

"The basilisk, sir! Homer compared with the basilisk! I really don't understand you, sir."

"Why, I mean, sir, that as the basilisk is the more to be dreaded from the beautiful skin that covers his poison, so is Homer; for the bright coloring he throws over bad characters and passions. Now, as I don't think the beauties of poetry are comparable to those of philanthropy, nor a thousand part so important to human happiness, I must confess, I dread Homer, especially as the companion of youth. The humane and gentle virtues are certainly the greatest charms and sweeteners of life. And I suppose, sir, you would hardly think of sending your son to Achilles to learn these."

"I agree he has too much revenge in his composition."

"Yes sir, and when painted in the colors which Homer's glowing fancy lends, what youth but must run the most imminent risk of catching a spark of bad fire from such a blaze as he throws upon his pictures."

"Why this, though an uncommon view of the subject, is, I confess, an ingenious one Mr. Franklin; but surely 'tis overstrained."

"Not at all, sir, we are told from good authority, that it was the reading of Homer that first put it into the head of Alexander the great, to become an hero; and after him of Charles XII. What millions of creatures have been slaughtered by these two butchers is not known; but still, probably not a tythe of what have perished in duels, between individuals from pride and revenge nursed from reading Homer."

"Well sir," replied the governor, "I never heard the prince of bards treated in this way before. You must certainly be singular in your charges against Homer."

"Ask your pardon, sir; I have the honor to think of Homer exactly as did the great philosopher of antiquity; I mean Plato, who strictly forbade the reading of Homer to his republic. And yet Plato was a heathen. I don't boast myself as a Christian; and yet I am shocked at the inconsistency of our Latin and Greek teachers (generally Christians and divines too,) who can one day put Homer into the hands of their pupils, and in the midst of their recitations can stop them short to point out *divine beauties and sublimities* which the poet gives to his hero in the bloody work of slaughtering the poor Trojans; and the next day take them to church to hear a discourse from Christ on the blessedness of meekness and forgiveness. No wonder that hot livered young men thus educated, should despise meekness and forgiveness as a coward's virtues, and nothing so *glorious* as fighting duels and *blowing*."

Here the governor came to a pause, like a gamester at his last trump. But perceiving Ben cast his eye on a splendid copy of Pope, he suddenly seized that as a *fine* opportunity to turn the conversation. So stepping up he placed his hand on his shoulder, and in a very familiar manner, said:

"Well, Mr. Franklin, there's an author that I am sure you will not quarrel with; an author that I think you will pronounce *faultless*."

"Why, sir," replied Ben, "I entertain a most exalted opinion of Pope; but still, sir, I think he is not without his faults."

"It would puzzle you, I suspect, Mr. Franklin, as keen a critic as you are, to point out one."

"Well, sir," said Ben, hastily turning to the place, "what do you think of this famous couplet of Pope's;

'Immodest words admit of no defence,
For want of decency is want of sense?'

"I see no fault there."

"No—indeed!" Replied Ben, "why now to my mind a man can ask no better excuse for anything he does wrong than his *want of sense*."

"How so?"

"Well, sir, if I might presume to alter a line in this great poet, I would do it in this way;

'Immodest words admit of *this* defence,
That want of decency is want of sense.'

Here the governor caught Ben in his arms, as a delighted father would his son, calling out at the same time to the captain:

"How greatly I am obliged to you, sir, for bringing me to an acquaintance with this charming youth! Oh, what a *delightful* thing it would be for us to converse with such a sprightly youth, as him. But the worst of it is, that most parents are blind as bats to the true glory and happiness of their children. Most parents never look higher for their sons than to see them like jay birds in fine feathers. Hence, their conversation is no better than froth or nonsense."

After several other handsome compliments on Ben, and the captain expressed a wish to be going, the governor shook hands with Ben, begging at the same time, that he would forever consider him as one of his fastest friends, and also never come to New York without coming to see him.

CEYLON:

THE RELIGION OF THE CINGALESE.

BUDDHISM was introduced and established in Ceylon during the reign of Dewinapatiss, the fifteenth king, and this event is supposed to have taken place about 235 years after the death of Buddha. Cingalese history states, that a priest of Buddha, of extreme sanctity, was sent by the monarch of a country, called Maddadissay, which was situated eastward of Ceylon, to convert the natives of Lanka Diva. The priest met the king, Dewinapatiss, as he was returning from hunting the wild elephant; the monarch and his train, unaccustomed to the sight of a man, with his head and eyebrows shaven, clad also in a dress they had never before seen,—namely, the yellow robes of a priest of Buddha, thought that a spirit of evil stood before them, and not a human being. The priest informed the king for what purpose he had been sent to Ceylon, and put the following queries to him, to ascertain if his mind were sufficiently enlightened to understand the tenets of Buddhism. Have you relations? Many. Have you people not related to you? Many thousand. Besides your relatives, and those who are not related to you, are there others in your realm? There are no others in my realm, but there is one other, and that other one is myself. The priest being fully satisfied of the intellectual capabilities of Dewinapatiss, by these prompt and sapient replies, commenced a discourse, illustrating in flowery language the sublimity and purity of the religion and actions of Buddha. The monarch listened attentively, and approving of the doctrines inculcated, became a convert within a short period, many of his subjects following his example. The King of Maddadissay had given a branch of the bo tree* to the priest, which was to be planted in Ceylon, if the natives became converts to Buddhism; and in accordance with this command, the branch was planted at Anooradhapoor, which was the ancient capital of Ceylon, where it miraculously

* The bo or sacred tree, is most magnificent, being clothed in luxuriant foliage, bearing an exquisitely odoriferous bell-shaped flower, of a white hue. The Buddhists affirm that each successive Buddha had attained wisdom while sitting under some peculiar tree, and that Sidharte or Goutama Buddha reached the pinnacle of heavenly knowledge whilst reposing under this tree, which is held sacred by all Buddhists in Ceylon at the present time.

grew and flourished; and the Cingalese now point out a bo tree at Anooradhapoo, which they declare to be the tree originally brought into Ceylon. The priest also brought part of the jaw of Goutama Buddha, which Dewinepatisse caused to be deposited in a dagobah, which was 120 cubits in height; wihares, or places of worship, dedicated to the worship of Buddha, were built, and the national system of religion was declared to be that of Buddha. Although we disbelieve the miraculous growth of the sacred tree, and many other fables connected with the arrival of the first priests of Buddha in Ceylon, still, from historical records, and the magnificent ruins of wihares, and dagobahs, that are to be seen at the ancient seat of government—namely, Anooradhapoo—we feel fully convinced, that it was in this part of Ceylon that the first wihare, or temple of Buddha, and the first dagobah, or edifice to contain relicts, were erected. It is a curious and interesting fact, that in all countries, where Buddhistical doctrines are followed, the monumental buildings, which have been erected to contain relict of Buddha, are invariably of the same form—namely, a bell-shaped tomb, which is surmounted by a spire. In Ceylon, these receptacles for the sacred relics are built over a hollow stone or cell, in which the relict is deposited, enclosed usually in a thin plate of gold, or in a wrapper of fine white muslin; with it are also deposited images of Buddha, pearls, and gems. These edifices in Ceylon are solidly built with bricks, which are usually covered over with chunam; and we subjoin an account of a dagobah which was opened in 1820, near Colombo, by Mr. Layard, the father of the enthusiastic explorer, and talented author of *Nineveh and its Remains*. In the center of the dagobah a small square compartment was discovered, lined with brick, and paved with coral, containing a cylindrical mass of grey granite, rudely shaped into a vase, or karandua, which had a closely-fitting cover or cap of the same. This vase contained an extremely small fragment of bone, pieces of thin gold—in which, in all probability, the bone had originally been wrapped—pieces of the blue sapphire, and ruby, three small pearls, a few gold rings, beads of cornelian and crystal, and pieces of glass, which resembled icicles in shape. In the compartment with the vase were also placed a brassen and an earthen lamp, a small truncated pyramid, made of cement and clay, images of the cobra capella, or hooded snake. In an historical account of Ceylon we read:—

“The characteristic form of all monumental Buddhistical buildings is the same in all countries, which have had Buddha for their prophet, lawgiver, or God; whether in the outline of the cumbrous mound, or in miniature within the labored excavation, the peculiar shape although variously modified, is general: and enables us to recognize the neglected and unhonored shrines of Buddha, in countries where his religion no longer exists, and his very name is unknown.”

The relict which is considered most valuable by rigid Buddhists, is the Dalada relict, or tooth of Buddha, which was brought to Ceylon during the reign of Katsiri Majan, from Northern India, by a princess, in the year 310 of the Christian era; and in the 823d year after the death of Goutama Buddha, to prevent the relict falling into the hands of a neighboring monarch, who had made war for the express purpose of obtaining possession of the Dalada. Buddhists affirm that in whatever country the relict is to be found, that country will be taken under the special protection of Buddha; the nation, therefore becoming in the estimation of all professors of Buddhism, a sacred one—thus Ceylon is termed by the Cingalese, the sacred island. The Cingalese believe also, that their country never could have been subjugated, until a foreign power had obtained possession of the relict. In 1818, Sir R. Brownrigg, after the Kanian rebellion,

took possession of the Dalada relict, and Dr. Davy, who was in Ceylon during the whole time of the war, thus writes,

“Through the kindness of the governor, I had an opportunity of seeing this celebrated relict, when it was recovered, towards the conclusion of the rebellion, and brought back to be replaced in the Dalada Malegawa, or temple, from which it had been clandestinely taken. . . . Here it may be remarked, that when the relict was taken the effect of its capture was astonishing, and almost beyond the comprehension of the enlightened; for now they said, the English are indeed masters of the country; for they who possess the relict have a right to govern four kingdoms; this, for two thousand years, is the first time the relict was ever taken from us. The Portuguese declare that in the sixteenth century they obtained possession of the relict, which the Cingalese deny, saying that when Cotta was taken, the relict was secretly removed to Saffragam. They also affirm, that when Kandy was conquered by us in 1815, the relict was never surrendered by them to us, and they considered it to be in their possession until we took it from them by force of arms. The first adikar also observed, that whatever the English might think of having taken Pilmi Talawe, and other rebel leaders, in his opinion, and in the opinion of the people in general, the taking of the relict was of infinitely more moment.”

The relict was kept by us from 1818 until 1847, and during that period was exhibited by the servants of a Christian monarch, to the priests and followers of Buddha, who came to worship the Dalada. On the 28th of May, 1828, the Dalada was publicly exhibited at Kandy to the worshippers, under the sanction of our government, the whole ceremony being conducted with great splendor; also on the 27th of March, 1846, there was another public exhibition of the relict to the Siamese priests, who had come from their own country to worship the tooth. In 1847, however, orders were most correctly sent by the home government, desiring the relict to be given up to the priests, to dispose of as they chose. Some of the chiefs and priests, it was stated at that time in Ceylon, proposed sending the relict to England, to be placed in the custody of the Queen of Great Britain, but this request, for obvious reasons, could not be acceded to by a Christian government.

* * * * *

This precious tooth of Buddha, it is affirmed by Europeans, is an artificial one, made of ivory, which is perfectly discolored by the hand of time; but most assuredly, if a natural one, both from its size and shape, this tooth could not have been carried in the jaw of a human being, but that it might have belonged to some ancient alligator, many centuries ago, is extremely possible.

[DUBLIN UNIVERSITY MAGAZINE.]

LEARNING NOT EDUCATION.

“There is a great mistake about what is called education. Some suppose a learned man is an educated man. No such thing. That man is educated who knows himself, and who takes accurate common-sense views of men and things around him. Some very learned men are the greatest fools in the world; the reason is, that they are not educated men. Learning is only the means, not the end; its value consists in giving the means of acquiring knowledge; the discipline which, when properly managed, it gives the mind. Some of the greatest men in the world were not overstocked with learning, but their actions proved that they were thoroughly educated.

Washington, Franklin, Sherman, were of this class; and similar, though less striking instances, may be found in all countries. To be educated, a man must learn to think, reason, compare, and decide accurately. He may study metaphysics till he is gray, and languages till he is a walking polyglott, and if he is nothing more, he is an uneducated man. There is no class in the country who have a stronger interest in the education of their children than farmers; and the subject should receive from them the attention it deserves.”

† These relics are either hairs, or small portions of bone.

† The contents of this vase are very similar to one that was discovered at Benares by Mr. Duncin, who concluded from an inscription that he found in the same place, that a temple of Buddha had existed there above 700 years ago.

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