

# THE UNIVERCŒLUM

AND

## SPIRITUAL PHILOSOPHER.

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

VOL. II.

NEW-YORK, SATURDAY, NOVEMBER 4, 1848.

NO. 23.

### The Principles of Nature.

#### THE THEOLOGICAL CONCEPTION; ITS GROWTH, DEPENDENCIES, &C.\*

WRITTEN FOR THE UNIVERCŒLUM,  
BY WILLIAM FISHBOUGH.

##### THE THEOLOGY OF JESUS.

WE HAVE SEEN that at the time Jesus appeared in the world, the sensuous ideas of the Deity prevalent among the Jews and Heathens, had, in the minds of the more intelligent, in a great measure lost their vitality. This circumstance favored the development of a higher and more spiritual conception of God than any which had previously prevailed. Hence such a personage as Jesus of Nazareth, being introduced into the world at this time, according to divine intention, or laws of causation eternally established, would naturally meet with that response from the minds of the age which would render his teachings of practical avail in his own time, and give them permanent form to be transmitted to future generations. The advent into the world at this time, therefore, of a perfectly developed and harmoniously organized mind, was only a natural response to the wants of the age, provided for by the Deity in the beginning, even as he has provided for all other general exigencies occurring in the course of natural development, whether in the physical or human universe.

Jesus, therefore, came precisely when the world needed him,—according to the law of adaptation manifested in every conceivable department of the divine works and dispensations. To the utmost purity and benignity of soul, he added a most vigorous and independent intellect, which rose entirely above all the teachings of previous minds, and all the conventional dogmas and theories of his own times. He grew in wisdom as he grew in stature; and by a process equally natural and legitimate; and at the time he entered upon his peculiar mission as a teacher, his affections and faculties, by dint of the severest discipline, and the most humble watchfulness, and dependence upon wisdom inflowing from higher worlds, were all brought to a state of equal development, and all acted in the most perfect unison with each other. Such, indeed, were the peculiar excellencies of Jesus, which distinguished him, perhaps, from all other beings who ever lived upon the earth.

The unexampled purity and benignity of his soul, and the spirit of entire self-sacrifice which he ever manifested, most perceptibly excluded from his teachings all the contaminations of selfishness and vain-glory; and the vigor and independence of his intellect, and the unity of his affections and faculties, were such as to secure his teachings against feeble and inadequate presentations on the one hand, and the unnatural distortions and exaggerations of enthusiasm on the other. In short, we might naturally suppose that the teachings of such a mind, would be in the highest degree pure, elevating, and truthful, and at the same time as comprehensive as really comported with the

wants of the race when they were given, and in the age immediately subsequent.

Free from all the conventionalisms of the world, and thus highly and harmoniously developed, the mind of Jesus was open to the influx of simple and unadulterated truth, from all departments of existence, and of the Divine economy, on which he deemed it proper and useful to institute an inquiry. He communed with Nature in her benign and harmonious workings, deriving lessons from the fowls of the air and the lilies of the field, and from the impartial radiance of that great luminary which shines alike upon the evil and upon the good. Into his pure and expanded soul, also, flowed truths from the higher worlds, communing, as we have already seen he did, with special messengers or angels sent therefrom, who spoke directly to his inner being. The unity and harmony of his own soul qualified him to perceive the unity and harmony of all natural and heavenly things, and that the whole system of material and spiritual existence was pervaded every where by an all-moving, vivifying and directing INTELLIGENCE. He rejected the ideas that this Intelligence resided specially in any particular locality, that He was to be approached through any outer and carnal mediums, and that He took delight in any merely mechanical formalities and ceremonies which man might institute. He saw that that Divine Intelligence which pervaded all existence, both in this and higher spheres, could be properly and acceptably approached only by the pure gushings and aspirations of the soul, and that outer formalities and set assemblages in particular places, were quite unessential. It does not appear that he formally obtruded this or any other peculiar doctrine upon the world, creating an antagonism with existing beliefs, but wisely awaited a natural occasion that would call it forth: and when asked to decide the question which had long divided the Jews from the Samaritans, as to whether God should be worshipped in Mount Gerizim or in Jerusalem, he answered, "The hour cometh when ye shall neither in this mountain nor yet at Jerusalem, worship the Father,—but when the true worshipers shall worship Him in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth." (John iv: 20-24.) Such, therefore, constitutes the first distinctive feature in the peculiar theological teachings of Jesus. While Jews and Heathens believed that God was a capricious being, confining his presence mainly to temples made with human hands, and taking delight in sacrifices and other outward observances, by which alone he consented to be approached, Jesus taught that He was an all-pervading spirit, every where present, and every where to be approached only by the pure and aspiring spirit of man.

His deep, inexpressible reverence for the Deity, and love for mankind, combined with the expanded and lofty spirituality which enabled him to perceive the interior realities of things with their reciprocal relations, adapted his mind to the influx of the truth that the Great Spirit which pervaded all things, in the outer and inner worlds, sending the genial sun-shine and the fructifying rains, feeding the fowls of the air and clothing the lilies of the fields, sustained to man the relation of a PARENT. When he contemplated Nature in all her varied workings, developing forms and creations adapted to the wants of mankind

\*Continued from p. 293.

and when he opened his mind to the wisdom flowing from the more exalted and beautiful world within, he felt the truth spontaneously welling up from the depths of his soul, that God was the provident and ever beneficent Father of man. This, therefore, was a natural conception of a mind like that of Jesus, and may be verified by the deepest intuitions of every other really pure and expanded soul. The conception, in the form in which it was presented by Jesus, however, was an important step in advance of all previous theological conceptions existing either among Jews or Heathens, and may be set down as a distinctive feature of Christianity.

A corollary naturally associated by Jesus with the idea of the Divine Paternity, was that God is kind to all, even to the unthankful and the evil? (Luke vii: 35.) This, again, widely distinguished his theology from that of the Jews and Heathen nations of his times and of previous ages. The theologies then prevailing in the world all ascribed to the Deity many of the perverted passions of undeveloped and misdirected man,—representing him as a God of wrath, fury, jealousy, &c., and as taking vengeance upon those who transgressed his laws. The fact that Jesus repudiated all such gross ideas with which the whole theological atmosphere of his times was tainted, and that he taught a doctrine diametrically opposed to them—a doctrine which gave the publican and sinner, and even the vilest and most degraded, a share in the Divine blessing and favor, affords another evidence of his independence and exaltation considered as a teacher, and characterizes his system as greatly superior to all previous ones.

The fact that he so distinctly and forcibly presented such views of the moral characteristics of the Deity, and illustrated His impartial kindness to the evil and the good, by the familiar fact that He sent the genial rain and sunshine alike to both, should, it would seem, for ever exempt him from the charge of intentionally representing God as a cruel Judge, inflicting unending torments upon those who had transgressed his laws. The supposition that he intentionally taught such a doctrine, however, is based only on a few equivocal expressions, susceptible of different interpretations, such as the "Gehenna of fire," the word "everlasting" in connection with punishment, &c.;—and as this supposition is contrary to all natural presumption, it may be dismissed without farther consideration.

Although Jesus, from the commencement of his mission, distinctly taught the paternity of God, and his impartial kindness to the evil and the good, it does not appear that while in the flesh, his teachings on this subject had that definiteness as to make his disciples understand that God was the Father of any other nation, or class of individuals, except the *Jews*. His teachings, while on the earth, seemed primarily and immediately to concern the "lost sheep of the house of Israel;" and if they related to others, it was only in a comparatively remote sense. Hence when he first sent forth his disciples to preach, he commanded them to "go not into the way of the Gentiles, nor into any of the cities of the Samaritans," but to address themselves to Jews only. (Matt. x: 5, 6.) This policy not being essentially changed whilst he remained in the flesh, his disciples, even for some time after his death, manifested a degree of exclusiveness, and continued to suppose that the Jews, for their father Abraham's sake, were the peculiar favorites of the Deity. This exclusiveness of belief and feeling was manifested especially by Peter, on more than one occasion. (See Acts x: 14; Gal. ii: 11-14.) It is evident, also, that the disciples supposed, until after the departure of Jesus to the other world, that it was the object of the latter to restore a *temporal kingdom to Israel*,—which accorded with the general belief of the Jews respecting the mission of their Messiah. (See Acts i: 6.)

There is incidental evidence, however, that Jesus himself was from the first well informed upon the subjects referred to, and that he understood his mission as ultimately relating to Gentiles as intimately as to Jews. Thus when a Roman centurion, (of

course a Gentile,) requested him to heal his servant who was sick of a palsy, at the same time manifesting great faith in the healing power of Jesus, the latter turned to those who followed him, saying, "Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you that many shall come from the east and the west, (i. e. from Gentile nations,) and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom, (i. e. the *Jews*,) shall be cast out into outer darkness." (Matt. viii: 5-12.) By the "kingdom of heaven" spoken of here and elsewhere, he evidently meant that spiritual dominion which he was to establish in his new theology and system of ethics,—from which the Jews, as a body, were signally excluded. And so far from designing to establish a worldly kingdom, as his disciples until after his death supposed he did, he distinctly said to Pontius Pilate, on his arraignment before him, "My kingdom is not of this world."

The fact that Jesus recognized the universality of the Paternity of God, and His consequent impartial favor to all, Gentiles as well as Jews, and did not at first make this view prominent to his disciples, distinctly proves that he understood and recognized the important laws of *Association* and *Progression*, as applicable to the human mind. From an understanding of these laws arose his maxim, "Cast not your pearls before swine;" (i. e., announce no truths except those which the human mind may *associate* or incorporate with itself, according to natural affinities characterizing its specific degree of progress)—and also, his saying to his disciples, "I have many things to say unto you, but ye can not bear them now." (John xvi: 12.) He distinctly understood (what we in substance remarked in our first article, and what is unequivocally manifest from the whole history of theology,) that theological conceptions and their ethical corollaries, can only correspond in character to the *natural growth* of the minds that are to be made their receptacles,—applying the same truth to individuals and to nations. Consequently he took the human mind in precisely the stage of natural development in which he found it, and proceeded to unfold and raise it up by *regular and progressive degrees*, always adapting instruction to its *actual capacities at the time*. In the same way he treated outer general circumstances, and conventional forms of thought—seeking to modify them by *progressive degrees* without interfering with the order of growth prescribed by *Nature*. He stood upon a lofty eminence as a light to enlighten the people; but that light, although ever clear and brilliant, was at first sufficiently mild not to *dazzle* the eyes of men on their emergence from the darkness, and cause them to turn away; and the radiance subsequently increased as the pupil of the general spiritual eye adapted itself to receive it. He found the Jews firmly wedded to an exclusive system which denied the favor of God to any except the offspring of Abraham, supposing that the Messiah was to come for them alone. If he had from the first breathed forth the universal humanitarian spirit which characterized his system when *completed*, his teachings would have made but little progress, if indeed they could have been received by any. Avoiding all paradoxes, and antagonisms, and interferences with the natural order of progress, therefore, he wisely pursued a system of *gradualism* in the propagation of his ideas, commencing with existing capacities and conditions, and giving forth higher and more liberalizing truths as the general mind expanded to receive them.

And this leads me to remark that he did not and *could not complete* his system whilst he remained in the flesh. This he impliedly acknowledged to his disciples, though in language which they do not appear to have understood at the time. Thus after saying to them, "I have many things to say unto you, but ye can not bear them now," he adds, "Howbeit, when he, the spirit of truth, is come, he will guide you into all truth." (John xvi: 12, 13.) In another place, after having instructed his disciples on several subjects, he adds, "These things have I spoken unto

you, *being yet present with you*. But the Comforter, which is the holy ghost, whom the Father will send in my name, *he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*" (John xiv: 25, 26.) In another place he says to his disciples, "It is expedient for you that I go away; (i. e., depart from the flesh,) for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." (John xvi: 7.) And when on another occasion the disciples asked him if he would at that time "restore again the kingdom to Israel," meaning, doubtless, a *worldly* kingdom, he did not stop to correct their gross conceptions, but referred them to the holy spirit which was shortly to be made manifest unto them, and by which they would learn of his true mission, and be able to bear testimony of it to the world. (Acts i: 4-8.)

The foregoing quotations and references are important, showing as they do that Jesus gave his disciples to expect certain strange and spiritual influences after his departure from the flesh, and through his continued agency, by which their understandings would be opened, and their knowledge respecting his peculiar mission, and the sphere of truth which it embraced, would be greatly extended. This fact is susceptible of a beautiful explanation upon psychological principles, confirmed by facts becoming more and more numerous and conspicuous in modern times. In submitting this explanation, we wish the reader to understand that we are not actuated by the love of novelty, but by the deepest possible conviction of its truthfulness and importance.

In order that the explanation to be offered may be duly appreciated, it will be necessary to approach it somewhat indirectly, unfolding its basis in the following remarks: The Universe, together with all things it includes, being connected as a whole, must necessarily be connected, immediately or remotely, in all its individual parts, and these must be mutually dependent upon each other, according to their reciprocal relations. And as the spiritual world is the immediate destination of the soul after it leaves the gross body, it must be connected with, and dependent upon, *this* world, even as two contiguous links of a chain are connected with, and dependent upon, each other. Indeed, the passage out of this sphere into another, is nothing more than a change and elevation of condition, without losing one faculty, or one essential element of personal identity. Hence Jesus, who perfectly understood this truth, seldom spoke of *dying*—indeed he knew no such thing as death—but simply said to his disciples, "It is expedient for you that I go away;" "I go my way to him that sent me," &c. There is everything, therefore, to favor the supposition that the inhabitants of the spirit world very intimately sympathize with the inhabitants of this, and feel a lively interest in general conditions here prevailing. We have every reason to suppose, therefore, that the spirit world is virtually right in our midst; and the numerous phenomena occurring in induced somnambulism, when the outer organs of sense are entirely closed, and the spirit alone acts, leave scarcely room for a doubt that the inhabitants of the spirit world can influence properly constituted minds in this world, as general utility and actual individual wants may require.

Moreover, as all things in the Universe are inseparably connected, remotely or immediately, so it seems to follow that the different stages of man's endless existence, commencing in this and ascending through all other spheres, are connected by the most intimate and indissoluble relations. As the spirit in all spheres of future existence is elementarily and identically the same that it is in this life, differing only in its degrees of progress; so those thoughts and deeds, and social and humanitarian projects, which are intrinsically of a *permanent* nature, and which are conceived in this life, and hence inwoven in the elements of the spiritual constitution here,—continue the property of the spirit, and hence the object of its special care, in all other spheres of existence. Hence if one starts any great leading truths, or any great and useful projects, in *this* life, it will be

his interest and peculiar privilege after ascending to *other* spheres, so to impress suitable minds in *this* sphere, as to have his discoveries or projects carried out to their ultimate perfection. In thus developing and perfecting these discoveries and projects, he is in a sense perfecting *himself*, because these in a sense constitute *his own body*, which his interior or spirit has elaborated and developed to the outer world, and in which his spirit, in sympathy and interest, will necessarily continue to dwell, so long as his discoveries or projects continue to *live* in the world; (and they will live *forever* if they are *true* and *useful*.) For instance at the present age, when all the signs of the times betoken great changes and revolutions in the theological, social, and political worlds, and the circumstances are favorable to having all truths and principles previously discovered, represented in the structure of things that is to be, the legislators, prophets, philosophers, and teachers, both of ancient and modern times, are interested in having the great and truthful thoughts and principles which they started in *this* world, duly brought out and perfected; and to this end they are now continually impressing suitable minds in this sphere. On a subject so far removed beyond the sphere of general thought, we feel the importance of speaking with great caution; but thus far we have spoken *advisedly*, and we might here cite many illustrative instances,—but we shall have occasion to advert more particularly to this subject in a future chapter.\*

In this connection we may also remark, incidentally, that if any one in this life does any *injury* or *injustice* to his fellow beings, and leaves it unrepaired, if it is not of such a nature as to speedily rectify itself, or be rectified by circumstances, he can not, according to principles above unfolded, be *entirely* at rest in the other world, until he has so impressed minds in this sphere, (perceptibly or imperceptibly to themselves,) as to bring about a reparation of his wrong. Whatever may be his general enjoyments on *other* subjects, he will feel that that wrong which he has done here, is, until rectified in one way or another, *his own work*, and therefore, as it were, an unnatural and excrescent portion of his own body, which will continually act as a dead weight, obstructing the upward flight of his spirit. This will account for many *well authenticated* instances on record, of spirits, after having been out of the body for a long series of years, actually appearing to the opened spiritual senses of persons in the body, requesting them to rectify certain wrong circumstances which they had created while in this life,—in order that they might be at *perfect rest*. Several facts of this kind are related by JUSTINUS KERNER, in his little volume detailing the experiences of the "Seeress of Prevorst," and may also be found elsewhere.

In precise accordance with the foregoing remarks and principles, we find that Jesus, while in the flesh, was visited by Moses and Elias, (or Elijah,) who *talked* with him. (Matt. xvii: 1-9.) The subject of the conversation is not mentioned; but as, while in *this* world, Moses was a law-giver, and Elijah was a prophet, and subject to peculiar interior and psychological conditions; and as Jesus, in his sphere of action, united the offices of each, it may fairly be presumed that their object was to instruct and direct the mind of Jesus concerning some things relating to their respective spheres of thought and action while in *this* world. The peculiar psychological phenomena accompanying this interview, showing that Jesus was in an *interior state* at the time, (as were partially also the three disciples who were present,) have had many well authenticated parallels in modern times,—though these will not be believed by many who receive the account of the "transfiguration" and interview of Jesus, without even questioning its philosophy, or the authority of the

\*See the account of A. J. Davis' "Initiatory Vision," now in course of publication in this paper,—especially the fourth number of it, detailing the author's conversations with Galen and Swenborg.

record of it coming down to us through the dark vista of eighteen hundred years!

When Jesus was undergoing his course of solitary discipline preparatory to entering upon the peculiar work of his mission, which Mathew represents by the symbol of an evil genius or demon (such as were then believed in,) tempting him, it is said that on his triumph, "angels came and ministered unto him." (Matt. iv. 1-11.) The word "angel" signifies simply a messenger—generally one coming from the spiritual world; and the probability is, that the spirits of certain men who had lived in this world, visited Jesus after the course of discipline referred to, and at the very commencement of his ministry, and for the purpose of guiding and strengthening him, infused their great thoughts into his mind which now, after his triumph over worldly temptation, had become a fit vessel to receive them.

The foregoing remarks and considerations will prepare the reader clearly to understand the nature and *rationale* of those spiritual influences which Jesus promised his disciples should be sent to them *through his agency* after he should have departed from the flesh, and through which their minds were to be guided into all truth connected with his peculiar mission. The pregnant *germ* of truth which he had implanted in their minds while in the flesh, and in spiritual unity with the fundamental principles of which he had become "perfect through suffering," was to be the object of his continued and special care after his departure to a higher sphere, where his own views and conceptions relative to the subjects of his teachings here, would be vastly expanded and perfected.

According to principles which we now have the means of illustrating and demonstrating, there was a reason why he should, in his second sphere of existence, exercise a care over those germs of truth which he had deposited in *this* sphere, and consequently an influence over the world to whom his teachings were addressed, such as no other teacher, before nor since, has exercised, in his spiritual state, over the germs of thought which he had implanted in the world. The science of universal correspondences, (to be unfolded more particularly in another work,) proves that the Human Kingdom, (as are also its parents and predecessors, the Animal Kingdom, the Vegetable Kingdom, the Mineral Kingdom, and the whole Universe,) is essentially a *Unitary system* composed of different parts or organs, analogous to a *single human body*. The whole human race, therefore, corresponds to, and in all general and essential principles is, one Grand Man, of which each individual is a part. But its *Manhood* is, of course, perfectly represented only in perfect *human nature*; and as soon as perfect human nature is developed in any *individual* man, that individual man is, in principle, the head, or brain, or mind of the Grand Man;—and that head, or brain, or mind, being thus perfect, is of course qualified and authorized to send out nervous or mental influence to move and control all the organs of the Grand Man.

Now from all the evidence we have, we think it must in justice be acknowledged, that Jesus, at the time he departed from this sphere of existence, was a *perfect man*. We mean perfect in the sense of an equal and harmonious development, and just and healthy action of all his faculties; for in an *unqualified* sense, perfection can only belong to the highest mind in the Universe, which is the Deity. Jesus was the first teacher in the world who promulgated a general theological and ethical system, covering the whole ground of the *fundamental* human affections, that was in *all* respects true. And he became perfect in personal character, and in spiritual unity, with the fundamental principles which he taught, "through sufferings," (Heb. ii. 10)—being so developed by the disciplinary influence of those sufferings, as to soar triumphantly above, or become entirely positive to, the world and all the evil influences of its misdirected passions.

Jesus, therefore, was the head, or sensorium, or mind of the Grand Man of which each individual of the race was an organ.

This fact seems to have been understood by one of the most enlightened apostles. He in several instances represents Jesus as the great "head," "the head over all things to the church," &c; and in one place he says, "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another." (Rom. xii. 4, 5; see also 1st Cor. xii. 12-27.)

As the *head* of the Grand Man, therefore, *uniting and organizing in himself* all the mental and spiritual excellencies which had been developed by the human race at that stage of its progress, Jesus, on his ascension to the second sphere of human existence, legitimately continued to exercise special charge over all those truths and principles involving the interests of the Great Body, and by which its various organs might be moved in harmony,—the rudiments of which truths and principles he had unfolded, and thus made his special property, while in this sphere of being. And being the head of humanity, he was hence qualified and authorized to represent its united interests in the second sphere of human being, and to receive from still higher sources of wisdom, that light and strength which was necessary to enable him to expand and perfect the work which he commenced while in this world. This truth seems to be represented by the apostles under the figure of his standing as an *intercessor* or *mediator* for mankind. The same considerations explain the saying of Jesus, "And I, if I be lifted up from the earth, will draw all men unto me."

Accordingly, shortly after Jesus ascended to the second sphere, he, in fulfilment of his somewhat enigmatical promise made to his disciples, commenced impressing suitable and susceptible minds in this sphere, with a view to completing and carrying out the system which he had but partially established while here. This he could do according to established psychological laws, whose phenomena, as we have seen, are of frequent occurrence, in various forms, in our own day; and he could operate either directly and personally, as in the case of his visitation to Saul of Tarsus, (Acts ix. 1-5) or by employing subordinate angels, or as Swedenborg would say, "*subject spirits*," such as he sent to John to impress him with the visions and prophecies recorded in the Apocalypse. (Rev. xii. 18.) Of the latter we know of no reason why he may not have employed any number, and thus multiplied his influence to any needed extent.

The first conspicuous outpouring of influence from the spirit world, after the departure of Jesus, took place when the disciples were assembled together on the day of pentecost. (Acts, ii.) The account given of the occurrences which took place on that occasion, may or may not be somewhat exaggerated; yet when generalized, and all allowance is made for the very possible enthusiasm of the writer, by which he may in some particulars have designedly over-colored it, we may still gather from it that by the spiritual influences then manifested, the interiors of the apostles were suddenly very much opened, inasmuch that they then became acquainted with conventional signs of thought with which they had been previously unfamiliar. The scene described as taking place was analogous in *principle* to scenes which sometimes occur at enthusiastic religious meetings of modern sects, when strange abnormal and transic conditions are produced upon those who are susceptible, and of whom there are frequently many in the assemblage at the same time. There is this difference, however, that in the former case, the physical and mental phenomena were produced by the action of wise spirits *out* of the body, and were therefore regular and healthy, while in the latter case they are produced by the action of un-informed spirits *in* the body, (preachers, exhorters, &c.) and are therefore *irregular and diseased*.

The fact that the apostles, by virtue of their interior opening, suddenly became somewhat acquainted with *foreign languages*, is not without a modern parallel. To this those who best know A. J. Davis and his past history, can fully testify; and the pho-

nomenon has also, to some extent, been manifested by others while in the state termed "clairvoyance." We have yet some doubt, however, whether by *any* interior opening one can become perfectly master of any language which he has not learned in the ordinary way.

The minds of the disciples being thus pervaded by the spiritual influences instituted by their ascended Master, their individual developments would naturally be in accordance with each one's constitutional capacities and adaptations. Hence Paul tells us that to one was given "the spirit of wisdom; to another the word of knowledge; to another faith; to another the gift of healing; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues"—but that all these gifts came of "one and the self-same spirit." (1st Cor. xii: 7-11.)

And now we find the theology of Jesus assuming a more definite and expansive form in the minds of the disciples. They were no longer commanded to confine their labors to the "lost sheep of the house of Israel," but to "go into all the world, and preach the gospel to every creature." This injunction, indeed, was given to them immediately before their Master ascended to the other sphere. Paul was arrested in the midst of his course of persecution against the Christians, by the direct personal influence of Jesus, and by spiritual influx alone, was prepared to go on a mission to the Gentiles. And Peter, after his beautiful and significant vision on the house-top at Joppa, could exclaim for the first time, "Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness is accepted of him." (Acts x.) Thus, then, the idea of the sovereignty and *paternity* of God over all nations, irrespective of their ancestry or local distinctions, was developed to its full and definite completion, forming a peculiar and distinctive feature of CHRISTIANITY.

The general spiritual influences instituted by Jesus in his second sphere of being, continued to pervade the minds of the apostles through all their future career, directing them in their travels, and impressing their minds upon the subjects of their teaching. Others besides the apostles were also frequently influenced in a similar way; but often not before the apostles had rendered them susceptible by the "*laying on of hands*." Thus it is said of some converts in Samaria, who had not yet received the holy ghost, (or the interior opening,) and to whom Peter and John were sent, that the latter "*laid their hands on them, and they received the holy ghost*." And when Simon saw that through *laying on of the apostle's hands* the holy ghost was given, he offered them money, saying, give me also this power, that on whomsoever I lay hands, he may receive the holy ghost." (Acts viii: 14-19.) Thus, again, when Paul found certain disciples at Ephesus, who "had not so much as heard that there was a holy ghost," it is said that "when Paul had *laid his hands* upon them, the holy ghost came on them, and they spake with tongues and prophesied." (Acts xix: 2-6.)

The effect of "the laying on of hands," or manipulations, in producing an opening of the spirit termed "clairvoyance," and thus assisting it (if properly constituted,) to commune with higher spiritual influences, is well known to many in our day. That the process modernly employed for that purpose, is identical in its essential features with that employed by the apostles, we think will not be doubted by any one who is disposed to take the rational view of the subject. Unless the laying on of hands by the apostles produced a real effect according to psychological laws, it must have been ridiculous mummery, at best, destitute of all practical utility, and productive only of superstition. And as it is known that the natural agency to which we have referred, when properly applied to suitable persons, is capable of developing all the psychological effects produced by the apostles by the laying on of hands, it would certainly be unphilosophical and absurd to refer the phenomena,

developed by them, (ostensibly by the same physical process that is now employed,) to *foreign* and *supernatural* agencies.

Thus, then, Christianity, not only as to its speculative, but its ethical and social features, was developed to its full completion, and the early churches were founded, by the influence of psychological or spiritual agencies developed by Jesus after his departure to the other world; and it is certainly a pleasing and important fact, giving entire credibility to the general features of the New Testament history,—that these agencies may all be referred to ESTABLISHED PSYCHOLOGICAL LAWS, whose effects, of a character entirely analogous to those originally exhibited, are being manifested, in various forms, at the present day.

The foregoing remarks and conclusions certainly seem to us to comport, in all respects, with *reason* and *philosophy*. If any one, therefore, is disposed to consider them unsound, we would respectfully remind him that *reason* and *philosophy* furnish the only means by which their fallacy may be made manifest. Creeds and dogmas, in this age, have, in a great measure, lost their authority; and ridicule and denunciation are no longer considered proper substitutes for ARGUMENT. If, therefore, what we have thus far offered upon the foregoing subjects is to be opposed, let it be opposed by such efforts as may not be entirely thrown away.

[TO BE CONTINUED.]

## Psychological Department.

### A REMARKABLE DREAM.

WE copy the following particulars of a significant dream, and its fulfilment, from a late number of the SUNDAY DESPATCH. We know nothing of the parties, nor have we any knowledge of the alleged facts, except as they are narrated in the article. The account if strictly true, contains nothing improbable, and the whole matter may be thus explained:

The Spirit of the uncle being aware that the treasure had not been discovered, and perceiving that his nephew was in a situation to require assistance, went to him while the latter was asleep, and made the communication by a direct influx into his mind. It is probable that all dreams, which have an important significance are occasioned in a similar manner. But here is

#### THE ARTICLE.

A singular circumstance has this week come to our knowledge, and though we have some doubts as to the usefulness of making it public, we cannot resist the impulse to do so.

Some months since a young man was hired by a grocer on the corner of—we are not authorized to name the street and avenue. He is the son of a widow, who lives in the northern suburbs of the city, and owns the little house in which she lives. She has supported herself since the death of her husband, who deceased some years since, by making lace and muslins, and by crimping for one or two undertakers.

The young man had not been long in his situation before he discovered that his employer's only daughter was too pretty for his peace. Her father has acquired a large property in his business, and it was well known in his family that he would never consent to his daughter's marriage with a poor man.

James B. suited him very well as clerk, but as a son-in-law he would not have the slightest patience with him. The young man wished very much to keep his place for the double purpose of being near his charmer, and of maintaining himself, and he was therefore very careful and very miserable. He was comforted at length, somewhat, by finding that the girl was as unhappy as himself. A great many plans were canvassed by the young couple for getting the father's consent, but all were rejected one after another. The poor clerk became very much cast down and his health suffered so much that his mother feared that he was going into a consumption.

## THE DREAM.

The tenth of the present month, the following remarkable circumstances occurred. James S. retired to bed in a very disheartened state, not having slept at all for three nights. He soon fell asleep and dreamed that he went home to see his mother, and that she asked him to go in the cellar to get him a piece of squash pie. He thought that he went down and opened the little grey safe, and a stone in the wall jutted out so that he could not rest back the safe cover as formerly. He tried to push back the stone, and not being able, he pulled it out and pitched it away. As he did so, a sauce-pan with the handle broken off quite short, met his sight in the cavity of the wall. He pulled it out, opened it and found that it was full of gold. A steel spectacle case lay on top of the money, but he did not open it. He was so much agitated that he awoke. He lay awake some time wishing that there were witches, or fairies, as in old times, and then fell asleep and dreamed the dream over precisely as before. He awoke the second time bathed in perspiration, and thought it very strange that he should dream the same thing twice. Strange as it seemed, he soon composed himself to sleep, and the third time he dreamed this identical dream. When he awoke the sun was streaming in at his window. He arose, dressed himself in haste, and in much agitation went to his employer and told him that he was obliged to go home for the forenoon, to attend to some business.

## THE FULFILLMENT.

James took a Yorkville stage, and soon bade his mother good morning. His mother, who is an old fashioned, early riser, had breakfasted already. "James," said she, "you will find a squash pie, and some cheese in the safe down in the cellar." Her son trembled, and his heart beat quickly as he went down the stairs. He raised the lid of the safe, and the stone jutted out just as he had dreamed. He tried to push it back and then pulled it out, and there was the sauce-pan with the short handle. He opened it almost breathless with hope and fear. It was full of gold, not old fashioned pieces, but good American eagles, halves and quarters.

He shut the sauce-pan quickly and put in a small stone to conceal it, and went up the stairs very calmly, with the pie in his hand. A thought had struck him. He did not wish to trust his mother with the secret then.

"Mother," said he, "you want a muslin de laine dress for winter. Here are four dollars to buy one, and I wish you would get it whilst I am at home, for I would like to see it."

His mother was greatly pleased with the present of the dress, and quite delighted that her son cared to see it. She went down into the city at once to get her dress.

During his mother's absence, James examined his treasure. The steel spectacle case lay on the top, as he had dreamed. He opened it and found in it a paper which stated that the money was the property of his uncle, who died in Cuba, four years ago. He requested, in the paper, that the money should be given to his nephew James S. when he was twenty-one, (the uncle) did not return. How he expected it was to be discovered, does not appear—though James' mother had told him that her brother had promised to write her, but had not.

James took the sauce-pan, wrapped in a paper, and when his mother returned, he gave her a half eagle, and with his fortune under his arm, with a quiet exterior, took a Yorkville omnibus home. When he was in his own room he locked his door, and counted his money. He had \$4,369.50.

It is said that James has given his widowed mother \$200, that he has become a partner in business with his former employer, and has obtained permission to marry the daughter. S. A. A.

— "Sleep hath its own world  
And a wide realm of wild reality,  
And dreams in their development have breath,  
And tears, and tortures, and the touch of joy!"

## Poetry.

## ANTHROPON.

WRITTEN FOR THE UNIVERCELUM,  
BY THOMAS L. HARRIS.

"The central figure of this vast wonder work of creation, around which all other entities and seemings cluster and revolve, is Man."  
HORACE GREELEY.

## I.

THIS WING-ED GLOBE, so wonderful in fashion,  
By Man the maker and the king is trod,  
Man, glowing flame of life, thought, feeling, passion,—  
Immortal, infinite, like nought but God!  
Man, reigning o'er creation, and compelling  
Storm, lightning, ocean to obey his will;  
Alone and naked with ELOHIM dwelling;  
Weaving full glory out of darkest ill.  
Man, gazing on the birth of vanished ages;  
Chaos below, the quickening LIFE above!  
Man, reading in the Future's burning pages  
The perfect harmony, the reign of Love!  
Man, lifting soul in faith and adoration,  
Through want and anguish, to the HOLY ONE!  
Then thrilling Earth with words of inspiration,—  
Transfigured Seer, like Uriel in the Sun!  
Man, mighty heart, pulsating with affection,  
Panting for God, deep calling unto deep!  
Man, drawing near, through life, death, resurrection,  
The Throne the Angels of the Presence keep.

## II.

Eden, with purpled skies and amaranth bowers,  
Was but the cradle of his wakening life;  
Elysium emblems, with its crowns and flowers,  
The joys and hopes that in the soul are rife.  
Cathedral, statue, pyramid and column  
Are human thoughts transmuted into stone.  
God, Virtue, Truth and Heaven are voices solemn  
Of high realities by spirit known.  
Union, endurance, faithfulness, progression  
Are laws of being glorifying all;  
And youth and age, and outward wealth and station,  
But shifting waves that neath us rise and fall.  
Labor wins greatness, virtue perfect beauty,  
In Love as in the life of God we live!  
Our battling nature's last, divinest duty  
Spake from the cross, and ended with "forgive!"  
Man hath within himself a boundless heaven;  
Mirrored in one brief thought long ages shine;  
He bows alone where burn the mystic seven,  
Too infinite to seek an earthward shrine.

## III.

The same vast thought heaves like a sunlit ocean  
Within the Saxon and the Indian soul;  
The same dear hope and rapturous emotion  
The Grecian and Italian heart control!  
In every clime Love weaves its sweet surprises,  
Heart seeking heart o'erleaps Earth's narrow bars;  
And Mind, with awful brow serene, arises  
Above the glory of the eternal stars.  
The Martyr dies, and thronging generations  
Baptise his holy dust with grateful tears:  
The Poet sings, the listening, raptured nations  
Roll on the anthem peal through endless years!  
The Teacher comes, to all his holy mission,  
All climes his prayer, his life, his words repeat;

Unlearned and learned all seek the light elysian,  
And cluster side by side at Jesus' feet.  
The sceptered king in reverence bows and falters  
Where Genius, poor, its wondrous life began;  
Earth offers worship, at her thousand altars,  
To the DIVINITY revealed in MAN.

## IV.

Whether the wreath of gold or thorns hath crowned him,  
The purple robe or tatters to him cling,  
The palace or the dungeon wall surround him,  
The same celestial nature dwells within.  
Philosophy's calm voice, Religion's moral  
But fan and quicken the far streaming fire,  
And where lean hunger and red murder quarrel,  
Though darkened, smothered, it may not expire.  
One touch may make the hardest heart a fountain  
Of love, and faith, and tenderness and song.  
He who stood loftiest on Truth's holy mountain,  
Felt the great Brotherhood most full and strong:  
The puny babe the breasts of famine cherish,  
Prophet, Philosopher, or Bard may be.  
The poor, who by the wayside fall and perish,  
Sour star plumed angels to eternity.  
Crushed beneath mountain heaps of wrong and sadness,  
True to its final law the soul must rise.  
How break the chains, how peals the echoing gladness,  
When Man redeemed scales up the eternal skies!

## V.

Only while bound with creeds and wrongs unholy,  
Is man the slave of ignorance and fear.  
He who o'ercomes the sensuous with the holy,  
Inspires the Wisdom of the HIGHER SPHERE.  
He who unfolds the Soul's superior vision,  
By Love, and Gentleness, and purest Grace,  
Enters the temples of the world elysian,  
Sees and communes with Angels face to face.  
He who matures his Spiritual Being,  
And leads the radiant armies of Reform,  
Shall read Truth's Universe by perfect seeing,  
And all the Miracles of Christ perform.  
We need not taste of death to enter heaven:  
The son of man is Son of God as well:  
He who the chains of low desire hath riven,  
Shall here, on earth, among the Angels dwell.  
Unfold, O MAN! the LIFE thou dost inherit,  
And fear and pain shall cloud-like neath thee roll;  
Heaven circles outward from the Human Spirit—  
The HOME OF GOD is in the HUMAN SOUL.

## BE KIND.

BY G. D. STUART.

Let us be kind, for who has not  
Been more or less imperfect here—  
Who fain would have his sins forgot,  
Or blotted out by pity's tear?

Forgiveness is a gentle word,  
Upon whose tone how many live;  
And since we all have sinned or erred,  
Why not each other's faults forgive?

O, let our hearts be kindly cast,  
Until we cross the downward tide;  
Like barques, that feel a common blast,  
And come to anchor side by side!

## AN ANGEL'S VISIT.

WRITTEN FOR THE UNIVERCECEUM,

BY HATTIE.

AN ANGEL came to me one night,  
In glorious beauty clothed;  
And with sweet words of hope and joy,  
My way-worn spirit soothed.

He fanned my cheek and burning brow,  
And cooled my fevered brain;  
And with his own deep music-voice,  
Sang many a loving strain.

He bade me ask for any gift  
Within his power to give;  
For Death's cold arms to bear me hence,  
Or countless years to live.

For riches, honors and domains,  
A scepter, crown and throne;  
For friends with loving hearts to twine  
Around my happy home

"Not these, dear angel bright," I cried,  
"From each and all I'll part,  
If thou'lt bestow that richer gift,  
A pure and spotless heart.

The angel smiled, (with such a smile  
As only angels have:)  
Then sighing low, a diamond glass  
Into my hand he gave.

"Oh, mine is not the power," he said,  
"To fit thy heart for Heaven;  
The gift to purify thy soul,  
Unto thyself is given.

"But look within the faithful glass  
That I have given thee;  
And there within thy outer self,  
Thy inner self thou'lt see."

I looked—'twas strange, but there I saw  
Two beings joined in one;  
For clearly through the outer shell,  
A radiant Spirit shone.

Long, long I gazed, and years on years  
Seemed there to pass away,  
But still I saw that spirit bright,  
Grow brighter, day by day.

At last 'twas free—free from the shell  
That dimmed its brilliant glow,  
And upward flew on angel wings,  
And left the shell below.

I turned, the angel guest to ask,  
What could the vision mean;  
He only smiled, then flew away;  
I woke—'twas but a dream.

OH! LOVE is to the human heart  
What sunshine is to flowers;  
And friendship is the fairest thing  
In this cold world of ours.  
Where'er the radiant luster's shed,  
There richer beauty smiles  
Than nature scatters on the shores  
Of ocean's sunny isles.

# THE UNIVERCELUM AND SPIRITUAL PHILOSOPHER.

B. B. BRITTAN, EDITOR.

NEW-YORK, SATURDAY, NOVEMBER 4, 1848.

## THE BARBARIC CLASSES IN AMERICA.

WE HAVE here in America three classes of men, occupying three distinct planes of character, and representing the three great eras of development which mark the history of the race. Resulting from these three classes flow three opposing influences or tendencies, which struggle for mastery with each other. These classes are the BARBARIC—the CIVILIZED—the SPIRITUAL. The tendency resulting from the Barbaric Class is to a physical force government—a social agrarianism—a religious sectarian supernaturalism. The tendency resulting from the Civilized Class is to oligarchy in government—extreme individualism in society—formalism in religion. The tendency resulting from the Spiritual Class is to theocracy in government—unity and association in society—and in religion to the absolute, the catholic, the universal. Let us go on to speak of these three classes, and the influences flowing from them, in the order in which they are named. This week of the rudest classes—the lowest in point of progression—the most material in influence. Afterward of the classes which occupy higher positions in the moral scale.

1. OF THE BARBARIC CLASSES. We are shut out by the customs of life from intercourse beyond the sphere in which we move: we allow our thoughts to stray but seldom from the beaten path of habit and routine: we are protected by the iron bulwarks of the law from the irruptions of the aggressive: and hence we know but little individually of the real condition of the people. We fancy, because we are surrounded with the artificial luxuries and safeguards of civilization, that others occupy the same plane of elevation with ourselves—are equally removed from the rudeness and ferocity of the primitive condition. But, extremes meet. On our continent, at the present day, we can find representatives and types of all the successive races of men, ascending gradually from the lowest to the highest. In this very city we shall find a large body of human beings removed but by a slight degree from primitive barbarism.

In the disreputable quarters of our city—in places where the dwellings descend as many stories below ground as they rise above, we shall find myriads of men and women who seem hardly elevated above the brute. They are destitute of intellectual culture and moral refinement. Their passions are goaded to ferocity by a vicious mode of living, and their desires are sharpened into fury by the daily sight of luxuries beyond their reach. These are laborers or thieves by turn, as opportunity admits. They gorge to excess—they wallow in sensuality whenever and wherever it is possible. They live in self and for self alone. They curse their fate and condition, but have no desire to improve it by spiritual culture, and have but a faint conception of natural morality, or of a standard of immutable and absolute right. And rising out of this class, accumulating a degree of wealth by pandering to its vicious appetites, you find others, differing perhaps in a more civilized style of living, daintier in speech and apparel, more reserved and secret in their indulgences, yet at heart the same.

In every one of our cities these classes exist. Their condition is barbarian in almost every respect,—a barbarism made the more apparent by the spirituality of which they have no knowledge, and the civilization in which they possess no share. This class is found also in the sparsely settled and mountainous regions,—in the belt between the outskirts of civilization and the

Indian possessions from the Gulf of Mexico to the Lakes—and among the poor whites of the slave states, the border men of the lower Mississippi, and the "sand hillers" of Carolina. In this enumeration we must not forget the three millions of the Negro race, held in bondage among us, the majority of them steeped in deepest ignorance—imbruted with the marks of moral degradation, and alternating between the two passions of sensuality and revenge.

The members of these classes combine the ferocious impulses of the Indian with the inflamed appetites and depraved propensities of the White. They increase wherever want increases—wherever exists a social tendency which makes the rich richer and the poor poorer. As the vicious, degraded into vice by the temptations of superfluous wealth and unoccupied time increase, their opposites, vicious because of irremediable want and we multiply also. In fine, this barbarian class combines the ferocity of the savage with the inflamed appetites of the civilized. Men of coarse organizations, with low, retreating foreheads, surrounded by demoralizing associations, inevitably fall into it. As the sans culottes of Paris formed a barbarian class, unnoticed till its terrible outbreak, in the very heart of the splendid civilization of Monarchical France, so a corresponding nucleus is extending itself in the center of Republican America. From this class result three great tendencies affecting the State, the Society and the Church. These tendencies are all demoralizing. They have been felt terribly in the past, and we may see their manifestations in the present and must expect them in the future.

1. THE TENDENCY TO A GOVERNMENT OF PHYSICAL FORCE. Barbarous men, possessing the instincts and habits of the carnivorous tribes, possess no respect for any government save that of the strong arm. Military dictatorship is the form of rule best adapted to the savage mind. Liberty and license are with them synonymous. They naturally incline to political despotism for many reasons, among which these two may be enumerated. First, Their senses are dazzled, their imaginations captivated with the glitter and pageantry of arms. Respecting themselves only for the brute force that is in them—accustomed to decide all disputes by the final agreement of the blow—they respect a government of physical force, which puts down insurrection with the bayonet, and settles international questions with the sword. Second, They think little, and they moralize less. They can easily endure restrictions of thought, but will not submit to laws which control the appetites. Hence they tend to that form of rule which makes no provision for the intellect or heart, which cares little for the virtue of the people, but which affords splendid gratifications to the senses, and unlimited honors and rewards for physical heroism.

The pressure of the barbaric classes begins already to tell fearfully upon our institutions. Every military chieftain who has been nominated to the highest post of the Republic, has been elected by overwhelming majorities. Who can forget how the populace bent in vassalage, and echoed applaudingly each act of the iron soldier of the hermitage, whose motto was "the Constitution as I understand it,"—and who bade defiance to the supreme court of the nation. All other things being equal, our politicians prefer to rally under the flag of the military hero. They inundate the land with pictured representations of his victories. Their orators are eloquent of the battle deeds of their champion. They discuss, at their public gatherings, not questions of statesmanship and legislation, but questions of military stratagem. They aim at producing an intense excitement among the barbaric classes, and at accomplishing their party ends through them. These hold the balance of power, and have always rallied around the banner that has been baptized with blood.

2. THE TENDENCY TO SOCIAL ANARCHY. The social tendency of the barbaric classes is to disorder and anarchy. By this I mean the alternate destruction of all vested and organic

rights—whether of property or labor. Take a man of this kind and make him rich, and he will become a tyrant, trampling on the rights and persons of the poor. But let him sink again into poverty and he will become a demagogue, plotting for the destruction of all social institutions and guarantees. It would be no hard thing to organize a party from this class who should rally at the polls for the equal distribution of all the property of the land: and when, through their recklessness and debauchery, they had again become bankrupt, they would rally again for a new division. These men believe in the maxim *Vox Populi est vox Dei*—the voice of the people is the voice of God. They recognize no divine law above the voice of the majority, because their moral perceptions are so blunted as to incapacitate them from grasping the idea of absolute and eternal right. These would seek to subvert the existing social order, not for the purpose of developing a new and a better, guaranteeing all moral and social as well as physical rights, but for the sake of availing themselves of the struggle, and gratifying their taste for plunder and rapine. They always resort, when the thing is practicable, to armed resistance. They consider the laws valid only so long as they are the weaker party. Whenever they obtain a preponderance, they trample on its requirements as they never so just. These often assume the name of Reformers, "stealing the livery of God to serve the devil in." They are willing to drink to Liberty out of stolen wine-cups—to shout Equality while they degrade the pure and good to their own level—to enforce Fraternity at the point of the bayonet, and at the command of the general or demagogue. They pass over the ruins of law, to unbridled license and final despotism.

3. THE RELIGIOUS TENDENCY OF THIS CLASS IS TO SUPERNATURALISM AND SECTARIANISM. Their idea of God is that of an infinite force, unrelieved by moral goodness—their idea of retribution is material—not natural but arbitrary—not inevitable but to be avoided—not inward suffering but a fiery and eternal hell. Their idea of revelation is grossly sensual. They will not believe that God speaks now as a spirit to the consciousness of the holy and in the intuitions of the pure, but readily affirm that God was once visible to the gross outward senses, and spoke audibly to licentious kings and red handed warriors. They will not believe in the clearest truth on the evidence of conscience or reason, but they are ready to give credence to the most irrational opinions, provided they are backed up by the sensuous proof of traditional miracles. The still voice moves them not, but the thunders appal them. Every religious demagogue whose system is coarse, sensual and unnatural, finds in them his myriads of adherents. They reverence, as teachers of Christ's religion, the usurer, the land monopolist, the fraudulent bankrupt—the man whose eyes protrude and whose lips hang down with sensuality, provided he utters the sectarian abibboleth. And they anathematize and brand as infidel the spiritual and god-like who expose their iniquities, or protest against their tests and creeds. Their religion assumes one of three forms, fear, license, or hate. Fear drives them into those churches which threaten the unbelievers with eternal hell. License identifies them with the sects which assure them that heaven may be secured without effort on their part for the development of a principle of inward holiness. Hate drives them into bitter warfare against all whose opinions differ from their own. Religion with them is not a life, but a dogma, a ritual, or a creed. This then sums up our analysis of the barbaric classes. They are composed of men destitute of high moral or mental culture, who add the revengefulness of the savage to the inflamed passions of the civilized. The tendency resulting from them is to a government of force—a social anarchy—a religion of license, fear and hate. Thanks be to God that a superior class exists among them, neutralizing their destructive tendencies, and infusing into their dormant natures the elements of a better character and a purer life.

T. L. H.

## RAISING THE DEAD.

In a recent article on this subject, we endeavored to show that death being a progressive transformation, some hours, and not unfrequently days, elapsed between the suspension of the animal functions and the entire accomplishment of the transition. It was also observed that many persons have been restored after having been in a state of insensibility much longer than *Lazarus* is said to have been in this condition. We subjoin an extract from a paper, read before the French Academy of Science, embodying the particulars in which the subject had been dead, to all outward appearance, during a period of *ten days*!

## RECOVERY FROM A TRANCE.

A young female had been twice pronounced dead when only in a trance, but had recovered in time to prevent being buried alive. A third trance came on, and in consequence of what had previously occurred, permission was gained from the constituted authorities, for the body to remain above ground as long as decomposition should not take place. A week—ten days passed away—there was still no decomposition, but all the medical men declared that she was dead, and at length she was laid in her coffin. Only a few minutes before the coffin was to be nailed down, and while the bell of the village church was already tolling for her funeral, a female from the adjoining village, who had been the school-fellow of the supposed defunct, came to take a last farewell. She stooped to kiss the lips of her departed friend, and remained in that position for some time; the bystanders attempted to remove her, lest her emotion should be injurious to her. She waved them off with her hand, and remained with her lips upon those of her departed friend, and breathing, as it turned out afterward, the warm breath of life into her lungs. At length she exclaims "she lives!" and rising from the body pointed out unequivocal signs of life. She stated that as she was kissing her friend she fancied she felt her breathe, and in a few minutes she was convinced of the fact. The female who was supposed to be dead was taken out of the coffin, and placed in a warm bed, and, in the course of a few hours, fully revived. She stated that she was, during her trance fully sensible to all that was passing around her, and that she even heard the death bell toll, but was utterly incapable of speech or sign to show that she was not dead!

In this case it is evident that the lungs were first moved by the life-breath of the friend, and by direct physical contact, at a point intimately connected with the brain and vital organs, a current of electro-magnetism was communicated from the living positive organism, to the inanimate body, the nerves of which served as telegraphic wires in the transfusion of the subtle fluid. How long will men continue to ascribe to supernatural agency a result which has been accomplished by means, simple and natural as a sister's kiss?

S. S. S.

THE MANNER in which some religious sects estimate their strength, is worthy of particular observation. They make up, and publish an annual *Register* in which the names of the theological combatants are conspicuously recorded—all those who are fairly enlisted and have been faithful in the observance of general orders. Whether the church be strong or weak, depends not on its spiritual powers and graces—not in the triumphs of soul over sense, and the pre-eminence of great thoughts and god-like deeds—but on the number of members, the size of the meeting house, the dollars and cents in the treasury, and the popularity of the preacher. Several new societies have been formed during the past year, and magnificent churches erected. Where these things occur, it is said that the cause of Religion continues to prosper.

S. S. S.

G. S., South Shaftsbury, Vt.: We think that those articles would be read with interest; please send them when convenient, and oblige.

## CAPITAL AND ASSOCIATION.

A SYSTEM of associated and co-operative labor must be the result of growth and harmonious combination, not of arbitrary arrangement after any given formula. And in considering the question of the relation of wealth to labor it may be well to remark, that where the principle of awarding to capital, a portion of the products of labor, is recognised, it will ever be impossible to place the laborer above the power which money exerts over him, ostensibly one of the objects for which they combine. For it can make no particular difference, whether society is organized after the system of some master, or whether it perpetuates the same chaotic misrule which now exists, if the wealth of the country is allowed to tax the labor of the country, some two or three times its amount each generation, increasing in its exactions as itself increases, the laborer must continue to be oppressed and crushed more and more.

Now the fact that in an association, wealth could not be produced with greater facility, would only prove that in it labor must be more degraded; for what is a vast manufacturing establishment, but an association for this object, to produce wealth? The objection is that the capitalist, and not the laborer owns the products of the toil. But how then is the association to remedy this? Certainly not by perpetuating the very evil complained of, not by increasing the facilities for producing wealth, for that would only subject labor to greater contributions; and besides, labor is already organized physically, the great difficulty being in the unjust method by which its products are distributed.

None but a most sordid reason can be given why capital should be allowed to divide, with the active agent, the products of toil or skill. We know of no grounds of justice on which past labor should be paid more than present. To assume it, is to lay all future generations of laborers under an onerous tax, which shall increase yearly and daily to the end of time. It is urged that to remunerate the owner of capital is necessary for the present, but that it will not be allowed in the perfected association. But upon what basis does this assertion rest? Will it not greatly increase the possessions of the rich, and as they will be allowed a monopoly of the passive agent, may they not make their own terms with the active? As the possession of the soil, especially, is controlled by the few, the association will not be able to carry out its plans for the protection of labor, however great the desire. It will have to give capital its *market value* of compensation, and it can give labor no more. Embracing, therefore, the great evil which oppresses labor out of the association, it cannot save it from like oppression within. Because the monopolist without, will be able to produce wealth as fast as the association possibly can, and the capitalist will invest his money where it will bring the greatest premium, or in other words, where it will be allowed to extort the greatest amount from the laborer.

Suppose an association, where a number of persons represent the capital, owning the soil and most of the improvements. At present rates, this capital will increase in a duplicate ratio in each period of ten years. Either such, then, must be the increase of the property in market value, or else the class, which will constantly diminish in numbers, will be enabled to extend their possessions, and thus lay a greater amount of labor under contribution, in thus rendering it impossible that the laborers as a class, should ever become owners of the soil and, as a consequence, of their own labor. It may be admitted that as property accumulates, the rates will diminish; but this will not benefit the laborer, because, although the per-centage is less, the aggregate amount will become greater and greater, as the principal will increase much faster than the rates diminish. If the association pay six per cent on the amount of stock, the first term of years, and only five the second, the labor will be more severely taxed the second term than the first, because the amount of stock, upon which usury must be paid, will be doub-

led. No one will deny that the condition of labor is more depressed in England, where the rate is three per cent, than in our western states where it is four or five times as much; the reason being, that the capital is so enormous that at so low a rate, it absorbs almost the whole product of labor. Indeed there is no other way in which labor can be oppressed, than this system of paying dead capital a portion of its products. You may propose to pay it wages, which shall give it at least, a minimum supply of its own productions; but this does not depend upon your bye-laws, but upon the condition you will be able to make with capital; so that after all, the boasted systems of organization, amounts to nothing more nor less, than a machine for facilitating the transfer of the rewards of industry from the hands of the toiling, to the pocket of the Landlord and Usurer.

A civil reform must precede, then, any general system of association, unless men of wealth can be induced to put in their capital and labor on the same footing with others. If monopoly of the soil were not allowed, such a thing as usance would be unknown. The land and labor being freed, there would be no lack of the necessary means to carry on the business of the organization, and a system of association, would grow up spontaneously, from the new relations and conditions. That it would immediately realize the prophetic conceptions of Fourier or Davis may well be questioned: that it would be organized on equitable and harmonious principles cannot be doubted. But we have no faith in the success of any experiment, which shall involve the wrong and injustice growing out of the divorcement of the race from the bosom of the earth, their common mother. This relation is ordained of Nature, and cannot be violated without disastrous results. To think of securing harmony, while sanctioning this horrible discord, is the grossest impiety. To suppose that we may rescue labor from oppression, by involving in our system the only evil under which it suffers, is equally absurd. There is no other way by which man can be protected in the enjoyment of the products of his toil, than by establishing his right to labor for himself. Think not then to benefit the worker by conciliating the oppressions of capital. "Ye cannot serve God and Mammon."

J. K. L.

## TO CORRESPONDENTS.

"AN ANGEL'S VISIT," is the incarnation of a beautiful and truthful thought, invested with the delicate simplicity of the mind from which it emanated. Will the author accept our thanks for her sisterly letter? Most heartily do we reciprocate the kind sentiments of which it is the imbodiment and expression. We venture to transcribe a few lines:

MR. BRITTON:—

I have long wished to write you, for the purpose of expressing the deep pleasure and profit with which I have perused the *Univercelum*; but have hesitated, knowing how fully occupied your time must be. If my letter is deemed an intrusion, pardon me, for a feeling of the liveliest sympathy for the cause, prompts me to write.

Perhaps it may be gratifying to you, to know that there are, two or three, afar off among these hills, who are with you in heart, in behalf of the spiritual truths which you are so earnestly engaged in promulgating. How my spirit yearns to be with those who think and feel in sympathy with me; but deprived of this privilege, I am thankful that such companions as "Nature's Divine Revelations" (A. J. Davis) and the *Univercelum* are at hand, and that I am permitted to associate with the pure principles and divine truths they inculcate. I wish those who condemn us as running after "lying vanities," and "false Christs," could step, without our knowledge, into our quiet home and see the happy circle around our hearth, reveling in the contemplation of the purity, wisdom and goodness, which all Nature unfolds, and in which we find the elements of joy and "peace such as the world cannot give, neither take away." H.

"THE TRIALS AND TRIUMPHS OF GENIUS." After a third reading and the most careful deliberation, protracted by a desire to gratify the writer, we are constrained to decline his article. The author aimed at more than he has accomplished. "The trials" are sufficiently apparent, but "the triumphs" do not, in this instance, appear. And yet the earnest desire and these repeated efforts, indicate the existence of a latent power, and may be regarded as the infallible prophecy of a victory yet to come. Be not discouraged. Remember that the trials come first in the order of time. If thou art faithful and endure, the end shall witness the triumph.

"We are parted"—By Margaret Elizabeth—came to hand too late for this number. The lines will appear in our next. The other poem we have never seen, and presume it was lost during our absence.

### A CHAPTER FOR THE MONTH.

Not for sweetness and amiability of temper, has thy name been sounded abroad, dark and lowering November; and yet who shall say that thy mission is not a true one, or that thy place had better been filled by another? Is not thy voice sounding abroad to bid us prepare for winter; and dost thou not remind us in thine own rude way, of the suffering poor—the disheartened wanderers, for whom no pleasant fire-side casts its inviting gleams over the cheerless waste of life? It is roughly done, to be sure; but none the less honest is thy motive—and none the less willingly should we act on thy suggestion.

Thou hast been keeping holy-day among the woods and orchards, sometimes whirling the brown leaves in a playful but dissonant waltz, and again wrenching the old trees, until they groan and creak in the straining blast. The roused squirrel takes a run up from his snug winter quarters, to learn what is going on, and the chubby little marmots tumble over each other, in their hurry to get up to the surface, and know if there is not a sight to be seen; for may not the young marmots have curiosity, as well as other little ones? Meanwhile the gentle rabbit, creeping softly from her burrow, sits quivering among the dried ferns, her large ears erect, and her timid eyes dilated with wonder. But when she sees how all things quake beneath thy power, she turns meekly to her winter home, there to dream of fairer days, and gentler spirits than thine, November.

Thou art the very pattern and archetype of a notable housewife, at her annual house cleaning—even like her driving every living creature in dismay from its accustomed quarters; now drenching us with floods of water, then uncorking a hurricane; and again letting off a whole artillery of small arms. Almost every animal has fled from the bare and shrieking forest. But the fierce-eyed hawk still describes his curving flight over the desolated domain; or sitting on the summit of some blasted pine, surveys the scene with a pleased expression, as if Decay and Death were his boon companions. Now and then a solitary raven utters her discordant screams; and even the jay seems to forget his foppery, while he is shorn of his spring honors, as he sits on some dead branch, muttering a harsh cry, in notes half mournful, half angry, as if he would quarrel with the times, only that he has lost the power to do so.

And thy voice, too, has a strange and wild compass, that chimes with the discord right sturdily. Sometimes it is so sharp and biting in its quality, one would think thou hadst taken lessons of the Frost-Minstrel; and again it pours itself into the blast with a depth of surliness, that curdles the very blood to hear.

But thou dost not always show thyself in these dark and ungenial moods, wild and eccentric spirit of the Autumn; for thou hast a summer of thy own, and when the whim takes thee, thou canst give us zephyrs as bland, and sunshine as warm and radiant, as ever followed in the steps of June. Pleasant it is during this melancholy, but most tender and thoughtful season, to

to walk out along the hill sides, or through the deserted alleys of the wood. How sadly the stricken leaves fall through the deep stillness, without a touch—emblems of mortality!—emblems too, of life! for are they not sent downwards to cover the tender germs in their swaddling garments, and keep them from the winter cold? and will not the very elements of their decay go to nurture the forests of another age? In this deep repose, every sound seems to have intense meaning; and even the rustling of a dry leaf, or the low vibration of our footsteps, wakes the still air, as with the solemn echoes of eternity. And thus may we cherish the spirit-life by looking beyond, and through, the old Decay where it is nurtured.

#### CANZONET.

Sad lingerer of the passing year,  
Mid stricken woods, and meadows sere,  
And lowering storms, and shadows drear,  
November.

Ah, mournfully that hollow strain  
Comes piping o'er the cheerless plain,  
To tell us thou art here again,  
November.

The aching heart must vainly try,  
From thy dark influence to fly,  
While tears o'erflow the swollen eye;  
November.

O there are moments, when we feel  
It would be blessedness, to steal  
Away from earthly wo, or weal,  
November.

Oppressed with pain and weary care,  
Our sorrow seems too great to bear—  
No comfort looks forth, any where—  
November.

Yet these dark shadows pass away  
Before a brighter, happier day;  
And ev'n from thee we catch a ray,  
November.

We'll cherish, then, the inner light,  
Whose living beams no cloud, or night,  
Can shut out from our raptured sight,  
November.

SMITH O'BRIEN, the noble martyr to the cause of Human Freedom, was asked by a friend during his trial for his autograph. He handed in reply the following lines, which derive a new inspiration from the man himself, and from the circumstances of their utterance:

"Whether on the gallows high  
Or in the battle's van,  
The noblest way for Man to die,  
Is in the cause of Man."

TYPOGRAPHICAL ERROR:—On page 343 (Mr. Davis' vision) near the bottom of the last paragraph but one, for "my righteousness shall be no more," read "unrighteousness shall be no more."

Owing to an accidental circumstance, there are also a few typographical errors in a small portion of the edition containing the first number of the "vision;" but these the reader will readily correct.

A. B. GAINES, N. Y., Your letter containing the remittance was rec'd. The Chart is put up in such form that it cannot be sent by mail without injury. How shall we send it?

J. B. N., Tariffville, Conn., is informed that the retail price of Davis' Revelations, is \$2.50.

## Voices from the Mountain.

## MR. DAVIS' INITIATORY VISION.

Written by Himself.

## NUMBER THREE.

The sun seemed about two and a half hours high when the storm ceased and the sky was clear of clouds. As the representations which had suggested my reflections, had passed, it appeared no longer proper to continue meditation upon them. I therefore began pondering on the unconscious and unaccountable change in the locality of my person. The last circumstance I recollected, was that of falling, in a death-like manner, at night, on the corner of the fore-mentioned streets in Poughkeepsie. How, and when I came where I then was, I could not imagine. Whether I had been there one day or one year, I could not tell; and whether I was in America, or in any foreign country, was likewise to me an unanswerable question. The place was strange; I had never seen it until then; and I felt assured, from past experience, that if I had travelled far, I should have been fatigued; but I was not. It had lain on the *mass* or *altar* of which I have spoken, during the severe storm and rain, unable to move, consequently was thoroughly wet. I was now desirous to dry my garments, and to learn if possible what portion of the earth I was in. I accordingly arose and carefully descended to the ground: and while leaning against the *mass* on which I had lain, I felt a dull, sleepy sensation, which was instantly followed by a reaction, and I became unusually wakeful.

The distant river roiled before me, and all things seemed remarkably romantic and beautiful. Just at this moment an indefinite sound reached my ear through the *mass*, apparently proceeding from the opposite side. I listened silently, hoping for a repetition, that I might recognize its nature and cause. Presently I heard the same several times rapidly repeated—whereupon I turned and proceeded west of the *mass*, and beheld one of the strangest sights imaginable!—A flock of sheep in a state of indescribable confusion—painful to behold—were traversing impatiently the upper portion of the valley, running in every possible direction. Some were making exertions to ascend the *hill-side*. I saw them leap against the glazed mountain, from which they rebounded and came down, with dreadful force upon the stoney basis. Others were striving to pass the position I occupied, but they were ignorant and could not stand; neither could they obtain a substantial foothold. The mountains were too high. The earth was too unpropitious, and the passage too well guarded: consequently they were compelled to submit to a wiser influence, direction and admonition! At this moment, through the opening at the base of the mountain, appeared their shepherd, who approached me with a slow but firm step.

The sheep, in their external appearance and numbers, corresponded to those I remembered seeing in the streets of Poughkeepsie, at night; and the shepherd corresponded to the one I there saw, in every particular. I advanced to meet him, and without speaking, I learned what he desired of me by observing the indications of his countenance. I cheerfully acceded to his wishes, and accordingly made a circuit around the sheep, especially those that were at a distance. At first they made a strong resistance, but on seeing the positiveness and propriety of our intentions, they yielded submissively. We gathered, and guided them into the path leading around the mountain's base, which they seemed to recognize as the correct course, and while treading therein, appeared to rejoice exceedingly! It was very remarkable, but I now discovered that they were the same that I had seen before.

A new and *unchangeable* harmony and peace characterized their physical and mental condition. The sheep and their shepherd were, for the first time, inseparably united—united forever!

Eternal principles of right and good had caused and accomplished their Salvation. Even Nature had been propitious, while they were violating her Laws, and experiencing pain from their frequent transgressions. But now it was "finished," the work completed, and the people saved. The sheep departed, together with their gentle shepherd, up the valley through the opening; and I felt deeply impressed, as they retreated in the distance, with an interior conviction, that Sin had been destroyed, and transgression made an end of, and that everlasting righteousness had been brought in, for the sheep in their confused state represented the whole human world as at present; but now being united they represent the race in a state of *harmony* to which it will be brought by a similar mode of reconciliation, at no distant period hence.

Overjoyed, I returned to my resting place, and reclining upon its side, drew my garments more closely around me, and sank into deep meditation. Looking in the direction in which the sheep disappeared, I beheld a human form approaching me. He came deliberately—apparently absorbed in thought. He was a person of diminutive stature, yet had a beautiful anatomical structure. His fine symmetry, and beauty and elegance of deportment, quickly captivated my attention, which was now wholly, concentrated upon him. He appeared advanced in years, and was attired accordingly, but in a style corresponding nearly to the style of dress worn by the Quakers, especially those of former times. His hair was of a living white, hanging gracefully about his neck and shoulders. His face was full and expressive, and together with the head, was unusually well proportioned. His moral and intellectual developments were prominent,—indicating an expanded mind, and an inclination to lofty Spirituality.

In his hand I perceived a clear, white *scroll*. So purely white was its external, that I felt a strong desire to take it in my hand and view it more closely. Its edges sparkled with gilding of the finest quality, and the care with which he preserved its beauty, excited in me the deepest respect. He continued to approach, and when I would have advanced to meet him, he raised his hand and gently intimated that I must remain perfectly tranquil. A most heavenly radiation played upon his countenance, as he elevated the scroll to his lips, and upon it affectionately imprinted a pure and holy kiss; whereupon he handed it to me, to open and read. With delicacy and precision I unfolded it, and perceived *writing* in characters which I had never before seen; but I could read the writing without the least hesitation. The language was clear and comprehensive; the form of expression simple, but powerful: it contained a world of beautiful meaning, accompanied with a sweet, divine, reforming influence. It read thus:—

"As they were, so they are;  
As they are, so they will be!"

Beneath the above was the following interrogatory: "*Now do you believe it?*" I felt its convincing power, and bowed with an internal assent:—observing which on my countenance, the messenger handed me a singular pencil, for I had none, with which I signified my conviction and signed my name in this wise:—"Yas —ANDREW JACKSON DAVIS."

This being done, he received the Scroll from my hand with a gentle bow, rolled it together, pressed it to his lips, turned and departed as he came, slowly, firmly and deliberately, till his form glided from my view as he passed around the base of the stupendous mountain!

"How unaccountable," thought I, "that a stranger should come, obtain my signature, and depart, without uttering one word vocally—and meanwhile so remarkably eloquent!—Can it be?" Whereupon I resolved to cease this external questioning, (for sensuous impressions do frequently contend with, and contradict the soul's purest intuitions,) and consented to obey only those instructive suggestions evolved from the interior.

Mighty and sacred truths spontaneously gushed up from the

depths of my spirit, and I was impressed with the following beautiful and important correspondence:

The person who came with the scroll, represented a great Reformer,—one who had given new light upon the all interesting and sublime subjects of “life and immortality.” The *scroll* represented the purity of his mission, and likewise the unblemished character of him who instructed mankind in those principles which, when duly practised, will lead far beyond and above all physical wretchedness and moral imperfection. The contents of the scroll represented his great and good intentions, and also expressed the grand consummation which his moral teachings when applied and devotionally practised, will effect—viz, “Peace on earth,” social and affectional reciprocity—and universal Love. The document was so concisely written,—and its truth so briefly express, that its entire meaning may not be apprehended, if not clearly explained; wherefore *this* it is given to know, is its signification:

“*As they were;*” As the sheep were when I first saw them,—in a state of universal confusion, wretched in the extreme, having no fixedness of purpose, no knowledge of their united interests, or of the path of progressive Wisdom that would lead them to happiness, and were therefore in a state of poverty,—“*So they are;*” So mankind are,—in the same disorganized condition as were the sheep. Ignorance upon natural and psychological subjects, consequently superstition, skepticism, bigotry, fanaticism, intolerance, spiritual depression and slavery, are the great evils which beset them. These have exerted an influence over kings and kingdoms, binding whole empires with the galling chains of despotism, lordly aristocracy, and social misery. They have reigned in the religious sanctuary, as in the forest homes of the untutored savage, and the undeveloped cannibal. They have elevated the potentate to a seat of uncontrollable power, and ministered to his unbounded selfish ambition,—in doing which, the weak, ignorant and submissive, have been depressed to the lowest degree of poverty and wretchedness!

“*As they are;*”—As the sheep are,—united forever, striving for one purpose, pressing forward to one grand and glorious end, which is happiness; “*So they,*” (mankind,) “*will be.*” They will be united in like manner. From all evil, they will be freed from personal mis-direction and suffering; from ignorance and depravity; from pride and sectarian intolerance, free! These shall recede entirely from the earth, never to enslave and degrade humanity. This world of thought and affection, and of social relations, shall be purified, until there shall be a new heaven and a new earth wherein dwelleth righteousness. And the evils which now exist, shall be known only to those who will trace the history of our race; which they will do with mingling feelings of pity and regret. As the sheep were united, so all men shall be joined into one Brotherhood, and bound together by the chain of Love. Their interests shall be pure and reciprocal; their action shall be just and harmonious, governed by a spirit of universal philanthropy; they shall be as one body, animated with an element of divine sympathy, which shall pervade and connect all its parts as one whole.

The interrogatory, “*Now do you believe it?*” was addressed to my youthful judgment after it had been so unrighteously impressed and directed by the traditional theology of our land,—in order that the contrast between error and truth might the more certainly effect an entire change in my convictions; and those initiatory representations were necessary in order that I might apprehend the various vicissitudes of my future life, and bear them with wisdom and patience. The question written on the scroll, appealed to my then impressed judgment, whether I would believe the instruction I had received in preference to my previous religious opinions. The truth was made manifest to my mind. I signed the scroll by internal instruction, and my thoughts became serene, elevated, and tranquil. My spirit reposed while breathing an atmosphere of hope and wisdom; for

my convictions were immovable, and my impressions too deep to ever be changed!

My senses, and all my faculties, were restored to their ordinary state. The strange influence that had had possession of my body, predisposing me to sleep, had passed, and I stood again free from everything but physical fatigue, and embarrassment relative to my location. I commenced descending the valley leading toward the river, for the purpose of discovering if possible, my geographical situation, and to restore my exhausted form. I had not proceeded over one hundred rods before I observed a man attired in a farmer's dress, carrying a spade on his shoulder, walking leisurely in an opposite direction. I hastened to meet him, and inquired in an anxious manner,

“Sir, will you tell me the name of this place, where I can get some food,—and how far it is to Poughkeepsie?”

He smiled, and gave me an inquisitive look, as if undecided whether I was in my senses or deranged; I think he concluded the latter was the case, on observing the mixed expression of my features.

“This place,” said he, “is Catekill, and those are the Catekill mountains; and if you've got any money, perhaps you may get something to eat at the inn. You asked me about Poughkeepsie; Well, I suppose it is about forty miles from the other side the river.”

I proceeded to the river, in crossing which, feeling some fatigued, I rested in a reclining posture, on the railing of the ferry boat. How I had crossed the river before, or how I could have found that place, was, and is yet a mystery to me. And now sleep came upon me imperceptibly again, as I lay reflecting on the scenes through which I had passed. I was startled when I became sensible of a return of those feelings which preceded a closing of the senses and illuminating of the internal principle. As they came on, my body yielded, as I was willing it should; external life again vanished, as if forever, and I was once more a being of the inner life.

[TO BE CONTINUED.]

## A POETICAL GEM.

We find the following beautiful little poem floating about: we know not the author:

### EPITAPH.

Here, in a little cave,  
The prettiest nook of this most grassy vale,  
All amid lilies pale,  
That turn  
Their heads into my little vault and mourn—  
Stranger, I have made my grave.

I am not all forgot,  
A small hoarse stream murmurs close by my pillow,  
And o'er me a green willow  
Doth weep,  
Still questioning the air, “Why doth she sleep,  
The girl, in this cold spot?”

Even the very winds  
Come to my cave and sigh; they often bring  
Rose leaves upon their wing,  
To strew  
O'er my earth; and leaves of violet blue—  
In sooth, leaves of all kinds.

Fresh in my mossy bed:  
The frequent pity of the rocks falls here,  
A sweet, cold, silent tear;  
I've heard,  
Sometimes, a wild and melancholy bird  
Warbles at my grave head.

Read this small tablet o'er,  
That holds mine epitaph upon its cheek of pearl  
“Here lies a simple girl,  
Who died  
Like a pale flower nipped in its sweet spring tide  
Ere it had bloomed.”—No more.

## Miscellaneous Department.

# HORTENSIA: OR, THE TRANSFIGURATIONS.

BY HEINRICH ZSCHOKKE.

[CONTINUED.]

I conducted the ladies to the churchyard of the village, where a simple monument covered the ashes of the immortal poet, and translated the Latin inscription for them. Hortensia stood absorbed in deep and serious thought before the grave. She sighed, as she remarked, "Thus die all!" and I thought I felt her draw my arm slightly toward her. "Die all?" said I; "then would not the life of man be a cruelty of the Creator, and love the heaviest curse of life?"

Sorrowfully we left the churchyard. A friendly old man led us from thence to a vine hill, not far distant, upon which stands Petrarch's dwelling, and near by a little garden. From this spot the prospect of the plain is truly beautiful. In the house, they showed us the poet's household furniture, which was preserved with religious faithfulness—the table at which he read and wrote, the chair on which he rested, and even his kitchen utensils.

The sight of such relics always has a peculiar influence on my mind. It annihilates the interval of centuries and brings the distant past prominently before the imagination. To me, it was as if the poet had only gone out, and that he would presently open the little brown door of his chamber to greet us. Hortensia found an elegant edition of Petrarch's sonnets on a table in a corner. Wearied, she seated herself there, rested her beautiful head upon her hand, and read attentively, while the fingers of her supporting hand concealed her eyes. Beatrice and Cecilia went to prepare refreshments for the countess. I remained silently at the window. Petrarch's love and hopelessness were my destiny. Another Laura sat there, divine, not through the charms of the muse, but of herself.

Hortensia took a handkerchief to dry her eyes. I was troubled at seeing her weep. I approached her timidly, but did not venture to address her. She suddenly rose, and smiling, said to me with a tearful look, "The poor Petrarch! the poor human heart! But all passes—all. It is centuries since he has ceased to lament. Though they say, that in his latter years he conquered his passion. It is good to conquer one's-self. May it not be called destroying one's-self?"

"If necessity commands it," I replied.

"Has necessity power over the human heart?" asked the countess.

"But," I replied, "Laura was the wife of Hugo de Sade. Her heart dared not belong to her lover. His fate was solitary to love, solitary to die. He had the gift of song, and the muses consoled him. He was unhappy—as I."

"As you?" replied Hortensia, with a scarcely audible voice—"Unhappy, Faust?"

"I have not," I continued, "the divine gift of song; therefore my heart will break, since it hath nothing to console it. Countess, dear countess—dare I say more than I have said? But I will continue worthy of your esteem, and that can only be by manly courage: grant me one request—only one modest request."

Hortensia threw down her eyes, but did not answer.

"One request, dear countess, for my quiet," I again said.

"What shall I do?" whispered she, without raising her eyes.

"Am I certain that you will not refuse my prayer?" I asked.

She regarded me with a long, serious look, and, with an indescribable dignity said: "Faust, I know not what you would ask: but how great soever it may be—yes, Faust, I am indebted to you for my recovery—my life! I grant your request. Speak."

I seized her hand, I sank at her feet, I pressed her hand to my burning lips—I almost lost consciousness and speech. Hortensia stood with downcast eyes, as if from apathy.

I at length gained power to speak. "I must away from here. Let me fly from you. I dare tarry no longer. Let me, in some solitude, far from you, tranquilize my unhappy life. I must away! I disturb the peace of your house. Charles has demanded your hand!"

"I will never have him!" said the countess, hurriedly and with a firm tone.

"Let me fly. Even your goodness increases the multitude of my miseries."

Hortensia struggled violently with herself.

"You commit a fearful injustice! But I can no longer prevent it!" cried she, as she burst into a passionate flood of tears. She staggered and sought the chair—seeing which I sprang up, and she sank sobbing on my breast. After some moments she recovered, and feeling herself encircled by my arms, she endeavored to loosen my hold. But I, forgetting the old commands of respect, pressed her more closely as I sighed, "A few moments, and then we part!"

Her resistance ceased; she then raised her eyes on me, and with a countenance on which, as formerly, the color of transfiguration glimmered, said, "Faust, what are you doing?"

"Will you not forget me in my absence?" asked I, in return.

"Can I?" sighed she, and threw down her eyes.

"Farewell, Hortensia!" stammered I, and my cheek rested on hers.

"Emanuel! Emanuel!" whispered she. Our lips met. I felt tenderly and gently her reciprocal kiss, while one of her arms rested around my neck.

Minutes—quarters of hours passed.

At length, together and in silence, we left the dwelling of Petrarch, and proceeded in the path down the hill, where we found two servants, who conducted us to an arbor under some wild laurel trees. At that moment, the carriage of the prince rolled by. Charles and the count descended from it.

Hortensia was very serious and laconic in her answers. She appeared lost in continual meditation. I saw that she was obliged to force herself to speak to the prince. Toward me she preserved, unchanged, the cordiality and confidence of her deportment. Petrarch's dwelling was again visited, as the count wished to see it. As we entered the room, which had been consecrated by the mutual confession of our hearts, Hortensia seated herself again on the chair near the table, in the same place, and with the book, as at first, and so remained till we departed. Then she arose, laid her hand upon her breast, cast a penetrating look on me, and hurried quickly from the apartment.

The prince had remarked this emotion, and this look. A deep red rose over his countenance; he went out with folded arms and his head hung down. All joy retreated from our party. Every one appeared desirous to reach the castle soon again. I did not doubt but that Charles' jealousy had guessed all, and feared his revenge less for myself, than for the peace of the countess. Therefore, as soon as I returned home, I determined to arrange everything for my speedy departure the next morning. I communicated my irrevocable resolution to the count, gave up to him all the papers, and entreated him to say nothing to the countess until I was gone.

## MELANCHOLY SEPARATION.

I had long since obtained the consent of the count that, in this event, the honest old Sebald should accompany me, who had many times demanded his dismissal, in order to revisit his German home. Sebald twirled and danced round the room for joy, when he heard from me that the moment of departure had arrived. A horse and cloak-bag for each, was our whole equipment for the journey.

I had determined to withdraw very quietly, at the dawn of the

following day. No one knew anything of my departure, except the count and old Sebald, and I desired that no one should know it. I determined to leave behind, for Hortensia, a few lines of thanks and love, and an eternal farewell. The old count appeared surprised, though not discontented. He embraced me most tenderly, thanked me for the services I had performed, and promised within an hour to come to my room, in order to give me some useful papers, which would procure me for the future a life free from care, and which, as he expressed it, was only a payment on account of a debt for life. I would not refuse a moderate sum for traveling expenses, in order to reach Germany—in fact, I was almost without money—but my pride refused to take more.

I packed up as soon as I returned to my room. Sebald hurried out to prepare the horses, and arrange everything for departing at the moment. In the meantime I wrote to Hortensia. I cannot describe what I suffered—how I struggled with myself—how often I sprang up from writing to relieve my pains with tears. My life until now, had been one full of care and unhappiness—and the dim future to me presented nothing more soothing to the soul. Death, thought I, is sweeter and easier than thus to outlive hope.

I destroyed many times what I had written, and had not finished, when I was disturbed in a manner that I least expected.

Trembling, and almost breathless, Sebald rushed into my room, hastily took up the portmanteau, and cried:

"Mr. Faust, some mischief has happened; they will drag you to prison; they will murder you! Let us fly, ere it is too late."

In vain I asked the cause of his fright. I only learnt that the count was in a rage, the prince raving, and every one in the castle roused against me. I replied coldly, that I had nothing to fear, and still less to fly like a criminal.

"Sir," cried Sebald, "one cannot escape without misfortune from this unhappy family, over which a bad star rules. This I have long since said. Fly!"

At this moment, two of the count's game keepers came in, and requested me to come immediately to the count. Sebald blinked and winked, and urged me to endeavor to escape. I could not avoid smiling, at his terror, and followed the servants. I, however, commanded Sebald to saddle the horses, since I no longer doubted that something extraordinary had occurred, and thought that the prince, probably from jealousy, had projected some quarrel with me.

I had scarcely reached the Count Hormegg, when Charles came storming into the room, and declared that I had dishonored the house, and had a secret intrigue with the countess. Beatrice, the companion of the countess, gained over to the prince, either by his presents or perhaps by his tenderness, had, as she left Petrarch's dwelling with Cecilia, become impatient at Hortensia and myself, and returned and saw us in the embrace of each other. The Abigail was discreet enough not to disturb us, but was prompt enough, so soon as we returned to the castle, to betray the important event to the prince. The count, who could believe anything but this—since it appeared to him the most unnatural thing in the world, that a common citizen, a painter, should have won the love of a countess of Hormegg—treated the affair, at first, as a mere illusion of jealousy. The prince, for his justification, was obliged to betray his informer; and Beatrice, though much opposed to it, was compelled to acknowledge what she had seen. The anger of the old count knew no bounds; yet the event appeared to him so monstrous, that he determined to interrogate the countess herself upon it. Hortensia appeared. The sight of the pale faces, disfigured by rage and fright, excited her terror.

"What has happened?" cried she, almost beside herself.

With fearful earnestness, the count replied, "That thou must say." He then, with forced tranquillity and kindness, took her hand and said:

"Hortensia, thou art accused of having stained the honor of

our name by—well then it must be said—by an intrigue with the painter, Faust. Hortensia, deny it—say no! Give honor and tranquillity again to thy father. Thou canst do it. Refute all malicious tongues—refute the assertion that thou wast seen in Faust's arms; it was a delusion, a misunderstanding, a deception. Here stands the prince, thy future husband. Reach him thy hand. Declare to him, that all that has been said against thee and Faust, are wicked lies. Faust's presence shall no longer disturb our peace; this night he leaves us forever."

The count spoke still longer. He did so, in order to give an advantageous turn to the fact—since the alternate redness and paleness of Hortensia, allowed him no longer to doubt of its truth—which might satisfy the prince, and make everything smooth again. He was prepared for nothing less than what Hortensia, as soon as he was silent, openly declared. Excited to the most impetuous feelings, as much by the treachery of Beatrice, who was still present, as by the reproaches, and the news of my sudden departure—with her own peculiar dignity and resolution, she turned first toward Beatrice, and said:

"Wretch! I stand not opposed to you. My servant must not be my accuser. I have not to justify myself before you. Leave the room and the castle, and never appear before me again."

Beatrice fell weeping at her feet. It was in vain—she must obey, and departed.

"Dear Faust," said she to me—and her cheeks glowed with an unnatural color—"you stand here as one accused or condemned." She then related what had happened, and went on to say: "They expect me to justify myself. I have no justification to make before any one but God, the judge of hearts. I have only here to acknowledge the truth, since my father exacts it, and to declare my unalterable design, since destiny commands it, and I am born to be unhappy. Faust, I should be unworthy of your regard, could I not raise myself above misfortune."

She then turned to the prince and said: "I esteem you, but I do not love you. My hand will never be yours; nourish no further hopes. After what has just passed, I must beg of you to avoid us forever. Do not expect that my father can force me against my will. Life is indifferent to me. His first act of power would have no other consequences than that he must bury the corpse of his daughter. To you, I have nothing more to say. But to you, my father, I must acknowledge that I love—love this Faust. But it is not my fault. He is hateful to you—he is not of our rank. He must separate from us. I annul my earthly union with him. You, my father, can make no change, since any endeavor to do so will be the end of my life. I say to you, beforehand, I am prepared for my death, since that only will terminate my miseries."

She stopped. The count wished to speak—the prince likewise. She motioned them to be silent. She approached me, drew a ring from her finger, gave it to me, and said: "My friend, I part from you, perhaps forever. Take this ring in remembrance of me. This gold and these diamonds shall become dust, sooner than my love and truth shall cease. Do not forget me."

As she said this, she laid her arms on my shoulders, pressed a kiss on my lips—her countenance changed—the blood forsook her cheeks—and pale and cold, she sank, with closed eyes, to the floor.

The count gave a piercing, fearful shriek. The prince called for assistance. I carried the beautiful body to a couch. Women hurried in—physicians were called. I sank, without consciousness, on my knees, before the couch, and held the cold hand of the senseless one to my cheek. The count tore me away. He was like a madman.

"Thou hast murdered her!" thundered he to me. "Fly, wretch, and never let me see thee again!"

[CONCLUDED NEXT WEEK.]

## THE UNIVERCELUM AND SPIRITUAL PHILOSOPHER.

It is impossible to disguise the fact that many of the most enlightened men are beginning to test and interpret all external objects and appearances, by certain great internal and spiritual laws, simultaneous revelations of which are occurring in various parts of the civilized world. And along with this we perceive a disposition, every where, to question *all things*, and to judge of their relative importance by the product of their *actual results*, as these may affect the general interests of Society, or regard the universal wants of Man.

Many advanced minds are no longer satisfied with the old corporeal mythicism and mysticism of the Past; they are rejecting the lifeless formulæ of ceremonials and rituals, and seeking for some intrinsic principle of Truth, and embodiment of Goodness, which shall fully satisfy the prophetic aspirations of all past ages, and realize the ideal of all living and God-like men.

It will be perceived that among the distinguishing features of the age is the development of

### A NEW PHILOSOPHY,

based on the interior principles of things, rather than mere external forms and visible manifestations. This Philosophy unfolds the World within, and thus serves as an exponent of spiritual phenomena which have hitherto been inexplicable, although they occur within the sphere of ordinary human observation. The pure and beautiful principles of this Divine Philosophy are now spreading with electric light and power, from soul to soul, like the heralds of a new and higher civilization, and no barriers can arrest their progress, save those which define the boundaries of Reason and Intelligence. One inevitable consequence of the dissemination of these principles will be

### THE TOTAL ANNIHILATION OF ALL MATERIALISM.

Through the medium of this Philosophy we look through the forms of things and discern their essences. It establishes the truth that the reality of all Being is invisible to the outward sense, and proves, by a process of reasoning that admits of no appeal, that Spirit is the origin and end of all things. Wherever it is received

### IT DESTROYS ALL SKEPTICISM AND INFIDELITY.

Its mission is to trace visible things to their invisible causes; to show that all material forms are the ever changing expressions of spiritual realities; that all things, whether in the world of matter or mind, rest on a purely natural basis, and that the most wonderful developments of the material and spiritual creation, admit of a rational explanation. It accounts for the inspiration, and the revelations made to the divinely gifted Seers of the Past, and exhibits the rationale of the spiritual phenomena in which the human mind is mysteriously and almost daily impressed, either in a sleeping or in a highly illuminated waking state, with the images of great truths and the shadows of coming events. Those who have hitherto regarded man only as an ingenious and wonderful machine, and life itself as a kind of phantasm, have been enabled to perceive, by the radiations of the Inner Light, the evidence of the spiritual nature and immortality of man; and thus thousands have come to anchor their hopes on a foundation broad as the Universe, and illimitable as the ever-growing aspirations of the soul.

### PROPOSALS FOR A NEW VOLUME.

It will be perceived that our paper differs in some of its essential features from any publication in this country, or the world. And although its circulation is, as yet, comparatively small, we believe it is destined to be the medium through which the great idea of the Nineteenth Century will find its utterance.

The first year of the publication of the *Univercelum* is now drawing to a close. It has performed one revolution, and we may be allowed to say, has shed a new light in the firmament of Mind, attracting the attention of thousands, and awakening an interest, which perhaps no other periodical, in this country, has ever done.

THE UNIVERCELUM will continue to be a bold inquirer into all truths pertaining to the relations of mankind to each other, to the external world, and to the Deity; a fearless advocate of the theology of Nature, irrespective of the sectarian dogmas of men; and its Editors design that it shall, in a charitable and philosophic, yet firm and unflinching spirit, expose and denounce wrong and oppression wherever found, and inculcate a thorough Reform and reorganization of society on the basis of NATURAL LAW.

In its PHILOSOPHICAL DEPARTMENTS, among many other themes which are treated, particular attention will be bestowed upon the general subject of PSYCHOLOGY, or the science of the human Soul; and interesting phenomena that may come under the heads of dreaming, somnambulism, trances, prophecy, clairvoyance, &c., will from time to time be detailed, and their relations and bearings exhibited.

In the EDITORIAL DEPARTMENT, a wide range of subjects will be discussed, the establishment of a universal System of Truth, the Reform and reorganization of society, being the ultimate object contemplated.

Now that we are about to enter on another year, a few familiar words with our friends seem to be necessary. We desire our readers, everywhere, to understand that

### THE UNIVERCELUM WILL BE CONTINUED.

Some persons have hesitated to subscribe, or to solicit subscriptions, from an apprehension that the paper would be discontinued. There have been so many ephemeral publications, the offspring of some vagrant impulse, which, without vitality in themselves, have been galvanized into being by external agencies, only to disappoint the hopes of friends and to deceive the public, that we could only expect to gain the general confidence by slow degrees, and unwearied effort. But the regular publication of the paper through the first year, will, we trust, inspire the doubting with confidence in its success, and that all our friends will, at this crisis, exert themselves in its behalf. This is absolutely required; for while a few devoted friends have generously resolved to continue its publication until it is firmly established, it should be borne in mind, that the *ordinary receipts, from Subscribers, are inadequate to its support*, and we now ask that one united and vigorous effort be made to place it on a broad and permanent basis.

Hereafter, we propose to render the *Univercelum*, if possible, more attractive and valuable than it has been in the past. A. J. DAVIS, whose psychological disclosures have done so much for the cause of Spiritual Science, will continue to make it the vehicle of his highest intuitions. We shall enrich its columns with the regular contributions of the best minds within our sphere; and it will, moreover, be elegant in its Mechanical execution, and pure and brilliant in its Literary character, as it is profound and spiritual in its philosophy.

In order to fully accomplish our purpose, we must have a PATRONAGE commensurate with the expenses we incur—and with the good we desire to achieve. We must *double our circulation*. This can and will be done—and if the friends everywhere so order—it WILL BE DONE NOW.

THE UNIVERCELUM AND SPIRITUAL PHILOSOPHER is edited by S. B. BRITTON, assisted by several associates; and is published every Saturday at 235 Broadway, New York; being neatly printed on a super-royal sheet folded into sixteen pages. Price of subscription \$2, payable in all cases in advance. For a remittance of \$10, six copies will be forwarded. Address, post paid "UNIVERCELUM," No. 235, Broadway, New York.