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## SPIRITUAL PHILOSOPHER.

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

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### The Principles of Nature.

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

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CHRISTIANITY—THE QUESTION OF IMMORTALITY.

We will next proceed to consider, as a point collateral with the *theology* of Jesus, the bearings of his teachings, of the facts recorded in his history, and particularly the account of his resurrection, upon the question of IMMORTALITY.

Notwithstanding all that has been imagined and asserted to the contrary, it does not appear to us that the doctrine of Immortality occupies a very prominent position in the direct teachings of Jesus; and its inculcation seems to have constituted only a very subordinate object of his mission. It is true that Jesus occasionally and incidentally alluded to the life after the dissolution of the physical body, but not, as we can perceive, for the purpose of proving it, or in any way enforcing its claims upon human credence,—seeming rather to assume it for granted, the same as he did the existence of a God. The two perhaps most direct allusions to this subject recorded by the evangelists as having been made by Jesus, are purely of a dogmatic character, unaccompanied by any proof or rational explanation. We refer to his correspondential announcement to his disciples, (having different and analogous spheres or degrees of meaning,) that in the Father's house were "many mansions," (John xiv. 23.) and his answer to the question of the Sadducees, as to which of seven husbands whom they supposed a woman to have had in this life, should be her conjugal companion in the other world. That answer, as reported by Luke, is as follows: "The children of this world (or age, *aión*) marry and are given in marriage; but they which shall be accounted worthy to obtain that world (or age,) and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." (Luke xx., 34-36.)

In that age no philosophical exposition or direct demonstration of the doctrine of immortality was particularly required, because it was generally believed, by Jews and heathens, and had been from time immemorial—except by a very limited number of minds which had been perverted from their natural intuitions, by sensuous and artificial philosophies.

There is, however, a passage in the writings of Paul which, together with other and less definite expressions of the same author, has led many to suppose that Jesus was almost the sole founder and pillar of the doctrine of immortality as it exists in the world. In that passage Paul speaks of Jesus as having "abolished death, and brought life and immortality to light through the gospel." (2 Tim. i. 10.) This passage, however, as it is acknowledged, by Clarke in his commentary, should rather

have been translated, "who hath counterworked death, and illustrated life and incorruption by the gospel,"—the same author adding that "the gospel could not be stated as bringing to light what certainly was in the light before." There is therefore no evidence to be derived from this passage that Paul considered Jesus as the founder of the doctrine of immortality, or as standing in any other relation to it than that of having given it more conspicuousness and importance than it previously possessed; and even with this interpretation, it should not be overlooked that the passage is a mere *incidental* expression, uttered in the ardor of enthusiasm, and apparently without any particular intention to set forth the claims of Jesus in respect to the subject to which it relates.

But Jesus is thought to have afforded peculiar evidence of the doctrine of immortality, such as has never been afforded by any personage, before or since, in the fact of his *resurrection*, or the prolongation of his personal existence after he had been crucified, dead, and buried. This fact, (though not exactly as it is understood,) certainly afforded conclusive evidence of a perpetuity, for a period at least, of life beyond the dissolution of the body. Hence Paul appeals to it in proof of a resurrection, while addressing himself to *professing Christians*. (1 Cor. xv.) The world generally, however, would have required, (as it does now,) appeals of a different character to remove any doubts which might have been entertained on the subject. And the question whether Jesus in the fact of his resurrection, and his subsequent ascension through the atmosphere as witnessed by the disciples, afforded any evidence of the resurrection or immortality of mankind in general, such as has not been afforded both before and since, can, of course be decisively answered only after a careful and *impartial* examination of all the reliable information we can gain from the statements recorded by the evangelists. To such an examination we now propose to proceed.

In our chapter upon the biographers and works of Jesus, we showed that the evangelists wrote from common belief, as based upon personal observation and general report, claiming the authority of no divine sanction or direct inspiration for what they asserted (Luke i. 1-3); and that, therefore their statements must be judged, as we would judge any ordinary history, according to their actual probabilities and possibilities.

We moreover showed that the evangelists, from their want of a proper education, were disqualified for philosophical observation, and could not be supposed to have been entirely free from the superstitious belief in prodigies and direct divine interferences, then common both among Jews and Heathens. But any superstition to which they and the other disciples, may have been addicted, was liable to develop its self in the most aggravated form at the death, and especially on learning of the resurrection of their Master. This is evident from the statement of Matthew that while Jesus was suspended upon the cross, many of the bodies of saints who had been dead, arose from their opening graves, and walked into the city and appeared to many, (Matt. xxvii. 52, 53)—a statement, as it appears to us, which no intelligent person free from educational bias, will for one moment believe. These remarks are not made to throw discredit upon the general features of their account concerning the appearance of Je-

sus to the disciples after his crucifixion,—for these must have been so obvious as to preclude all possibility of mistake: and the honesty and simplicity of the writers would have prevented them from recording anything which their impressions did not fully sanction. That they were liable to err concerning the *particulars* and *minutiae* of their account, however, the foregoing considerations clearly prove: and we are authorized, therefore, to give such interpretations to those particulars and minutiae, as our own reason may seem to sanction.

We suppose it will not be doubted that the body of Jesus was composed of materials similar to those composing all other human bodies, and that it was subject to physiological laws such as are universally applicable to human organisms. Such being the case, the moment the last vestige of vitality had left his body, coagulation of its fluids, and incipient decay, must inevitably have commenced, and this must have rendered it as absolutely impossible for the spirit to re-enter, re-animate, and move it, as it would be for the spirit to enter, animate, and move a block of wood. The very moment the spirit (*which is the real man*), leaves the body, the body ceases to be a part of him, and becomes as absolutely foreign as any other form or substance in Nature. If the body of Jesus, therefore, was absolutely *dead* when committed to the tomb of Joseph, we can not believe that it again appeared in a living form to the disciples. If, however, the identical gross body did appear alive again, the conclusion is unavoidable that it had not been *entirely dead*, and that its awakening to activity was only an awakening from a trance or state of torpor, which the disciples and others took for death. If the latter was the case, his resuscitation, of course, proved nothing relative to a future state of existence.

It will avail nothing against this view of the subject to say that "with God all things are possible." That saying, as uttered by Jesus, evidently meant that all *consistent* things were possible with God. It is said with equal truth that "it is *impossible* for God to *lie*;" and certainly the re-animation of a totally dead mass of carbon, nitrogen, lime, &c., which had *once* served as a human body, would, to all appearance, be as absolute a falsehood against one of His established laws, as could well be imagined. If it is alleged that there may be hidden laws rendering such an occurrence possible and consistent under circumstances such as those referred to, while we admit that for aught we *positively know*, such may be the case, we deny the authority of any one to assume this position without evidence stronger than that presented in the writings of a few unscientific (though honest) men, especially as these writings have been subjected to constant re-transcriptions and *possible* modifications, during the period of many hundred years. Those particulars in the account given by the evangelists, which seem to imply a resurrection of the gross physical body of Jesus, therefore, we think should be referred to a misunderstanding or misobservation on the part of the writers, until farther discoveries in the departments of physiology, psychology, and general physics, demonstrate the *possibility* of the occurrence which they *seem* to represent as having taken place.

There are other particulars in the accounts given by the evangelists, which now claim our special attention. It is said by Luke that as two of the disciples journeyed to Emmaus on the third day after Jesus was crucified, while they were communing and reasoning together concerning the things that had happened,

Jesus himself drew near and went with them. *But their eyes were holden that they should not know him.*" On their arrival at Emmaus it is said, "And it came to pass, as he sat at meat with them, he took bread and blessed it, and brake and gave to them; and their eyes were opened, and they knew him, and he vanished out of their sight." This account at once suggests an explanation of the character of Jesus' appearance to his disciples after his crucifixion. If it was the gross physical body of Jesus that accompanied the disciples on their way to Emmaus, it is not probable that they would have failed to recognize him at first, nor was

there any conceivable utility [in their "eyes being holden."] And moreover, it would have been impossible, according to any known law of nature, for the gross tangible body of Jesus instantly to vanish out of their sight, the moment they recognized him. But the supposition that it was the *spiritual* body of Jesus that appeared, will make everything plain, at least to those who have studied the psychological laws by which such appearances are governed. The two disciples, as they proceeded on their journey, were doubtless very much absorbed and abstracted, their thoughts and conversation being entirely respecting Jesus. This circumstance was extremely favorable to an opening of their spiritual perceptions, such as would enable them to perceive the presence of Jesus. But an immediate *recognition* of the latter would have produced that kind of surprise and excitement which would have aroused them entirely to their exterior state, in which case they would have lost sight of Jesus, and been unable farther to commune with him. This explains the reason why "their eyes were holden" (doubtless by the psychological influence of the *will* of Jesus,) "that they should not know him," and why when they did recognize him, "he vanished out of their sight," or, rather, their sight ceased to be adapted to perceive him.

The records of what subsequently happened are entirely confirmatory of this view. Luke proceeds to state that on the evening of the same day on which Jesus appeared to the two travellers to Emmaus, while the eleven disciples were gathered together in Jerusalem, "Jesus himself stood in the midst of them, and saith unto them, Peace be unto you." John relates this circumstance with additional particulars, as follows: "Then the same day at evening, being the first day of the week, *when the doors were shut where the disciples were assembled, for fear of the Jews*, came Jesus and stood in the midst, and saith unto them, Peace be unto you." (John xx: 19.) It would be well for those who contend for a resurrection of the physical body of Jesus, to explain how he could have entered the room in which the disciples were assembled, after the doors were all closed.

It appears, according to John, that after this interview, the disciples saw no more of Jesus until eight days afterwards, when he again met them, appearing to them as before, suddenly and unexpectedly, in a room, when the *doors were closed*. The words of John are as follows: "And after eight days, again, his disciples were within, and Thomas with them: then came Jesus, *the doors being shut*, and stood in the midst, and said, Peace be unto you." (v. 26.) A period then elapsed of which John takes no note, after which, as he tells us, "Jesus showed himself again to the disciples at the sea of Tiberias." (Chap. xxi: 1.) Speaking subsequently of this last interview, he says, "This is now the third time that Jesus showed himself to his disciples after that he was risen from the dead." (vs. 14.) This clearly implies that during the intervals between these several appearances, the disciples saw nothing of Jesus; for this could not have been said to be his *third appearance*, if the disciples had had daily intercourse with him since his resurrection. And all these successive appearances were to the *disciples alone*: it is not said that he even once appeared to unbelievers.

Now supposing that it was the tangible, physical body of Jesus that had risen from the dead, where could he probably have been during these intervals of non-appearance to his disciples? It is certainly not probable that he took up his abode among unbelievers,—nor can we well conceive of any object for which he could have concealed himself in total solitude. It is well known that previous to his crucifixion, he was on terms of the closest intimacy with his disciples. The terrible trials through which he passed must have only tended to increase the mutual sympathy by which that intimacy was sustained; and if the tangible, exterior body of Jesus, which could be seen by all and at all times, was resuscitated, it is not probable that a single hour, or at farthest a single day, would have passed after his resurrection, and before his ascension, except in the presence of some

one or more of his disciples; and, in that case, also, he would most probably have exhibited himself tangibly and unmistakably to the unbelieving Jews, and thus convinced them at once, rather than leave them to be convinced by the (to them) very questionable testimony of the disciples.

While the foregoing considerations distinctly show that the physical body of Jesus could not have risen from the dead, they as clearly prove, (so far as *testimony* is valid,) that it was his *spiritual* body that appeared to his disciples after his crucifixion. This conclusion is the more to be relied upon because the disciples evidently did not *design* to establish it; for knowing nothing of psychological laws, they evidently supposed that it was the *exterior* body of Jesus that appeared to them, though they do not attempt to account for the mysterious and sudden manner in which he repeatedly appeared, and vanished from their sight. And the fact that they could not distinguish the body in which he appeared to them after the crucifixion, from that in which he had appeared before, is accounted for by, and confirms, the statement of Swedenborg and Davis, that man after leaving the outer body, preserves the *perfect human form*, even manifesting, at first, the impress of the circumstances and influences through which he may have passed immediately previous to the dissolution of the outer body, as Jesus appears to have preserved the impress (very slight, perhaps,) of the wounds which he had received from his executioners.

To the view we have taken of this subject it may be objected that several things are stated concerning the doings of Jesus after his resurrection, entirely inconsistent with the idea that it was merely his *spiritual* body that appeared to the disciples—such as his breaking bread, eating of a broiled fish and a honeycomb, inviting Thomas to examine his wounds, &c. A partial answer to this objection is involved in what we have already said concerning the historians of Jesus, from which we cannot but perceive the propriety of making the *particulars* and *minutiae* of their accounts conform to the *general* principles and facts involved. This principle, in the present instance, is farther established by the manifest inconsistencies and discrepancies involved in the minutiae of the statements given by the different evangelists, upon the subject under examination. For instance, it is said by Matthew, that when Jesus, after his resurrection, appeared to Mary Magdalene and the other Mary, "they came and *held him by the feet*, and worshipped him" (Matt. xxviii. 9.) John tells us, on the contrary, that when Mary Magdalene recognized Jesus, the latter said unto her, "*Touch me not*, for I have not yet ascended to my Father" (John xx. 17.)

The evangelists also differ in their accounts of the meetings which Jesus had with his disciples after his crucifixion. John mentioned two meetings in Jerusalem as taking place at an interval of eight days, and a subsequent meeting with a number of the disciples, in Galilee, by the sea of Tiberias. Luke mentions but one meeting with the disciples, aside from the appearance of Jesus to the two who journeyed to Emmaus. That meeting was in Jerusalem; and in immediate connection with his account of it he says, "And he, (Jesus,) led them out as far as to Bethany; and he lifted up his hands and blessed them," and "was parted from them and carried up into heaven." (Luke xxiv. 50, 51.) Luke makes no allusion whatever to a meeting in Galilee; but his account naturally leaves the impression upon the mind that such could not have taken place. He represents the angel as saying to the women at the tomb, "Remember how he (Jesus) spake unto you *when he was yet in Galilee*, &c., while Mark and Matthew represent him as saying "Go, tell his disciples, that he is risen from the dead, and *goeth before you into Galilee*." Mark represents Jesus as having "appeared to the eleven as they sat at meat, (not saying where,) and upbraided them for their unbelief and hardness of heart," and then proceeded to give them their final instructions. He subjoins to the account, "So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." Matthew distinctly

gives the impression that the only meeting with the disciples that took place, (aside from the meeting with the women at the sepulchre,) was in Galilee, on a mountain, and not by the seaside as John represents. Thus on his appearance to the women, Jesus is represented as saying, "Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him they worshipped him; but some doubted." (Matt. xxvii. 10-16, 17.)

That a portion of these apparent discrepancies may be reconciled by suppositions and possibilities, we have no disposition to deny; but even at the most favorable view, they clearly show that they were made up of confused and vague impressions or reports, and render the idea of absolute infallibility on the part of the writers, perfectly preposterous. Still, these discrepancies manifestly show that there was no collusion between the writers, but that each one wrote his honest impressions independent of the others, each (with perhaps the exception of John,) relying *wholly* upon common report for his information. In consideration of the vagueness and discrepancies of the accounts, however, we think that nothing can save them from an ultimate and *entire* rejection by the human reason, as being the different versions of an original superstition, unless their *essential points* can be brought within the sphere of possibilities and probabilities according to facts and principles known in modern times. But the following generalization, in connection with what has already been said, will do this, and show that all which is *essential* in the accounts has a degree of probability approaching to certainty.

1. Jesus, in his *spiritual* body, did actually appear, in three or four instances, after his crucifixion, to such of his disciples as were susceptible of that opening of the interior senses which was necessary to enable them to perceive his presence. These disciples, perhaps, had been to a degree rendered susceptible to such interior opening, by the constant presence and sympathetic action of Jesus previous to his crucifixion, and were, by the direct action of the spirit of Jesus, placed in a proper state to observe him at the time he appeared.

2. Appearing only to their interior senses, Jesus appeared in as *natural* a manner as possible, in order to avoid that surprise and excitement which would have brought them to exterior consciousness, in which case he would necessarily have become invisible, as he did to the travelers to Emmaus the moment they recognized him. The disciples therefore represented him as having appeared in his physical body, supposing that such was actually the case.

3. With perhaps the exception of John, neither of the historians of Jesus was eye-witness to any of his appearances after his crucifixion; and there being then no science or philosophy developed by which those appearances, and their accompanying phenomena, could be accounted for, the accounts of them were left to float about vaguely through the Christian brotherhood; and owing to misunderstandings, and surmises, and conjectural explanations, soon developed different versions from which Matthew, Mark and Luke derived their several accounts.

The account given by John, who was one of the eleven, and perhaps an eye-witness of some things which he relates, is, we think, the most reliable, whilst at the same time it affords the most evidence that it was the *spiritual* body of Jesus that appeared. Still, from the fact that John believed that it was the physical body in which Jesus appeared, it is quite possible that he may have been mistaken concerning some manifestations which Jesus is said to have made relative to gross matter. More over, admitting that the phenomena of Christ's appearances were wholly of a spiritual character, addressing the spiritual senses alone, it is quite possible that the acts relative to gross matter recorded as having been performed by him, may have been of a wholly subjective character, caused, for particular pur-



poses, to pass before the minds of the disciples, by an action of his will. In this way we have, in frequent instances, known *spirits* in the body, possessing strong powers of individualization, to be able to cause almost any object to pass before persons whose spiritual senses had been previously opened by the "laying on of hands."

If it should be established to an absolute certainty to all minds, (which it can never be,) that the *physical* body of Jesus appeared, alive, to his disciples, after the crucifixion, that fact after all would afford no reliable evidence of a future state of existence; for it would be difficult, if not impossible, to convince the mind acquainted with physiological principles and free from theological bias, that the body was entirely dead, or in any other condition than that of a fainting swoon, when it was committed to the sepulcher. The view we have taken of the resurrection of Jesus, however, if admitted, does absolutely establish a future state of identical existence, though it does not of itself positively prove *immortality* or *endless* existence. But it should in justice be acknowledged that this proof of a future existence is not the peculiar and exclusive property of Jesus, inasmuch as similar proofs occurred long before his time, and have occurred in numerous instances, since. Among all nations, and in all ages, from the earliest times to the present, there have been occasional visitations of spirits (generally called angels,) from the other world, to persons in the physical body who were susceptible to that unfolding of the spiritual senses necessary to enable them to perceive their presence and influence. Some of the Jewish prophets, particularly, were frequently favored with such visitations. The examples are so numerous and well known as to preclude the necessity of reference to any particular one.

Socrates, also, was frequently conscious of the presence of a guardian spirit, from whom he received impressions warning him against dangers, and directing him in his outer life. And the appearance of Moses and Elias and other angels or spiritual messengers, to Jesus, certainly affords as conclusive evidence of a future life, as did his own appearance to his disciples after his crucifixion; and the same may be said of the analogous visitations received by Swedenborg, Davis, and many others, in more modern times. It will be judged by the *free* and *intelligent* mind, whether the accounts of the latter do not come to us in quite as reliable a form, as those meager and disjointed records of four unscientific men, which have come down to us through the modifying influences of eighteen centuries. And here I would record my humble impression, that if modern theologians were as anxious to establish the all important doctrine of a life beyond this material sphere, as they are to exalt and deify ancient men, and to sacralize ancient records, they would not, *without investigation*, stigmatize as imposture the sayings and alleged experiences of *honest* and *intelligent* men in our own day, relative to this subject; nor would they, upon the disjointed, and, as we have seen, somewhat discrepant, records in the New Testament, compiled from common report, claim that the only reliable evidence we have on this subject, is in the appearance of Jesus to his disciples after his crucifixion. We have acknowledged that writers of the New Testament were honest men, and that they told the truth so far as they understood it: but there are scores of equally honest, and much more intelligent, men in modern times, and to whose minds we have direct access, who have, *on grounds entirely independent of each other*, given testimony bearing as *directly* and *definitely* upon the question of a future state, as any given by the evangelists. Why then, "render unto Cæsar" any more than those things which do really and exclusively belong to him?

But although we cannot find in Christianity any direct proof of future life and immortality which we can not find elsewhere, it must be acknowledged that in the minds of the early Christians, that doctrine possessed greater life and conspicuousness than it had previously possessed in the minds of men. This is

to be attributed, not only to the psychological occurrences to which we have referred, but to the personal influence of Jesus over the minds of his apostles, living, as he did, in constant communion with the higher world, and breathing a high spirituality in all his thoughts and actions. His spirit was sympathetically imbibed by all who associated with him; and by this means they acquired a strong consciousness of an unending life in a higher sphere of being,—which was still farther increased when their interiors were opened by influences which as we have seen, were instituted by Jesus after he had ascended to the second sphere.

If the philosophy of the foregoing remarks is correct, then it follows that every well balanced mind, sincerely seeking for truth, may more or less, by the adoption of appropriate means for the cultivation of his spiritual powers, have "the witness within himself" of the reality of a future life. Who, then, will not strive to avail himself of this precious blessing?

The account of the final ascension of Jesus through the atmosphere as related by Mark and Luke, (who, however, do not claim to have been eye-witnesses of the fact,) opens a most interesting subject of philosophical and spiritual inquiry, involving, among other things, the question of the particular locality of the spiritual world. The *generals* of this subject may be reached by a process of rigid inductive reasoning, based upon universally acknowledged premises; but as the inquiry does not relate very intimately to the *progress of the theological sentiment*, which is the special subject in hand, we will not pursue it at present. It will, however, receive due attention hereafter. For the present, then, it may suffice to say, that the phenomenon of the ascension of Jesus through the atmosphere, as related by Luke, precisely accords with the phenomenon of the passage of a spirit out of the body to the other world, as witnessed by A. J. Davis while in his interior mood, some eighteen months ago.

Having thus surveyed the general *speculative* teachings of Christianity, their devotional, ethical, and social corollaries shall next claim our attention.

## THOUGHTS ON THE SABBATH OBSERVANCE.

BY THOMAS M'CLINTOCK.

AT WHAT TIME the custom commenced of observing one day in seven, as a day of rest, it is probably impossible, amid the obscurity and fable in which the early history of all ancient nations is involved, to determine with even an approximation to certainty. The first notice we have of it, is in the literature of the Hebrews, where it appears as a part of a profusely ceremonial, and very imperfect system of religion. It is represented to have been enjoined on the Israelites, during their exodus from Egypt. Three reasons are assigned in the Pentateuch for its institution. First, the alleged fact, that God "made Heaven and Earth," and "all that in them is," in six days, and *rested* on the seventh, and, therefore, "blessed the sabbath day, and hallowed it." Second, "that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed." (Exod. xxii, xxiii, 12.) Third, expressed thus: "Verily, my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." (Exod. xxxi, 13.) These, I think, comprise all that is recorded in the Bible, expressive of the origin and design of the sabbath, or seventh day rest.

The first—which is a part of the decalogue, represented to have been audibly spoken by Jehovah, out of the mount, mid fire, and smoke, and earthquake—carrying, as it does, in itself, its own refutation, must be referred to the class of mythological legends which mark the records of the nation. It is refuted by the facts of nature—the history written in the earth itself by

the Author—which demonstrate, that instead of the impossible brief period of six days, the earth was probably millions of years in preparatory formation, before it was fitted to be the residence of man. And where is the evidence that God ever rested from his work? Are not the revolutions of the suns, and planets, and mighty systems which constitute the immensity of Creation, his work? And have they ever ceased their movements? Where, indeed, is the evidence—notwithstanding the myriads of ages that the fixed stars are proved to have been shining in the expanse of heaven—that the work of creation is yet consummated? Do not the discoveries of Astronomy form an opposite conclusion? It is impossible, therefore, that God, the Author of Creation, could be the author of that part of the Jewish decalogue, instituting the sabbath, with its sanctions.

The second—viz: "That thine ox and thine ass may rest," &c.—may be a good reason for a periodical cessation from physical labor, and one day in seven may be a wise and good arrangement; but no ground is afforded by it for the idea that the day so set apart must be regarded as holy, more than any other day of the week.

The third reason alleged—viz: "That the Sabbath day was a sign between God and the children of Israel—an evidence that the Lord had sanctified them,"—that is, set them apart as a holy people, to himself—for this is the meaning of the passage—is simply one, among the many examples contained in the Jewish writings, of the false and unworthy views of the Divine character, entertained by that people, originating in a bigoted and selfish feeling, which led them to cherish the idea that they were the peculiar favorites of Heaven, to the exclusion of the rest of the world.

And whether this custom of appropriating one day in seven, as a season of respite from bodily toil, originated with the Hebrews, or whether it be referable to a more remote antiquity, most clear it is, from this and other passages of like import, that as a religious institution, embracing the idea of holy time, during which works not wrong in themselves were criminal, it is purely Jewish.

The passage, (Gen. ii. 3,) which represents God to have "blessed the seventh day, and sanctified it," on ending the work of creation, can be of no force in establishing an opposite conclusion. For, 1. The book of Genesis bears indisputable internal evidences that it is the work of the same writers and compilers as the other books of the Pentateuch, and, consequently, contemporaneous with them. 2. The reason alleged for sanctifying it is without weight, being, as we have seen, based in ignorance and error, and hence, impossible to have originated from the omniscient God.\* Besides, the passage itself contains no injunction for the observance of a Sabbath, nor do the writers anywhere intimate or pretend that a Sabbath had been observed, prior to its appointment to the Israelites in the wilderness. On them it is represented to have been enjoined by their lawgiver, with all its austerity, and its cruel and bloody penalties, and, like the rest of the Mosaic code, contemplated no repeal or modification at any subsequent period of the world. With every other part of the Jewish law, it comes under the injunction: "Hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it." (Deut. iv. 1, 2.)

And thus the statute reads regarding it: "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates." (Exod. xx. 10.) "It is a sign between me and you

throughout your generations." "Ye shall keep the Sabbath, therefore: for it is holy unto you." "Six days may work be done, but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." (Exod. xxxi. 13, &c.) "Ye shall kindle no fire throughout your habitations upon the Sabbath day." (xxxv. 3.) "And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks, brought him to Moses and Aaron, and to all the congregation. . . . And the Lord said unto Moses, The man shall surely be put to death. . . . And all the congregation brought him without the camp, and stoned him with stones, and he died." (Num. xv. 32, &c.)

Such is the law of the sabbath, as established among the Jews. Such is the sabbath, as a Jewish institution; such is the only sabbath found in the Bible. The requirements enjoined in its observance, and the penalty attached to non-observance, are at variance with the freedom and the spirit of Christianity. The first degrades the mind of man—violates the broad charter of his liberties, the Creator's gift—by an unreasonable and superstitious estimate of a merely human and conventional arrangement. The second derogates from the character of God, the penalty being altogether disproportioned to the offence, in any aspect in which the subject can be viewed, and, as claiming to be fixed by God's command, must be regarded by every benevolent human being as an impious imputation on the Divine goodness, mercy and justice—an assumption which can find an apology only in the ignorance of those who made it. This, indeed, seems to be conceded by the advocates of the Sabbath as holy time, since they generally admit that the penalty of death for non-observance, is not now to be regarded as a concomitant of the institution.

But where is their authority to separate the penalty from the obligation to observe it as a holy day? It will be as impossible to find as any authority whatever for its observance as a Christian institution. If it is accepted at all, it must be embraced with all the rigid and terrible features which it presents in the Mosaic code; for no authority can be elsewhere found for it, as a Divine and permanent institution; none in reason—none in the Bible.

It finds no warrant in the practice of Jesus of Nazareth. It was the only ceremonial institute of the Jews which he seems purposely to have slighted. There is little doubt that it was the design of his ministry to supercede all merely ceremonial observances, by the practice of essential principles of righteousness. But being brought up in their observance, he appears not yet to have seen, during the brief period of his labors, that the time was come, in which it was obligatory to decline them generally in practice. Hence we find him eating the passover with his disciples, so late as the evening before he suffered. But, by permitting his disciples to gather the ears of corn, thus working on the sabbath day, to provide themselves with food, contrary to the provisions of the law, and justify them in it; and by healing the sick on that day, and commanding the cured "to take up his bed and walk," we find him repeatedly incurring from the Jews the charge of sabbath-breaking. And what was his answer to them? "My Father worketh hitherto, and I work;" thus admitting that he worked on the sabbath. And again: "The sabbath was made for man, and not man for the sabbath: therefore the son of man is lord of the sabbath-day." (John v. 12, 17. Mark ii. 23, 28.) As much as to say: "The sabbath is a human institution, made for man's convenience and use. Man has therefore dominion over it, to annul, or use it as he pleases, in the performance of works good in themselves."

The apostolic writings are equally, or even still more conclu-

\*The absurdity and human origin of the statement that God rested on the seventh day, is made still more palpable, Exod. xxxi. 18, where, to the declaration that "God rested," is added, "and was refreshed"!!

sive, against sabbatical observance, as of Divine institution. Paul everywhere taught the abrogation of the Jewish code, and the introduction of a better law, established upon better principles. And he expressly asserts the abolition of the sabbath, as of any binding obligation. To the Colossians he says: "Let no man judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the sabbath, which are a shadow of things to come, but the body is of Christ." (Chap. ii. 16.) Here the apostle is very explicit in regard to the sabbath. After cautioning them not to let any man spoil them, "through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ," who, he declares, had blotted out "the handwriting or ordinances that was against them, and took it out of the way, nailing it to his cross," he gives them to understand that their christian liberty is not to be subject to the judgment of any man, who might weakly assert that they were still under obligations to observe holy days. "Let no man judge you in meat, or in drink, or in respect of an holy day." This would seem sufficiently definite. For, if they were not to be called in question for their non-observance of any holy day, the sabbath would, of consequence, be included. But, lest this should not be enough to satisfy the prejudices of Judaizing Christians, he expressly says, "Nor of the sabbath."

I will instance one more passage, of similar import, out of his Letter to the Galatians. He here compares those who had been under the law, to children "in bondage, under the elements of the world." But God, he says, "sent his son, made under the law, to redeem them that were under the law, that they might receive the adoption of sons." For which reason, he tells them, they are no more servants to the law, but *sons*, and heirs of God, through Christ, whose spirit they have received. The observation of days was, therefore, in his view, a flagrant departure from the purity of Christian principle. And he expressed his apprehensions regarding them, in these terms: "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe *days* and months, and times and years. I am afraid of you, lest I have bestowed on you labor in vain." (Gal. iv. 9, 10.)

In further proof of apostolic sentiment, regarding the observance of a sabbath, I will only, in addition, advert briefly to a statement contained in the Acts of the Apostles. Certain men who came down from Judea to Antioch, had taught the believers that it was necessary to keep the law of Moses. With them Paul and Barnabas "had no small dissension and disputation," and it was determined to refer the question to the Apostles and Elders at Jerusalem. Their decision, which was sent by letter to the brethren at Antioch, and Syria, and Cilicia, will be found in Chap. xv., ver. 28, 29. Among the duties enjoined, are several which probably all Christians will admit are now superfluous, yet the keeping of a sabbath is not included in the enumeration! If the Apostles had considered it obligatory, can it for a moment be supposed they would have omitted so important an item, in directions relative to the Gentiles, who had not been in the observance of a sabbath, when they declared, "it seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things."

But we have not only the evidence of the New Testament scriptures, of the repudiation of the sabbath by the most distinguished teachers in the Apostolic age. However individuals, and possibly small societies, who had been brought up in the Jewish faith, may have retained their attachment to this and other rituals of the old law, conclusive proof exists in the writings of Justin Martyr, that down to his time, 150 years after Christ, *no sabbath was observed by the Christian church.*

Some years since, my attention being directed to the examination of sabbatical institutions, I had a careful translation made of some passages bearing on the subject, in the works of Justin, in the Philadelphia Library, one of which I will here insert, in

attestation of the statement just made. The treatise from which the extract is taken, is in the form of a dialogue with Trypho, a Jew. Trypho is represented as saying: "It is this that surprises us, that you who boast of the true religion, and wish to excel other men, differ nothing, in your way of living, from the Gentiles, *inasmuch as you neither keep festival days, nor sabbaths, nor observe circumcision*; and moreover, that while you place your hopes in a crucified man, you nevertheless expect to receive good from God, though living in the neglect of his *commandments*," &c. To which Justin replies: "I have shown that there was to be a final law and testament, of transcendent authority; this it is necessary for all men to observe, who aspire to be heirs of God. *For the law which was promulgated in Horeb* is now the old law, and only *your law*; but the later law is to be of universal effect; in the same manner as one law repeals another, and the last will (or testament) supercedes that which was previously made, &c. The new law intends that you should keep a *perpetual sabbath*: but you, when you have spent one day idle, think you have discharged your religious duty, not considering why that was commanded you, &c. For we ourselves would observe the circumcision of the flesh, and *sabbaths*, and all the holy days, if the cause was not known to us why these things were commanded." Justin then explains to him the reasons, and adds: "God was the same in the time of Enoch, and all others, who neither observed the circumcision of the flesh, nor sabbaths, nor other rites which Moses commanded, &c. You see the elements do not cease, nor keep a sabbath. Remain as you have been created. For if, before Abraham, there was no need of circumcision, nor of the celebration of the sabbath, and holy days, &c., before Moses, neither is there now, after Jesus Christ." And again: "For as circumcision began from Abraham, and sabbaths, sacrifices and oblations from Moses, which it has been shown were ordered on account of the hardness of heart of your people, so it was necessary these should end, according to the counsel of the Father, in Jesus Christ, the son of God."

This is conclusive, as regards the practice of the early Christians, to the time of Justin. Nor is it probable, that for many years after, the judicious among them regarded the seventh or the first day of the week as *holy time*, or considered it required to abstain from their usual occupations on either, beyond the time appropriated to their religious assemblies. To this effect speaks Jerome, so late as the fourth century, on the Epistle to the Galatians, (Chap. iv.) viz: "Lest a disordered congregation of the people might lessen the faith in Christ, therefore some days were appointed that we might all come together. *Not that that day wherein we meet is more solemn*, but that on whatever day there is an assembly, a greater joy may arise from the sight of one another." (See Valerius' Annot. to Euseb., p. 679. Cambridge, 1683.)

The edict of the profligate emperor Constantine, about the year 300, commanding "judges, and townpeople, and the occupations of all trades," "to rest on the venerable day of the sun," while it gave liberty to those in the country to attend to the business of agriculture, has often been cited, and need not be repeated here. It shows the source of sabbatical observance among professed Christians. It came in with that flood of corruption which deluged the nominal church in the day of its deep apostacy.

The assumption of modern sabbatarians, that the sabbath was transferred, by Divine command, from the seventh day of the week to the first, which is now the *Christian sabbath*, and of perpetual obligation, is wholly gratuitous—without the slightest foundation in truth. The truth of the matter is—and no sophistry can disprove it—there is neither a command in the New Testament to observe the Jewish sabbath, nor any allusion to the substitution of any other day in its place, nor a single hint relative to sabbath breaking. The only external Sabbath of the Bible is the Jewish Sabbath. What that is, in its requirements



and penalties, we have seen. And notwithstanding the pious zeal affected or felt, regarding the observance and the desecration of the Sabbath, *not one nominal Christian in the land observes it*. Each fixes his limits—not by the records, but by his own fancy, or his prejudices, growing out of the scanty materials of his information, and the penury of these, the consequence of a want of candid and earnest inquiry.

The idea that the first day of the week possesses such peculiar sanctity, as to make it a great sin—a desecration of God's holy day—to do work on it, not morally and religiously wrong on other days, appears, indeed, to be but modern in the Christian world. It is said to have been *"first broached in England, about the year 1594, by Dr. Bound, a Puritan divine."* "To what a length this man and his fanatical adherents carried their notions," will appear by the following. "They were so hardy," says Collier, "as to say, that to do any servile work or business on the Lord's day, was as great a sin as to *kill a man, or commit adultery*: that to throw a bowl on the Lord's day was as great a sin as to kill a man: that to make a feast, or to dress a wedding dinner in the same, was as great a sin as for a father to take a knife and cut his child's throat; and that to ring *more bells than one (!)* on the Lord's day, was as great a sin as to commit a murder." (Eccles. Hist. vol. ii, p. 11. Book vii, p. 644.)

What, then, follows from the foregoing? Shall the custom of observing one day in seven as a season of relaxation from physical labor, be abandoned? I answer, No: at least not at present. In the present imperfect and false condition of human society, I deem the custom,—though incident to abuses and evils,—a good one in its general tendencies and results. It is emphatically the poor man's day. It gives an opportunity for the re-invigoration of the physical system, and still more for the improvement of the mind—intellectually, religiously, socially; by reading, by mingling in religious assemblies, properly conducted, by listening to intelligent discourses in the various departments of human knowledge, connected with man's interests and happiness, physical and mental, temporal and eternal; by the reciprocities of the domestic circle—the interchange of the offices of affection and friendship. All these may be promoted, and doubtless are, by the leisure the custom affords. But in a right state of society, each would do his portion of the required labor, and each would find a supply for all his wants, of body and mind, and consequently all would have the amount of rest useful to them *on every day*.

But, as in a right state of society no superstitious observance of any one hour of a day would be needed, so in the present wrong state of society, no superstitious observance of one day in seven can be demanded. Let this false and superstitious reverence for the day be abolished. Let it be regarded, as it is, a human arrangement—a matter of expediency—adapted to man's apprehension of the existing state of things, and about which, therefore, different sentiments may be lawfully entertained, and to restrain which, by legal enactments, must necessarily be an infringement of individual and inherent rights.

Will it be said, "Remove the idea of a peculiar holiness in the day, and the motive for its orderly and religious observance is also removed?" And can it be that we want what is false taught and embraced, that religion may be sustained? Is piety a flower which, to flourish, needs to be planted in the soil of superstition and error? Those who so deem, must have low views of the perfections of the Creator, and the harmony of his works. True Piety is planted in the rich mold of TRUTH, springs up, sparkling with gems borne from its native soil, is fanned only by the breath of Heaven, and irradiated by the immortal perfections of righteousness—the attributes of the Divine Original. TO IT, EVERY DAY IS HOLY.

The moment of parting is perhaps the first moment that we feel how dear and how useful we have been to each other.

## Poetry.

## WE ARE PARTED.

WRITTEN FOR THE UNIVERCELMUM,

BY MARGARET ELIZABETH.

"that there should be  
Things that we love with such deep tenderness,  
But through that love to learn how much of woe  
Dwells in one hour like this."

Yes, I have loved before—and a strong chain  
Still links my heart with memories wild and vain!  
There are sweet visions stealing o'er my sense:  
(I lov'd and own'd the gentle influence,)  
But none like this all-powerful control,  
Absorbing every current of the soul.

Yes, I have loved ere this, have felt a joy  
In meeting—but their absence could not cloy  
My happiness! I have loved friends before,  
Whose virtues have been counted o'er and o'er;  
But this dear *presence*, this pervading power,  
Gives tone to music, light to star and flower.

Yes, I have lov'd! but never felt till now,  
That influence my wayward pride could bow.  
I have seen genius, talent, at whose shrine  
I've worshiped; minds mightier than thine;  
But never have I known, in life's best hour,  
Thy soft, thy thrilling, all-subduing power.

Yes, I have loved such nobleness before,  
But never mused to love them more and more;  
Offers of splendor, places side by side  
With wealth and beauty never roused my pride;  
But oh! to be thine own, in hall or bower,  
Would be a fame surpassing Emperor's dower!

Yes, I have loved before, and I have parted,  
Even by death, with true and tender hearted;  
Eyes have grown cold that beamed on me with love,  
And hearts estranged that bless'd me like the dove,  
But never, never have I fully known,  
'Till torn from thee,—so separate—so alone!

BROOKLYN, OCT. 28.

—'Tis sweet to hear

At midnight, o'er the blue and moonlit deep  
The song and oar of Adria's gondolier,  
By distance mellowed, o'er the water's sweep;  
'Tis sweet to see the evening star appear;  
'Tis sweet to listen, as the night winds creep  
From leaf to leaf: 'tis sweet to view on high  
The rainbow, based on ocean, span the sky.

'Tis sweet to hear the watch-dog's honest bark  
Bay deep-mouthed welcome as we draw near home;  
'Tis sweet to know there is an eye will mark  
Our coming, and look brighter when we come.  
'Tis sweet to be awakened by the lark,  
Or lulled with falling waters; sweet the hum  
Of bees, the voice of girls, the song of birds,  
The lisp of children and their earliest words.

But sweeter far than this, than these, than all,  
Is first and passionate love; it stands alone,  
Like Adam's recollection of his fall!

[BYRON.]

"Peace of mind  
Makes us happy, good, and kind."

# THE UNIVERCELUM

AND

## SPIRITUAL PHILOSOPHER.

S. B. BRITTAN, EDITOR.

NEW-YORK, SATURDAY, NOVEMBER 11, 1848.

### THE CIVILIZED CLASSES IN AMERICA.

INTERMEDIATE between the Spiritual and the Barbaric Classes we find vast bodies of men whom we may term Civilized. They differ from the lower grades because they add to the developed passions the active intellect. They differ from the higher spheres of being, because the moral or spiritual element lies dormant within them. The understanding is quickened into intense and vigorous action—here they differ from the savage—but the understanding is the slave of the senses, and the instrument of the passions of the physical man,—and here they differ from the saint. There are mighty men in these classes,—men whose skill in oratory, in government, in reasoning, in the molding of systems and the controlling of the great masses, has made them the admiration of the world—but their greatness is diabolical instead of divine. They have refined tastes, lively imaginations, quick perceptions of the grand and beautiful: they patronize the fine arts, the drama, music and architecture: they are connoisseurs of dress, style, manners, preaching and old wines: they have a supreme horror of the vulgar, the unpolished, the unfashionable, whether in dress, living, or conversation: but their courtesy lacks sincerity: their life is spent in a vain show: their hearts are marble: their humanitarian instincts are dead within them: smooth moralities are on the tongue, and smooth smiles around the lip: they are often perfect in etiquette, and perfect in all the simulations and conventionalities of the day: but it is all glitter and no life among them.

"Like moonlight falling upon graves,  
With rank, cold hearts below."

This extreme of outward polish and refinement, and spiritless intellectuality, is found only among the highest of the civilized. But among all of their many grades you will find the one central feature, knowledge without humanity, courtesy without sincerity, intellectual light without spiritual life. They appear well but ring hollow. They consider language as given to conceal thought. They are shocked at an indelicate word, when uttered publicly, and an impure act when it is known. Their effect is to seem, not to be.

This is the governing, wealth amassing and predominant class in our country. It supplies the government with able but unscrupulous statesmen: the courts with skilful but purchasable priests: the press with conservative writers and black-mail editors: the pulpit with learned but conscienceless divines: the counting-room with merchants who traffic in all things, from rum and powder to the virtue of women and the sinews of men: the exchange with usurers skilful in taking the pound of flesh that lies nearest the heart. This class have active propensities, but they combine with them the acute understanding and the indomitable will. It embodies the mightiest intellects of the time. These men monopolize the wealth and power, the places of profit, the seats of distinction. But they are Egoists. They live in self and for self. Their instinct is selfish absorption and accumulation. They acknowledge no law higher than that law of the land which they make vary or unmake at their convenience. Beneath the decorous robes of respectability they hide the rank, dead heart that never beat in sympathy for the suffering and enslaved. The hell they dread is unpopularity. The heaven they crave is the most fashionable and exclusive circle. The devil they fear is poverty. The god they worship is gold.

Their code of belief is public opinion, and their rule of practice the common law.

The political tendency of this class is to an aristocratic government, wherein the few shall control the many, and legislation favor private interest instead of the people's good. They desire a strong government, strong in intellectual ability and tact. They wish to unite the Talent and the Tact, and thus bear rule. But they have no conception of divine law and justice on the basis of institutions, and sneer at the enthusiast who would conform human government to the order of heaven. They will oppose the increase of territory by war, and oppose even as moral grounds, if it seem for their interest; but let interest lie on the other side of the question, and their conventional moralities are common stock quite as capable of an opposite signification. They will defend the institution of slavery because it is constitutional, and oppose the succor of a starving people on the grounds of illegality. They have a profound respect for the government, because they make its laws to suit their interests, and interpret them in accordance with their necessities. They talk loftily of principle, all the while meaning policy. Godliness and great gain are synonymous. They interpret rich harvests at home and famine abroad into the miracles of a special providence working in their behalf, and signifying divine approval. They rest securely provided intellect holds the reins of the state, but they forget that the wisdom of this world is foolishness with God, and that unless He build the house they labor in vain who build it.

The social tendency of the civilized is to extreme individualism. These, as a class, are conservators of institutions but not of men. They desire a complete antagonism in all business relations, because, having both tact, talent and wealth, the power and property of the people must flow into their hands. They oppose the Agrarian who would destroy the right of property, but they also oppose the reformer who would guarantee the rights of labor, and secure to the poor man the fruits of his own toil. They desire and create a social system of legalized corruption and disorder, where wealth and influence accrues to unscrupulous talent and selfish tact. In their intense selfishness they close their eyes to the consequent bankruptcy, crime and ruin. They forget that if one man in a life-time can accumulate twenty millions of dollars without ever having added a dollar to the world's wealth, the whole of that colossal sum has, by some process, been extracted from the hands of others. They forget too, that in a world where there is enough for all, and no more than enough, he who absorbs the share of a thousand families drives multitudes to bankruptcy, vice and want. They forget that the palace of the millionaire is founded on the broken hearts of unrewarded laborers, and that in order to the support of the sumptuous establishment minds grow brutal for want of culture, and lips livid from the lack of bread.

The religious tendency of these classes is to Formalism. God, spirit, immortal life, heaven, hell, retribution, regeneration, faith, hope, charity, holiness—all these words, indicative as they are of the most real of all verities, fall unheeded upon their dormant consciences and hollow hearts. To them they are dead words, the living truth vanished out of them. Tell them of personal inspiration, the communion of the soul with God, and they call you a fanatic. Speak of a pervading heaven and a present God, and you are a visionary. Talk of striving after inward holiness and harmony, and you are the victim of insanity. Hint at self sacrifice and humanitarian love, and they look at you with contempt as a fanatic and a fool.

And yet they are religious. If they have not the power of godliness they have its form. They carry the credit system into the church, and make seeming pass for being as paper goes for gold. They must be religious—outwardly. They have consciences that grow uneasy, and need opiates to quiet them. They fear the name of infidel because it is not respectable, and who shall call the man an infidel who has a central pew in a fashion



able church? As these increase, the sects that have the most positive creeds and splendid rituals must increase as well. Speedily the church which is most formal becomes most fashionable. Other sects see this and desire new ceremonies, and erect temples which are gems of architectural magnificence. Primitive Methodism puts off the strait coat, apes Episcopacy, and so grows popular. Sober Presbyterianism grows distinguished in new trappings of marble and mahogany. Even democratic Universalism grows demure and select over ordinances, and patronizes written prayer books and signs an authoritative creed, and makes herself Catholic by uttering bulls of excommunication. So the sectarian formalists gather in the tomb of tradition, and bow down before the cast-off grave clothes of christianity, and make wide the mouth at the children of the light, who stand fast in the liberty of Jesus, and worship the arisen spirit that inspires their hearts with the living influence of humanitarian love.

Thus the classes in our land that we have termed civilized, are composed of those who have overmastering animal instincts, combined with acuteness of understanding, force of will, refinement of manner, and keenness of stratagem and tact. They desire an aristocratic government, that shall legislate for the interest of the capitalists and non-producers: a social system of extreme individualism, that shall afford the strong and legalized method of oppressing the weak, and a formal religion, with a splendid ritual and an authoritative creed.

T. L. H.

### MR. STONE'S SERMON ON THE TRUE LIGHT.

LET ME introduce to the readers of the *Univercæum* another strong, free spirit, living from an inward life, and uttering a Gospel which is the transcript of a living consciousness—Rev. T. T. Stone, pastor of the Congregational Church, Salem, Mass. The following abstract of his sermon on the True Light, is copied from the "*Christian Inquirer*." I pity the man who fails to accept its ideas or respond to its practical demands.

H.

"Mr. Stone's sermon was upon 'the true light,' in 9th verse of 1 John. He commenced with a general view of the Inner Light, as 'lighting every man that cometh into the world;' and then proceeded to speak of its presence in the Church, in the Bible, in universal Nature.

And 1st, in the introduction of the Christian era, Jesus says he would "send the Spirit to dwell in them for ever;" this was the living Spirit present in each soul. Accordingly a Catholic church grew up, claiming to be the origin and test of this. It was the embodiment of the central idea of Christianity; that there is present in the church an imminent light, and that light is the life of men. The church called Catholic attached this life to a form growing more and more degenerate, and with the decay of the form the life grew faint. Protestantism recognized this error, saw its corruption, and came forth to proclaim it. And as controversy went forward, it became necessary to have some ground of appeal. But what ground? What test? What shall the Protestant substitute for Catholic infallibility? And so step by step came the doctrine, the Bible alone the religion of Protestants; so the Reformation grounded itself upon the infallible letter. It is the latent conviction that the spirit of the living God is immanent in Scripture. While the church is the ground of faith, we see how the Scriptures may be set aside. But, there is an error in this claim, the Bible ONLY, when we are encircled by an infinite universe—when there is a living soul in man. We are obliged to ask a larger scope. Then comes an abandonment of the Bible, and a resting upon the sources within; and the Christian comes to the extreme of individualism; to the appeal to private judgment. And here is a truth which we must recognize.

There is the reference to Nature itself. The man sees the sun

in his strength, the ocean in its majesty, all its harmony with the experience of the soul, and he exclaims "God dwelleth here." Here, as in a holy shrine, he utters his voice. Each truth detached from the other is imperfect; a means, and no more. These are finger points to the sacred fountains. "There is a light which lighteth every man." We are to recognize all as the utterance of one spirit. The whole history of mankind presents a perfect unfolding of God—all are presentations of the divine sources. We are to feel there is an analogy, yes, an identity "Butler's Analogy" should have been Identity. Religion is always one, whether it comes through holy men, or Scripture, or nature, or human experience—only one single principle, in all these varieties. Here is the ground of that union for which the church has been praying, and which was the touching prayer of Christ. Let each man return into himself, and there meet all kindred souls; in varieties of manifestation, yet but one spirit revealed in all.

In view of this great truth there is to be a perpetual progress of each true disciple. Too commonly it is felt, that the educated minister must receive a system which he is ever after to teach, of which he is to be the established expositor. If Trinitarians, that he must go on so; and if Unitarian, remaining thus to the end. How erroneous this! The young man who comes to address his brethren on doctrine, can only employ prescribed formula. But God has "more light yet to break out of his word;" out of the processes of Nature, out of the depths of the human spirit this universal light is to break out, and our lights are to fade before it as they fade before the sun. It is what every man should be encouraged to do—not only be true to all known, but keep an open heart to all such as shall come; never suffer one's self to be bound to a spiritual childhood, but be ever open to new illumination.

"This renders a man fluctuating?" Yes, it ought, I trust, for brighter visions of truth. I would not ask where the light of God will lead me, but give myself to it, and hear a voice "come forth from old formulas!" Here is, indeed, an infinitude before us, a truth forever revealing itself.

And I would extend this remark to every soul—never quench the spirit, but let it lead where it will, the perpetual guide.

Another thought. We are to apply this light to every subject. Once the individual was detached from the world and sustained by a hope looking into the future—not a present reality, but a future gift—his own salvation, not that of mankind at large. Now it is the salvation of men, not man. The world and the church are to become one. The world being overspread and illuminated by the body of the Lord. Now, salvation is not complete save in the salvation of the brother. My brother's suffering or joy is mine. I am blessed in the blessing of all, and saved in the salvation of all. This is the problem of our age. It demands solution.

The errors and sins of the past and present come from man's severing himself from God, and deriving his impulse from his private self.

There is nothing more unworthy than to despise these views, to make them, as they are continually made, butts of ridicule. But, whatever one earnest soul brings out should be met with reverence. We should patiently investigate any proposition for the renovation of mankind without being bound to receive any.

And we must apply all such truths immediately to life. Let them not evaporate in vacancy. All ideas detached from practical manifestation evaporate like mists. Hence the imperative necessity that the divine life be carried into every relation. There are not only different degrees of light, but different directions to the light.

This is the law of all life, the principle of all being, the response of our souls to the word of God from without, the answer to the voice calling us out to obey Him."

## Voices from the Mountain.

## MR. DAVIS' INITIATORY VISION.

Written by Himself.

## NUMBER FOUR.

How long I remained in that condition I know not; but, as in previous instances, I at length felt returning life streaming through my system, and was restored to a high degree of animation. I opened my eyes, and, wonderful to relate, I was seated upon a marble grave-stone about eighteen inches from the ground! The melancholy sanctuary in which I found myself, was enclosed by a huge stone-wall, surmounted by top-railing, similar to farmers' ordinary fences. It was in the form of a triangle, and, I think, occupying about one acre and a half of smooth land. I could see eleven grave-stones standing, and five broken and scattered upon the ground. A dense wood obstructed the surrounding scene from my view; and I was thus sequestered in a solitary place, for a purpose of which I had not the least knowledge.

I resolved to continue in the same position as when I awoke to consciousness, and await any suggestion that might flow from within or without. At this instant I experienced a breathing sensation, unlike any other, upon the front and side of my head, in the region of the organ of ideality. Its increasing attraction caused me to turn in the direction whence it proceeded, and I beheld a *man* of ordinary stature and appearance. He approached, and, without speaking, turned to the right near me, and furnished himself with a similar seat. I observed that he was a lover of Nature and of truths—had a constant thirst for knowledge, and strong powers of investigation. His quick perception, sustained by his highly cultivated faculties of intuition and reflection, presented a combination of intellectual powers seldom witnessed. He was a being whom I felt constrained to love—for love was prompted by his superior wisdom. And it is a truth, that I conversed with him, and he with me, for a long period, and that too, by a mutual *influx* and *reflux* of thought! His discourse was on this wise:

"I lived," said he, "on the earth, in the form, among the inhabitants thereof, for a length of time determined by my obedience to Natural Law. From youth, I imbibed the impressions made upon my mind by my parents, the religious world and philosophy; but artificial education served more to retard my mental progress than as an auxiliary to useful advancement. I discarded, early, these unfavorable influences, and commenced interrogating and communing with Nature and her productions, within the circumference of my vision and mental capacity—whereby I became acquainted with truths of deeper importance, and of greater magnitude. It was demonstrated to me that all the diversified external forms in this, as in other universes, are unfolded to the outer, by virtue of an element or spiritual principle, contained in each, which is their life, or Soul; and this essence, by *men*, is called God;—also, that the *external* corresponds to the inner, productive principle; that *forms* are determined, as perfect or imperfect, by the specific character of their prompting soul, which actuates them to *life* and development.

"By this I learned that the gross matter, and minerals, of our earth, are formed, and governed, and sustained by a law—an inherent principle—which also operates in higher degrees and worlds of material organization. And as this principle, in various modifications, ascended in the order of Nature, higher and more perfect *forms* were unfolded, being actuated and perfected by inner-life, to which the outer-existence corresponded. These forms I understood constituted the *vegetable kingdom*. From this established basis, I perceived those Laws breathing forth the *animal kingdom*; and in their next stage of ascension, devel-

oping, sustaining, and perfecting, *Man!*—And all this came to me, by discovering and meditating upon corresponding truths, dwelling within, about and above me.

"In my analytical investigations, I discovered a three-fold or triune Power in every compound,—and three essential parts to every established organization, and that such are absolutely necessary to all things in order that they may be perfectly organized.

"This knowledge led me to reflect upon the many physical violations, occurring every hour, among the inhabitants of the earth,—and impressed me that these frequent transgressions of laws sustaining the human form, called for some effectual remedy to relieve the diseases caused thereby. Accordingly I founded a system upon these principles and considerations, which may be called a "medical system of the trinity." In this I maintained the proposition, that every particle in the human body possessed a close affinity to particular particles in the subordinate kingdoms,—and that these latter particles, if properly associated and applied, would *cure* any affected portion or organ of the human frame.

"To establish this theory, I labored diligently; and now I have the satisfaction of knowing that my system was a *germ* enlivened by *interior truth*, whereby new and more truthful systems were developed, to bless the earth's inhabitants! Now I love truth because it begets *wisdom*; for my *love* has become *wisdom*; my *wisdom* substantial *knowledge*!" His countenance, as he closed these sayings, brightened with a delightful and beautiful smile!

Astonished at his discourse, and my mind being filled with thought concerning his revelations, I individualized one thought, which he instantly perceived and answered. I inquired, "Can I become acquainted with you, kind stranger, and your system, by appropriate means, within your power and pleasure to afford?" "Ah! 'tis for *this*, that you sit in my presence," said he, inclining to the right, and raising in his hand an elegant *cane*, which I had not seen in his possession till then. "Here is a full synopsis of my System and Practice," said he, turning to me, "and I desire that *this*, you should comprehend; and in understanding its fundamental principles, you will gently and justly apply its teachings to the good of your brethren, Mankind!"

Thus saying, he touched a singular spring at the top, and the *cane* mechanically parted into *three* longitudinal strips or pieces. A *rod* ran through the center, graduated in size according to the cane's shape. This rod was very beautiful, having the appearance of highly polished silver. The *parts* were neatly adjusted one to another, and when on the *rod*, formed a staff exceeding in beauty any I had ever beheld. I saw that the *pieces* remained whole when disengaged from the rod; he took these in his hand, and unfolded them piece by piece, until they completely separated. The smaller pieces now assumed the diamond form, especially when closely observed.

"Here," said he, "on these little blocks (presenting them to me,) is the name of every disease with which the human race is afflicted."

I saw and read the name of each and every disease, with many of which I was entirely unacquainted; and as I read returned them to him, one by one, in order.

Now, elevating his person, he discoursed thus: "In the *inside* of these blocks you will find a composition, which, when applied, will remove the disease named upon its *exterior*. Of this compound make you a quantity suggested at the time you see or examine the diseased individual, and sufficiently strong to be well adapted." He restored the pieces to their respective places, and quickly joined the *cane*, so that one could not see any possible means to disunite its parts again.

"Take this," said he, handing the cane to me, "and preserve the charge devotionally; for it is a work of a life-time, demanding equal attention, reflection and application." I received the

precious gift with ineffable delight and gratification: at which he spoke,

"Moreover, that you may behold the complete correspondence between this *system* and *Nature*, I will explain the cane's signification. The pieces, when disunited in the manner observed, correspond to those principles dwelling and operating in the natural organization; and the *blocks* to the various individuals that constitute the human race. The disease specified on the *outside* of each block, corresponds to the truth that disease affects *only* the *bodies* of men, and not their living, interior principle! The composition on the *inside* of each block corresponds to the truth that everything's exterior is determined precisely by the interior, creative, and moving principle;—moreover, to the truth that the spirit is the creating, developing, perfecting, expanding, beautifying, organizing, healing and eternal essence in the possession of every being.

"The *rod*, which runs through the *cane*, and connects its parts together, corresponds to the principle of divine *truth* running through and sustaining this system, as well as all the vast creations both in this and higher spheres. And the *rod* being in the *interior*, signifies that the great law of *truth* is in the interior of all things, and especially in the *soul* of all things—dwelling there imperceptible to outer sense, yet known to be existing from the regular manifestations of a united and complicated Universe!

"Inward searching after truth will lead to, and disclose, the great and important realities so delicately typified by this staff,—for it is an accumulation of interior and external evidences, assisted by the promptings of Nature, and sanctioned and consummated by the consciousness of truth indwelling in the soul."

Thus ended his eloquent interpretation. His countenance became illuminated with extatic delight, and his thoughts entered and were responded to by my spirit, without *even once* having the senses audibly addressed!

A sweet, gentle, but strange sensation now passed warmly over my left breast, face and head. It seemed to proceed from something immediately behind me. Impressed thus, I turned and beheld a man of an appearance very different from the one beside me. His anatomy was of wise proportions; he possessed perfect symmetry of cerebral structure, and was seemingly about six feet in stature. His head particularly attracted my attention, for I had never beheld such a harmonious combination of moral and intellectual developments. The cerebrum indicated a most vigorous and gigantic intellect,—as also an exalted power of conception, great ease of expression, and a high degree of spirituality. He drew near, and reclined against the stone the first speaker was occupying, and spake in this wise:

"By permission long granted me by the divine mercy of the Lord, to visit this and other earths, I am enabled to instruct thee, as it is becoming me to do, concerning things pertaining to thy interior life, and exterior sphere of thought and usefulness. Thy spirit is now untrammelled—has experienced a joyful resurrection from the artifices of the social world without; therefore thou hast become an appropriate vessel for the influx of truth and wisdom. Spiritually, thou hast left the world where men reside; but physically thou art there with them. Thy mission has been shown thee: and great is the Universe wherein thou shalt labor and do whatsoever thine understanding shall conceive to be good, and true, and profitable.

"I will be near thee in thy stewardship—pointing to the right path, and goodness of spiritual life. The things thou shalt bring forth, will surprise and confound those of the land who are considered deeply versed in science and metaphysics.

"Obstructions of various kinds will affect thy external life; but they will tend more fully to expand thy interior being. Press on thy way: and love only those things tending to *truth* and *wisdom*.

"By thee will a *new light* appear; it shall be *new* because it will brighten and purify that already in being, and reflect intel-

lectually upon that heretofore conceived; and it will establish that which has been, and still is supposed to be the wildest hallucination, viz: The law and "kingdom of heaven" on earth,—Peace on earth and good will to men.

"In due time these things will be made manifest through thee, and to others, while residing in the form. By others they will be comprehended and believed, and at the end of a little season they will be generally acknowledged, their beauty and importance appreciated; and they will be loved, and proclaimed in *practice*.

"At a time not far distant, I will instruct thee concerning the opening of thy interior understanding, and the laws to be observed to render thee qualified to commune with the interior realities of all subordinate and elevated things. This phenomenon when openly manifested, will testify of those divine spiritual truths, not as yet comprehended by those who admire Nature merely for the delights thereof, and by those imprisoned souls everywhere, who believe nothing beyond the sphere of their bodily senses. See to the promptings of thy living spirit. In a just season thy great labor will commence, which, when consummated, will elevate the human race to a high degree of harmony.

"For the present I communicate no more. But now I repeat, love wisdom, which is food and light to the internal: and wisdom secureth health; and health procureth happiness. And thus strengthened, enlightened and purified, thou wilt find it congenial to seek and thirst after interior and beautiful *truths*."

Thus ended the last speaker's prophetic admonitions; and as he closed the above sentence, I saw a smile of joy and even ecstasy, pass over his countenance, which seemed sweet and heavenly—coming, as did his thoughts, with a kind of spontaneous ease.

I felt directly impelled by some influence do arise, and, with my *cane*, depart. This impulse I immediately obeyed. I went to the fence, placed my foot upon the wall-side, and raised my body to its top. On endeavoring to surmount the railing, my clothing became entangled, and I experienced a sense of irritation approximating to intense anger, because of the obstruction. This was unusual, for I had not had such feelings for many years—indeed I can scarcely remember ever being so angry. I was thus exasperated at the *rail*, which, being split at the end, had caught my coat. Meanwhile those strangers were observing my feelings and movements with apparent complacency. On seeing this, I requested the one who had given me the *cane*, to hold it till I gained the opposite side of the fence. He advanced and received the cane from my hand. Being thus free, I grasped the rail at the open portion, and tore it completely in two. I now descended to the ground and desired the *cane*. At this, the person who had last spoken came near me, and gently spake in this wise:

"Keep well the instruction given thee: moreover, learn to be wise and gentle; and add to gentleness love; and to love, wisdom; and wisdom, being pure, begets illumination, and illumination, happiness. And, as it was given me to say, in a due season thou shalt return, and then this cane shall be thine; but thou must first learn not to be, under *any* circumstances, *depressed*, nor by *any* influences *elated*, as these are the extremes of an unguarded impulse, in minds not strong with pure wisdom.

"From this learn meekness and humiliation, and sustain these by a proper dignity in thy natural living. Receive this thy first and sufficient lesson, and by its light lead others to seek the pathway leading to Wisdom and the Tree of Righteousness—whose fruit shall be delicious to the hungering, but untasted except they nourish the seed and cause the tree to spring up within them, when it has done which, it will reflect a refreshing shade over the spirit within, and the world without."

Thus he closed. As I stood and listened, gratitude swelled my soul into volumes of thankfulness, that the *cane* was sacrificed for such valuable instruction; while I felt assured at the same time, that the beautiful and comprehensive staff would ul-



timately *be mine*, and that, too, because I should be worthy of its possession.

Being on the outer side of the wall, I could now see their bodies no more, for the fence rose too high, and the ground where I stood was lower than within the yard; and whether they remained within the yard, or departed to other portions of the world, I could not discover.

I remember being conscious only at intervals as I walked on the road leading to Poughkeepsie. It was surprising how I could pass, with the greatest ease, waggons loaded with agricultural productions, and carriages filled with ladies and gentlemen, each going in the *same* direction; and yet the persons in those waggons and carriages, did not seem to observe the fact that I was passing near them! I distinctly remember passing fourteen waggons and carriages; the persons, in them, I could see clearly—even the motion of their eyes, and every bodily gesture. And what is still more remarkable is that I walked with the greatest ease and quietness, past every wagon and other vehicle I chanced to overtake on the road!—the horses were traveling at a little *more* than ordinary speed!

In like manner I entered Poughkeepsie village; but as I approached home, my speed was lessened, at which my mind became exceedingly disconcerted, my mental sensations being similar to those which I experience on waking from my superior condition. I perfectly recollect meeting several acquaintances, each of which manifested great surprise on seeing me. I spoke to no person. I entered the front door of my friend's residence, in Main street, and passed directly through the hall, at the termination of which, I suddenly lost my faculty of memory. But, (as I was told,) I passed through the adjoining room, up the stairs, into the dining apartments, where the family were engaged in eating.

I threw off my coat and hat, and seated myself at the table. The family were somewhat astonished at my unceremonious actions, and began questioning me in reference to my mysterious disappearance from home,—(to which, as they subsequently informed me, I made no reply.) I ate a very hearty dinner, made up of various articles of food, and when done, proceeded to wash myself at the farther end of the room.

I now felt a return of normal sensibility:—as it returned, I saw a brilliant light—it flashed—and again all was darkness:—but now, another flash, and another, came, and I was completely freed from the abnormal condition.

I was absolutely frightened! The fact that I remembered entering the front door, and had lost all consciousness till that moment, and was then standing in the presence of the family, with a napkin in my hand, seemed so strange, that, for a moment I knew not the persons in the house! In a few minutes, however, reason was fully restored, and with it came a strong desire to have some food; at which, on seeing an untouched pie before me on the table, I grasped a knife, and soon committed the contents of the plate to my stomach. Thus I devoured a large pie not more than fifteen minutes after partaking of a sumptuous dinner!

#### APPENDIX.

Thus ends my *fifth vision*—a vision unlike my former and more recent ones; but, to me, it is one of the greatest importance, interest and beauty, because it is so full of instructive meaning.

This vision was vividly impressed on my mind, but soon faded from my memory; and from that time until this, (Sept. 12th, 1846,) I have been unable to convey any correct *idea* of its nature or signification.

But it revived in my mind in a brilliant manner, in the village of Danbury, (Conn.) on the 18th of August, 1846. I could not free my mind from the impulse to write it—prefaced with a brief history of my early religious impressions; for by the vi-

sion, all my previous religious opinions were swept completely away, and I have not been disturbed since, with such anxious apprehensions as they caused me.

I will recapitulate, in a brief form, the whole vision, together with the previous periods of external memory, and the time I was gone from home, that the reader may behold it in its marvelous connection.

On the 6th of March, 1843, I retired to my bed at half past nine in the evening. The first that I remember after that, was standing on the corner of Mill and Hamilton streets, in Poughkeepsie; having beautiful thoughts; seeing a flock of sheep and their shepherd; assisting him in restoring order among them; and seeing them move forward until out of sight,—and then falling as if dead.

Next, I remember waking while lying on a singular pile, in a valley with large mountains on each side; then, getting off the pile and suddenly seeing a flock of sheep and their shepherd, similar to those I saw in Poughkeepsie. In like manner I remember assisting the shepherd in restoring harmony in the flock,—and seeing them disappear through an opening at the upper end of the valley. I remember next seeing a small man come toward me with a scroll in his hand; taking the scroll, reading it; understanding its contents, taking a pencil from his hand; and, with my own hand writing my name, and the word "*Yes*;"—being impressed with the meaning of each representation, and, as I yielded assent to the instructions, losing my previous opinions.

I remember walking down the valley, meeting the farmer, inquiring the name of the place, and the distance to Poughkeepsie;—then crossing the river, lying on the railing of the ferry-boat, and falling asleep.

Next, on waking, I remember finding myself in a grave yard enclosed by a stone wall, and encompassed by a dense wood;—then being in conversation with a small man having a cane, who it was given me to know was GALEN, an old physician;—and discoursing with another, who I knew to be EMANUEL SWEDENBORG, a Swedish philosopher;—I remember mounting the fence with the cane in my hand; being entangled in the rail; tearing the rail in pieces, and being briefly admonished by Swedenborg. I also remember leaving the cane with the impression that I should have it at some future day.—then of traveling past waggons and carriages; entering Poughkeepsie; seeing persons I knew; entering the house in which I boarded; entering the hall; wiping my face with a napkin, and coming almost instantaneously out of that, into my natural state, and then eating the pie, and being calm and satisfied. This is all I remember.

I have never read a page either of Galen or Swedenborg, up to this moment, (Sept. 12th 1846,) and at the time I had the vision I had not heard their names once mentioned.

I was absent from Poughkeepsie sixteen hours: leaving on March 6th, at half past nine in the evening, (I mention the time I retired,) and entering the same house at half past one on the following day, March 7th. I traveled during the sixteen hours, eighty six miles, where exist no railroads, nor fast running stages! Distance from Catskill to Poughkeepsie, forty miles, including the road leading from the main road to the grave yard, which is three miles; and this, going and coming, makes eighty-six miles!

How I traveled, or crossed the river I do not know; but I know that I shall be informed hereafter.

I was seen at Rhinebeck village on the 7th of March in the morning, by a gentleman knowing me, who is proprietor of the Poughkeepsie Furnace; and I was also seen by SAMUEL SLEE, as I entered the village of Poughkeepsie on my return.

In consideration of this vision; the immense instruction it affords; the revolution it produced in my mind; and the divineness of its origin, use and purpose, I am now made, and shall be forever, HAPPY!

[CONCLUDED.]

## Miscellaneous Department.

HORTENSIA:  
OR, THE TRANSFIGURATIONS.

BY HEINRICH ZSCHOKKE.

[CONCLUDED.]

He thrust me out of the door. Upon this sign, the huntsmen seized me and dragged me down the stairs before the castle. Sebald stood before the stable. There I lost all power and sense. I lay, as Sebald afterward said, a full quarter of an hour, senseless on the earth. I had scarcely recovered, when he lifted me upon one of the horses, and we hastened from the castle. I rode as if in my sleep, and was often in danger of falling. By degrees, I gained full consciousness and power. The past was now clear before me. I became desperate, and determined to return to the castle, and know Hortensia's fate. Sebald entreated me, by all the saints, to give up so frantic a design. It was in vain. I had just turned my horse, when I saw a rider coming toward us at full gallop, and heard some one cry, "Cursed assassin." It was Charles' voice. At the same time, some shot struck me. As I grasped my pistols, my horse fell dead. I sprang up. Charles rode toward me with a drawn sword, and as he was about to cut me down, I shot him through the body. His attendant caught him as he fell. Sebald pursued them in their flight, and sent some balls after them. He then returned, and took the portmanteau from the dead horse; I mounted with him, and we hurried on at a quick pace.

This murder had occurred in the vicinity of a little wood, which was soon reached. The sun had already set. We rode through the whole night, without knowing where. As we stopped at daybreak, at a village inn, in order to give our horse some rest, we found him so excoerated by the saddle, that we gave up all hope of using him further. We sold him at a very low price, and continued our flight on foot by a secure road, carrying our baggage by turns.

## NEW ADVENTURE.

The first rays of the setting sun, as we journeyed on, fell on the diamonds of Hortensia's ring. I kissed it, and wept over the recollections it brought to my mind. Sebald had already told in the night, that he had heard from one of the servants, while I was lying insensible near the horses in the yard, that Hortensia, who had been considered dead, had returned to life. This news had strengthened and consoled me. I was perfectly indifferent about my own fate. Hortensia's greatness of soul had inspired me. I was proud of my misery. My conscience, free from reproach, raised me above all fear. I had but one sorrow—to be eternally separated from one I must ever love.

When we reached Ravenna, we took our first day's rest. It was a long day's rest—for I, shaken by the late events and exhausted by my unusual fatigue and exertion, was very ill. For two weeks I lay in a fever. Sebald endured the most painful anxiety, since he feared, and justly, the murder of the prince would necessarily bring us into the hands of justice. He had given us both feigned names, and bought other clothes. My good constitution, more than the science of my physician, at length preserved me, though great weakness remained in my limbs. But as we had determined to go by ship from Rimini to Trieste, I hoped to recover my health on the way.

One evening, Sebald came to me in the greatest fright, and said, "Sir, we can remain here no longer. A stranger stands without, and wishes to speak with you. We are betrayed. He asked at first my name, and I could not deny it. He then asked for you.

"Let him come in," said I.

A well-dressed man entered, who, after the first exchange of

politeness, inquired after my health. As I assured him that I was quite well again, he said, "So much the better. I may then give you some good advice. You know what passed between Prince Charles and yourself. He is out of danger, but has sworn to take your life. You had, therefore, better leave immediately. You intend to go to Germany by Trieste. Do not do so. There is only a Neapolitan vessel that goes back to Naples. When once at sea, you are safe; otherwise, in a few hours, death or a prison. Here is a letter for the Neapolitan captain, he is my truest friend, and will receive you with pleasure. Now go immediately to Rimini, and from thence to Naples."

I was not a little embarrassed at seeing this stranger so well informed. To my question how he acquired his knowledge, he smiled and only replied, "I know nothing more, and can tell you nothing more, I reside here in Ravenna; I am a clerk of the court. Save yourself." He then suddenly left us.

Sebald affirmed stoutly and firmly, that the man must be possessed by a devil, or he could not have known our secrets. As the stranger spoke with several of the people of the hotel, we learnt afterward, that the unknown so-called court's secretary, was a good, honest man, wealthy and married. It was incomprehensible how our most carefully concealed plan of going to Germany by Trieste, could be so exactly known, as no one but ourselves was privy to it. The enigma was, however, soon solved when Sebald confessed to me that he had, during my illness, written a letter to his former comrade Casper, at Battaglia, begging to know whether the prince was dead or not. He expected the answer in vain. Without doubt, the letter had fallen into the hands of Charles or his people, or the contents were betrayed to him.

Sebald was now in the greatest anxiety. He engaged a carriage for Rimini without delay, and we set out that same night. These untoward circumstances made me not quite at ease. I knew not whether I was flying from, or going to meet the danger. The justice's clerk might be an agent of the prince. In the meanwhile we not only reached Rimini, but found there the Neapolitan captain. I gave him the letter of the clerk—though I do not deny that I had before opened and read it. I soon agreed with him as to our voyage to Naples. The wind became fair—the anchors were raised. Besides ourselves, there were some other travelers on board; among others, a young man, whose sight at first was not very agreeable to me, as I remembered to have seen him once, though very transiently, at the baths of Battaglia. I, however, became easy, as I judged from his conversation, that he had not observed me, and that I was completely a stranger to him. He had only left Battaglia three days since, and was returning to Naples, where he had carried on a considerable business. He mentioned the acquaintance he had made at the baths, and spoke of the German countess, who was a wonder of grace and beauty. How his remark made my heart beat! He appeared to know nothing of the wounding or death of the prince. The countess, whose name was unknown to him, had gone four days before him, but where he had not troubled himself to inquire.

However imperfect this news was, it served not a little to tranquilize me. Hortensia lived—Hortensia was in health. "May she be happy?" was my sigh.

The voyage was tedious to all but myself. I sought solitude. Upon the deck, I watched through many nights, and dreamed of Hortensia. The young merchant, who called himself Tufaldini, remarked my melancholy, and took much pains to enliven me. He heard I was a painter; he passionately loved the art, and constantly turned the conversation upon that subject, since nothing but that appeared to interest or make me talkative. His sympathy and friendship went so far, that he invited me to stay at his house in Naples, which I was the less inclined to refuse, as I was an entire stranger in that city, and my own and Sebald's joint stock of gold, particularly after the deduction of traveling expenses, had considerably dwindled away.

## NEW WONDER.

The kindness and attention of the generous Tufaldini, in fact put me to the blush. From a traveling companion, he made himself my friend, though I had done little or nothing to gain or merit his love. He introduced me as his friend to his aged and respectable mother and his charming wife. They prepared the best chambers for Sebald and myself, and treated me, from the first day of our arrival, like an old family friend. But Tufaldini did not rest here. He introduced me to all his acquaintances, and orders soon came for pictures. He was as eager to make me known, as if it were for his own advantage. He consented at last to receive payment for my board and lodging, though he was at first much mortified by my offering it. But when he saw my determination to leave his house, if he would not accept any remuneration, he took the money, though more to gratify me than indemnify himself.

I was, above all expectation, fortunate in my works. My pictures were liked, and I was paid what I demanded. One finished order brought on another. Even Sebald found himself so comfortable in Naples, that he forgot his home sickness. He thanked God for having escaped from the service of the count with a sound head, and would, as he expressed it, rather serve me for bread and water, than the count for a whole bowl of gold.

My plan was to gain sufficient by my labors to enable me to travel to Germany, and there settle myself. I was industrious and economical. So passed one year. The love which I enjoyed in Tufaldini's house; my quiet life in the dissipated city; the charm of the soft climate, and then, that I was without a vocation, without friends in Germany, induced me to forget my first design. I remained where I was. Joy bloomed for me as little in Germany as in the Italian soil; only the thought, that perhaps Hortensia dwelt on the estate of her father; that I might then have the consolation to see her once more, though at a distance; this thought alone, sometimes drew my desires toward the north. But then I recollected the parting hour and the words she spoke: *I annul my earthly union with him!* as before her father, she solemnly, and with such heroic greatness, renounced me: I again roused my courage, and determined to suffer all and cheerfully. I was an oak, which the storm had shattered, without branches, without leaves, solitary, unregarded and dying in itself.

It is said that time's beneficent hand heals all wounds. I myself had believed the saying, but found it untrue. My melancholy continued the same—I avoided the gay. Tears often gave me relief, and my only joy was to dream of her—when I again saw her in her greatness and loveliness. Her ring was my holiest relic. Had it fallen into the depths of the sea, nothing should have prevented my plunging in after it.

The second year passed, but not my sorrow. A faint gleam of hope sometimes refreshed me even in my darkest hour, that perhaps an accident might bring me in the vicinity of my lost chosen one, or that at least I should have some news of her.

It is true, I did not see the possibility of it. How could the distant one know, after years, where the solitary one dwelt? It was all the same. What has hope to do with impossibilities?

But at the end of the second year, I gave up this hope. Hortensia was dead for me. I saw her no longer in my dreams, except as a spirit shining in the rays of a glorified being.

Tufaldini and his wife had often asked me, in our confidential conversations, the cause of my melancholy. I could never prevail on myself to violate my secret. They no longer inquired, but they were the more careful of my health. I felt that the powers of my life were sinking—and the thoughts of the grave to me were sweet.

All was suddenly changed. One morning, Sebald brought some letters from the post. Among them were some new orders for pictures, and a little casket. I opened it. Who can imagine my joyful fright? I saw Hortensia's image—living, beautiful—but dressed in mourning—the face softer, thinner, and paler

than I had actually seen it. On a small piece of paper, in Hortensia's hand, were written three words: "My Emanuel, hope."

I reeled through the room like an intoxicated person. I sank down speechless on a chair, and raised my hands prayerfully to Heaven. I shouted—I sobbed. I kissed the picture and the little paper which her hand must have touched. I knelt, and with my face bowed to the floor, weeping did I thank Providence.

Thus Sebald found me. He thought I was deranged. He did not err. I feel that man is always stronger to bear misfortune than happiness; while against the one he always approaches more or less prepared, the other comes upon him without preparation or foresight.

Again my hopes bloomed out youthfully, and in them my health and life. Tufaldini and all my acquaintances were delighted at it. I expected from day to day fresh news from my dearly beloved. There was no doubt she knew my residence, though I could not comprehend how she had acquired the intelligence. But from what part of the world did her picture come? All my researches and inquiries on that subject were in vain.

## THE SOLUTION.

At the end of eight months, I received another letter from her. It contained the following lines:

"I may see thee, Emanuel, only once more. Be in Leghorn the first morning of May, where thou shalt receive further information from a Swiss mercantile house, if thou inquierest for the widow Marian Schwartz. Tell no one in Naples where thou goest; least of all speak of me. I belong no longer to any one in this world, except, perhaps, for a few moments to thee."

This letter filled me with new delight, but at the same time with an anxious foreboding, on account of the sad secret which seemed to pierce through it. Nevertheless, again to see the most perfect of her sex, though only for a moment, was sufficient for my soul. I left Naples in April, to the great sorrow of the Tufaldini family. Sebald and every one believed that I was going back to Germany.

I arrived at Gaeta with Sebald. We had here an unexpected pleasure. In passing by the garden door of a villa, before the city, I observed, among many other young ladies, Miss Cecilia. I stopped, sprang down, and made myself known. She led me into the circle of her relations. She had been married for three months. I learnt from her, that she had left Hortensia about a year since. She knew nothing of the residence of the countess, only, that she had gone into a nunnery. "It is already a year," said Cecilia, "since Count Hornegg died. From the sudden contraction of his accustomed expenditure, I soon remarked that he had left his affairs in a sadly confused state. The countess diminished her train of domestics to a very few persons. I had the favor of remaining with her. As she soon after, by an unfortunate lawsuit, lost all hopes of preserving anything from the paternal estates, we were all discharged. She retained only one old attendant, and declared she would end her days in a cloister. Oh, how many tears did this separation cost us! Hortensia was an angel, and never more beautiful, never more charming, never more exalted than under the heaviest blow of destiny. She resigned all her accustomed splendor, and divided, like a dying person, all the riches of her wardrobe, among her dismissed servants—rewarded all with a princely generosity which must certainly have placed her in danger of want, and only begged us to include her in our prayers. I left her in Milan, and returned home here to my family. She has declared her intention of traveling to Germany, and there seeking the solitude of a cloister."

This relation of Cecilia quickly solved the enigma in Hortensia's last letter. I also learnt from her that Charles, who was severely but not mortally wounded, had immediately on his recovery entered into the service of the Order of Malta, and soon died.

I left Gaeta in a pensive, yet happy mood. Hortensia's mis-



fortune and the loss of her father excited my compassion, but at the same time gave birth to a bolder hope than I had at any time ventured to conceive. I flattered myself that I might be able to change her determination for a cloister life, and with her heart, perhaps, win her hand. I was dizzy with the thought of being able to share the fruits of my labors with Hortensia. This was my only dream the whole way to Leghorn, which I entered one fine morning, eight days before the allotted time.

I did not delay a moment in seeking out the Swiss commercial house, to which I was directed. I ran there in my traveling dress, and asked the address of the widow Schwartz, in order that I might learn whether the countess had yet arrived in Leghorn. A menial servant conducted me to the widow, who lived in an obscure street, and in a very simple private house. How great was my vexation to learn, that Mrs. Schwartz was gone out, and that I must call in two hours. Every moment of delay, was so much taken from my life. I returned again at the appointed hour. An old servant woman opened the door, led me up stairs and announced me to her lady. I was invited to enter a simply furnished, but neat room. Opposite the room door, on a couch, sat a young lady, who did not appear to notice my entrance, or to return my salutation, but covering her face with both hands, endeavored to conceal her sobs and tears.

At this sight, a feverish shudder ran through me. In the figure of the young lady, in the tone of her sobs, I recognized the form and voice of Hortensia. Without deliberating or assuring myself of the fact, like one intoxicated, I let hat and cane fall, and threw myself at the feet of the weeping one. Oh God! who can say what I felt? Hortensia's arms hung round my neck—her lips met mine. The whole past was forgotten—the whole future seemed strewn with flowers. Never was love more beautifully remunerated, or constancy more blissfully rewarded. We both feared, simultaneously, that this moment was merely a dream of felicity. Indeed, on the first day of our meeting, so little was asked or answered, that we separated without knowing more of each other than that we had met.

On the following day, one may easily believe that I was ready in good time to take the advantage of the bewitching Hortensia's invitation to breakfast with her. Her servants consisted of a cook, a housemaid, a waiting-maid, coachman and footman. All the table service was of the finest porcelain and silver, although no longer with the arms and initials of the old count. This appearance of a certain opulence, which was quite contrary to my first idea, and went far above the powers of my own fortune, was very humbling to the dreamy plans I had indulged in during my journey from Gaeta to Leghorn. I expected, yes, I even wished to find Hortensia in a more limited situation, in order to give courage to offer my all. Now, I again stood before her the poor painter.

I did not conceal, in our confidential conversations, what I had heard at Gaeta from Cecilia, and what feelings, what determinations, what hopes had been awakened. I described to her all my destroyed dreams, and hoped that she, perhaps, would give up her cruel design of burying her youth and beauty in a cloister; that she would choose me for her servant and true friend; that I would lay at her feet all that I had saved, and all that my future industry might gain. I described to her, with the colors of loving hope, the blessedness of a quiet life, in some retired situation—the simple house, the little garden near it, the work-room of the artist, inspired by her presence. I hesitated—I trembled—it was impossible to proceed. She threw her bright eyes upon me, and a heavenly color flew over and animated her countenance.

"Thus have my fancies reveled," added I, after some time, "and shall they not be realized?"

Hortensia arose, went to a closet, drew out a little ebony casket, richly studded with silver, and handed it to me, together with the key

"In order to deliver you this, I requested your presence in Leghorn. It belongs not in part, but in completion of your dream. After the death of my father, my first thought was to fulfil the duties of my gratitude to you. I have never lost sight of you since your flight from Battaglia. A fortunate accident brought into my hands the letter of your servant, written to one of his friends in my service, from Ravenna, giving your traveling plans. Mr. Tufaldini of Naples, was persuaded by me, in a secret conference, to take care of you himself, forever. He received a small capital to defray all expenses, and even, if necessary, for your support. I would also, willingly, have rewarded him for his trouble, but it was with the greatest reluctance the good man would accept from me the most trifling present. Thus I had the pleasure of receiving, every four weeks, news of your health. Tufaldini's letters were my only comfort after our parting. On the death of my father, I separated myself, as regards fortune, from my family. Our estates must remain in the male line, all the rest I converted into gold. I no longer thought of returning to my native country—my last refuge should be a cloister. Under the pretence of impoverishment, I avoided all the old vicinities of my father, parted with my former domestics, and took a private station and name, in order to live more concealed. It was not until I had accomplished all this, that I summoned you, in order to finish the work, and redeem the vow which I had made to Heaven. The moment is at hand. You have related to me your beautiful dreams. Perhaps on yourself, more than on any other, now depends their realization."

She opened the casket, and drew out a packet of papers, carefully secured and directed in my name; she broke the seal and laid before me a deed prepared by a notary, in which, partly as a payment of a debt, partly as accrued interest which belonged to me, and partly as being heir to an inheritance, left by the widow Marian Schwarz, an immense sum in bank-notes of different countries, was made over to me.

"This, dear Faust," continued the countess, "is your property—your well earned, well deserved property. I have no longer any share in it. A modest income is sufficient for me at present. When I renounce the world and belong to a cloister, you will, also, be heir to what I possess. If I am of any value to you prove it by an eternal silence as regards my person, my station, and my true name. Yet more, I desire you to say not a syllable which can indicate refusal or thanks for this, your own property. Give me your hands to it."

I listened to her speech with surprise and pain, laid down the papers with indifference, and replied:

"Do you believe that these bank notes have any value for me? I may neither refuse, nor yet be thankful for them. Be not fearful of either. When you go into a cloister, all that remains, the world itself, is superfluous to me. I need nothing. What you give is dust. Ah! Hortensia, you once said that it was my soul which animated you; were it still so, you would not pause to follow my example. I would burn these notes. What shall I do with them?—destroy you and your fortune also! Oh! that you were mine! Hortensia, mine!"

She leant tremblingly toward me, clasped one of my hands in both of hers, and said passionately, and with tears in her eyes:

"Am I not so, Emanuel?"

"But the cloister? Hortensia!"

"My last refuge—if thou forsakest me!"

Then made we our vows before God. At the altar, by the priestly hand, were they consecrated. We left Leghorn, and sought the charming solitude, in which we now dwell with our children.

PARTING.—The moment of parting is perhaps the first moment that we feel how dear and how useful we have been to each other. The natural reserves of the heart are broken, and the moved spirit speaks as it feels.

# THE UNIVERCÆLUM

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 Univercælum 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 UNIVERCÆLUM 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 UNIVERCÆLUM 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 Univercælum, 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 UNIVERCÆLUM and SPIRITUAL PHILOSOPHER is edited by S. B. BRITTAN, 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 "UNIVERCÆLUM," No. 235, Broadway, New York.