

looked up to the heights, and down into the abysses, of being, till he is dizzy, and staggers like a drunken man.

Of the particular views of Carlyle we have not so much to say. He regards man as a spirit; and as he believes the Father of Spirits to have truth within himself, so he believes man to have received from God knowledge of truth; in this truth, which was from our birth in us, he finds the only grounds for morality. His morality is, to do what we know to be right, because it is right, without regard to consequences here or hereafter; to obey God, whether He speak through our reason or an Inspired Teacher, unquestioning as to the effects of obedience. His religion is to worship God in spirit and in truth; his views of christianity are nowhere clearly explained, and those of this journal are too well known to require exposition here, or, we trust, to allow any to think we mean to approve of the pantheism or rationalism which many, with whom Carlyle is associated in men's minds, hold to. When we find clear exposition of religious faith, we can meet it; we shall not fight shadows and dim hints. What we know of his political views, we shall consider when speaking of his revolution;—one thing, meanwhile, is clear, that he is no believer in the doctrine of majorities,—the voice of his Maker is not heard by him in the shout of the mass; far more likely in the whispers of one or two pure and truth-seeing spirits.

But it is not Carlyle's particular system on any subject that we think worthy of thought, (if, indeed, he can be said to even hint at system,) but only that principle of spiritualism which he holds in common with many, but which he has so variously and vividly set before us in forms more suited to general readers than those used by more systematic writers: his writings will lead any attentive reader of them to meditate, and in that is their great worth. That the spiritual view may become known and effective everywhere is our earnest prayer; not known in words, and phrases, and oddities, but in a faith that shall walk through affliction unfeared, a courage that shall make martyrdom easy as it was of old, a love that shall bind men together with stronger bonds than those of municipal law. That the utilitarian system can never produce such faith, courage, and love, may be readily seen by reading it as it is written in the book of Ethics, called *Deontology*, by Bentham; and that such should be produced by a true system no believer in the New Testament can doubt. In spiritualism, let it come in the German, French, or some new English or American form, we think will be found the central metaphysical ideal of the christian theology, for in spiritualism we see most clearly the utter mystery of man's whole being, and learn to realize that illustration used by Jesus: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."—*New York Review*.

A VISION.

WHEN I was a wanderer, I was once in Surat, where I made the acquaintance of a Brahmin, so liberal, that he had much converse with me, though, according to his creed, I was of an impure caste, and it was in Brahminical strictness, a pollution for him to permit me to approach within ninety-six feet. He was a director in the Banyan hospital, where sick and wounded animals were attended to with as much kindness as is sometimes thrown away in more enlightened countries, upon ungrateful men. "Young man," said the Hindoo philosopher, for such he was, "what motive has led you, at these years, so far from your home, and what compensation do you expect for such a sacrifice of the affections?"

"I have but one motive," said I, "that is, curiosity; which, if strictly analyzed, may be found composed of a desire to escape from scenes where I had ceased to be happy, and to find, in distant lands, a substitute for happiness, in change of scene and emotions of novelty."

"It is a vain pursuit," said the Brahmin, "and," continued he, "I have been better instructed in a vision. I saw," said he, "in a dream, an ancient and sage-like man; his brow was not smooth, neither was his eye at rest. It seemed that he was familiar to me, though I could not remember where I had seen him

before. He looked intently upon me, and said, 'Mortal, I am as thy shadow. I have been near thee from thy birth, I shall be nearer through life, and I shall not quit thee till death. Death only can divide us; but thou wilt endeavor to fly from me, and will sometimes think that thou hast escaped. Yet I am not thy enemy, though I have little that thou wilt love. Thou art bound to a country where I cannot go; but thou wilt be better received there, from what thou wilt learn of me in the journey. If, for a season, thou avoid me, thou wilt find nothing that will not so remind thee of me, that thou wilt, though disappointed, again return to me, as thy companion through life.'

"I was soon attracted to a being of far more enticing aspect. He was flushed with youth and crowned with a chaplet of flowers. 'Follow me,' said he, radiant with smiles. 'I am Pleasure, and I know him from whom thou wouldst escape. He is Care, but he cannot breathe where every odor is a perfume, and every sound is music' For a while I followed Pleasure; but the society became so tasteless, that I felt that I could prefer even that of Care.

"Disappointed and sorrowful, yet with a mind attuned to the softest emotions, I approached a damsel who was sitting by a fountain, pleased with the reflection of her own beauty, even while her tears were falling into the stream. 'Maiden,' said I, with our oriental abruptness, 'Why dost thou weep, and what is thy name?' 'I weep,' replied she, in a voice broken and murmuring like that of the fountain, 'because I am the most happy while I weep; and my name is Love.' 'I will follow thee,' said I, 'through every path; and should the thorns lacerate my feet, I will not leave thee, with whom it is better to weep than to smile with Pleasure; and in following thee I may the farther remove from Care.' 'Alas!' said Love, 'thou little knowest. Listen! for though I am not wise, I am at least sincere. I have learned from my uncles, Wisdom and Experience, that neither Love nor Pleasure can escape the pursuit of Care. I can only promise, that in my society you will the less regard him.'

Here the Brahmin addressed me, saying, "Stranger, return, therefore, to thy country, follow the footsteps of Love; for the affections confer more happiness than the intellect. Happiness is not the offspring of Knowledge; but to be good is to be happy." W.

Improvement of Society.

BY REV. J. N. MAULEY, N. Y.

IMPROVEMENT in every department of life is the result of effort. Agriculture spreads her fields, and waves her golden grain, and garners up her harvests, all by effort. Mechanic arts send forth their productions, replete with beauty and utility, until every demand of necessity is met, and every desire of luxury more than gratified, all by effort. Commerce marks out her plans of international communion; and her laden trains wind along our valleys, ascend our mountains, or go through our hills; and her rich cargoes float on our rivers, sail upon our lakes, and speed across our oceans; but all is done by effort. Improvement in society, from the first sound of the woodman's axe, to the hum that fills our city's busy mart, is the result of effort; and those who would see benevolence, justice, truth and piety flourish, must make efforts for their cultivation. Let every other branch of refinement receive attention, and morality be neglected, and, exalted in every thing else, we shall be debased in morals. When we look at the course of the present, in the scenes of some Paris; or read the history of the past, in the records of some Corinth; or walk the cities of the dead, gazing upon the remains of some Pompeii; we often find, that in literature, architecture, painting, statuary, and all that is called the luxury of life, the very witnesses of man's greatness attest his degradation, and the monuments of his glory show the inscriptions of his shame; so that the world may learn the truth, that sin is a reproach to any people who do not make direct and determined efforts for the attainment of that righteousness which exalteth a nation.