

# THE UNIVERCŒLUM

AND

## SPIRITUAL PHILOSOPHER.

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

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### The Principles of Nature.

#### VIEW OF THE BIBLE.\* NUMBER SIX.

WRITTEN FOR THE UNIVERCŒLUM,

BY W. M. FERNALD.

It can not fail to strike an impartial, unprejudiced observer, how entirely it is assumed by Swedenborgian writers, as by all other dominant sects, that the Scriptures are most universally and exclusively divine. This settled without due inquiry in the first place, it is easily accounted for why such an endless and herculean labor should be bestowed upon these ancient writings. Mind, we deny not their divinity in very much of their contents, as we trust we have fully shown on psychological and other principles, in former numbers of these papers. But we speak of the Scriptures as a *whole*—as a unitary transcript of the Divine Mind. This is the rock on which we split, and it is indeed the rock of infinite theological shipwreck and trouble. For instance, it is said by Noble, over and over again—this is the substance of his repetitions; "A book that is of divine inspiration must be uniform throughout. If it has a spiritual signification in one place, it must in all. And most assuredly, whether we possess it or not, some universal rule of interpretation must exist, which would make it every where harmonious." Most assuredly it should be so, but what *proof*, in the first place, that it *is* of divine inspiration throughout?

But we trust we have said enough of the principle referred to, and of the abuse it is liable to, and the inconsistencies which it is run into: but notwithstanding all this, if we rightly discriminate, it is *by* this rule, and in the acknowledgment of this interior sense, that these writings may be saved from much contempt and ridicule.

For a familiar example of the analogy between the lower and the higher, we need only revert to the well known language of Isaiah and others, respecting the darkening of the sun and moon, the falling of the stars, great earthquakes and other disturbances in the natural world. These expressions, as saith no less a philosopher than Sir Isaac Newton, "are taken from the analogy between the world natural, and an empire or kingdom considered as a world politic. Accordingly, the whole world natural, consisting of heaven and earth, signifies the whole world politic, consisting of thrones and people, or so much of it as is considered a prophecy; and the things in that world signify the analogous things in this. For the heavens, and the things therein, signify thrones and dignities, and those who enjoy them; and the earth, with the things thereon, the inferior people; and the lowest parts of the earth, called bades or hell, the lowest or most miserable part of them. Great earthquakes, and the shaking of heaven and earth, are put for the shaking of kingdoms, so as to distract and overthrow them; the creating a new heaven and earth, and the passing of an old one, or the beginning and end of a world, for the rise and ruin of a body politic, signified

thereby. The sun, for the whole species and race of kings, in the kingdoms of the world politic; the moon, for the body of the common people, considered as the king's wife; the stars, for subordinate princes and great men; or for bishops and rulers of the people of God, when the sun is Christ:—the setting of the sun, moon, and stars, darkening of the sun, turning the moon into blood, and falling of the stars, for the ceasing of a kingdom."

To the same purport is Bishop Warburton: "The old Asiatic style, so highly figurative, seems, by what we find of its remains in the prophetic language of the sacred writings, to have been evidently fashioned to the mode of ancient hieroglyphics, both curiologic (a rude kind of hieroglyphics) and tropical, (figurative)—Of the second kind, which answers to the tropical hieroglyphic, is the calling empires, kings, and nobles, by the names of the heavenly luminaries, the sun, moon, and stars; their temporary disasters, or entire overthrow, by eclipses and extinctions: the destruction of the nobility, by stars falling from the firmament; hostile invasions, by thunder and tempestuous winds; and leaders of armies, conquerors, and founders of empires, by lions, bears, leopards, goats, or high trees. In a word, the prophetic style seems to be a speaking hieroglyphic."

We adduce these quotations, not for any thing entirely new in them, but simply to show, that what is called the interior sense of much of the sacred writings is built upon an analogy discoverable by all commentators, and is, in *some* of its degrees, every where more or less apparent. The above, however, are for the most part of the lower species of analogy, and simply show a correspondence between things natural of a lower order, and things natural of a higher order.

There is also an analogy between things natural and things spiritual. Take the following from the prophet Ezekiel, (xxxix, 17) "And thou, son of man, thus saith the Lord God, speak unto every feathered fowl, and to every beast of the field, assemble yourselves and come;" &c.—This forms a part of a very mysterious prophecy concerning Gog and Magog, who are about to invade the armies of Israel. What the whole prophecy means, we will not pretend to say; only that those who adopt the spiritual principle of interpretation make out a very ingenious, and to say the least, a very interesting case. But what can we suppose the prophet to mean by representing the Lord to address "every feathered fowl, and every beast of the field?" Some would call this mere poetry, and apply it to men. But may there not be more truth than poetry in it? According to the language of natural analogy, birds are types of the intellectual qualities of men, and beasts, or *mammalia*, of the affectuous qualities, as was remarked before. The analogy between birds and the thoughts, may be seen in several particulars; in their disposition to soar into the air, in their being so readily affected by the *light*, which, to be sure, all animals are, but not so quickly and generally, and we never think of portraying a towering intellect and soaring imagination, by a beast, yet how frequently do we speak of the *eagle*, as an emblem of this, or of a *hawk*, as an emblem of *acute discernment*; and when the ancients *did* make use of the horse for poetical purposes, it was always a *winged* horse—the veritable *Pegasus*! And the *lion*, the *lion*, and the *ox*, we use to symbol forth the lower and more earthly qualities.

\*Concluded from p. 261.

Now when the prophet says—"Speak unto every feathered fowl, and every beast of the field, assemble yourselves and come," &c.—it certainly can not be understood literally. This, as has been remarked, would be no less absurd than the story of St. Anthony's sermon to the fishes. But what may it mean, but man in general, and their various dispositions and fitnesses to receive the divine gifts?

We will not undertake, by any means, to say that each particular thing in such an account has some spiritual signification, but we only adduce these instances to show that the principle is *recognized*—that in many parts of the Bible, and in the writings of profane antiquity, this science of Analogy was the basis of a peculiar and forcible style of composition, and it is the only key, whereby we can now unlock many mysteries of the Bible and of other writings.

We need not mention the book of Revelations, which seems almost entirely to be built upon such a principle; for how else shall we interpret the otherwise monstrous conceptions, or give them any reality at all?

Thus have we endeavored in a brief space to do what we could for the help to a clear and full understanding of the Bible. Most imperfectly, we admit; but we have felt called on to say so much, for justice to a Book which, while we do not receive it as One and Divine, yet do acknowledge much that is divine, much that is of truly valuable and spiritual importance. Yes, when we consider, as before done, the ancient Scriptures to have been produced by the most religious nation on earth—and of course to embody their highest thoughts and most spiritual revelations, aspirations, encouragements, and warnings, why should we not do all that we can to gain a proper understanding and proper appreciation of its contents? This last division we have necessarily left in much imperfection. The reason is, the subject is endless. It is universal. It is the first of sciences! First, because it is an introduction to all others. We will here quote from the worthy author to whose work we have made so frequent reference.

"It is true that this science, (for such it may be justly called) has been lost sight of many ages; that though mankind have continued to behold its phenomena, they have neglected to reflect on their cause: but it is equally true that for a still longer course of ages, prior to this interval of oblivion—from Adam himself through Noah and his descendants—it was generally understood. Sciences of a more external kind, having natural things alone for their objects, have since been cultivated in its place; but now" (how much more forcibly true is this in our day!) "when these seem to have arrived almost to their perfection,—when all the mysteries that Nature conceals in her bosom appear nearly to have been opened to our view; (as to their general branches, we mean,—for new particulars will be discoverable to eternity;) it surely is time to turn our attention to a science which connects natural knowledge with spiritual, and sheds superior light on both. In the first ages, interior wisdom was cultivated to the neglect of exterior knowledge; in later ages, exterior knowledge has been pursued, to the neglect of interior wisdom: in future ages, doubtless, they will be united. The advantages of this union will be great. As the doctrine of Analogy is cultivated, it will no longer be the reproach, as heretofore, of Science, that she has a tendency to lead her votaries to skepticism in regard to religion: for natural things will then all be viewed as the outgrowths of spiritual essences, and so to be connected by an indissoluble tie by the Great Author of both, the Creator and Preserver of all things.

... Every friend, then, to Revelation and to Piety—yea, every admirer of Reason and Knowledge, is deeply interested in the restoration of this Science; and both should unite to bring on the time, when, as among the ancients, the highest wisdom shall be that which is conversant with spiritual subjects; and the first of sciences, that which teaches the relation between spiritual subjects and the appearances in Nature."

Having alluded, however, to this science particularly, we would not have it understood that the Bible is rendered altogether luminous by its light, or that there is *any thing like* that *universal* signification and pointing to interior things, which the advocates of this theory of interpretation pretend. For instance, we can not believe that the whole Jewish dispensation, in all its particulars of the ceremonial service, distinguished persons, historical events, and so called miraculous performances, were typical of something in the Christian dispensation. Yet it is a common opinion, both among those who advocate the universal inspiration (with the exception of a few books) and interior meaning of the Jewish Scriptures, and those who adopt the common theory of the Bible, that each thing ceremonial represented some thing spiritual, and each thing historical, each distinguished person, each performance, was *representative* of something in the Christian Church or in Christ himself, of which the former things were the expressly appointed types, and the latter the exact antitypes. Thus, the character of Joshua in conducting the Israelites to Canaan represented the character of Christ as the captain of our salvation to conduct us to the heavenly Canaan; the destruction of the Canaanites in that fierce war of the children of Israel, represented the conflict of Christians with their spiritual foes; the Jewish sacrifices typified the sacrifices of Christ and our *spiritual* worship; and so on through the whole. Thus the whole Jewish dispensation is affirmed to be purely representative, and appointed for this purpose only. This is the theory of the *exclusive* spiritualists, or the members of the New Church. And in this way they attempt to reconcile all the apparent inconsistencies of the Old Testament. Thus, it was no sin to exterminate the Canaanite, for, among other things, the whole was a *representative* performance, having for its object the signification of our conflict with spiritual foes. The gross delinquencies of David as "a man after God's own heart," are of no moral inconsistency with his official or saintly character, because he was not chosen for a *pattern* of a saint, but for a *type* of one. And so the whole Jewish people, represented to be "chosen of God," present no incongruity in their moral character in not being any *better* than other people, because they were not chosen for a true internal Church, but only as a *representative* Church, of an external character only. And it is their typical, and not their real character, which was of any importance in the dispensation.

We repeat, not adopting this theory by any means, there is a theory which we adopt without hesitation. We have no doubt that the Jewish people, and their whole dispensation, so much of it as was true, and in accordance with their highest notions of right and of religion, was truly *representative*, and in precisely the same way as the vegetable kingdom is representative of the animal! And this is going much further than the words at first would seem to designate. We have no doubt that *many* things, both in history and in institution—to speak so separately of these two things—we have no doubt that great events, as well as particular observances among any people, and distinguished characters, may, by the course of Nature and the path of Providence, really typify some other and greater and more interior things. Yet to come in the progression of Man, as truly as the first mineral typifies the ascending series and the perfect jewel, or as the first vegetable symbols forth the higher, and the animal, or as motion life and sensation stand as the *representative* of intelligence, in the higher and more glorious kingdom to come. And perhaps we are not at all aware how *much* of significance, and truly prototypal character, there is in the previous characters, even the particular observances and institutions, of the men who have lived and flourished before us. Is one species of plant prefigure another species, and so of animal productions, why not one nation or character of men? Nay, is it not so? If in the Negro we see the Malayan, and in the Malayan the Mongolian, and in the Mongolian the Caucasian,—the *general* physical and mental qualities of the race are the



regressive, and of course representative one of another, who shall say that *particular* qualities or elements may not exist in one nation, or grand division of the human family. and which, in an imperfect degree, really typify higher and more intellectual, or more spiritual, as the case may be, qualities in another? And may not this analogy run into the very habits and doings of men? Most certainly, if the principle is universal, for the general includes the particular, and so we may have, much further than we are aware of, even in the *exploits*, and *buildings*, and *particular* persons, and *modes of worship*, and even *journeyings*, and *trials*, and a whole host of experiences, something by *Nature* answering to a representative people, all whose history shall be fulfilled in that which is to come!

But this is not special—not miraculous; and there is just the only difference between the system of *Nature* and the system of theologians. No doubt the Jews were such a people. They *did*, by universal acknowledgment, represent the growth of the religious idea or element in man; but by *Nature* this may have been more particular, not more special, than the contemplers of popular theology will allow, or even would imagine. There was a Providence in it, no doubt, as there is in every thing. But so there was a dispensation, and perhaps a more *truly* typical, special, and particular one, than even the most fanciful and orthodox of theological interpreters would themselves dream of! It was God's work, and God's wisdom. It was His in the whole, and His in the particulars!

Let us now bring our subject to a close. We have endeavored to present a true idea of the Bible. We have attempted it, not in enmity or favor. We have endeavored to take an impartial view, and this chiefly because of a too low view on the one hand, and too high on the other. We would not have it supposed that we consider the Bible of that importance to justify its presence as a *special* revelation of God, in any of the common senses; for that would be to exclude all others, in *Nature*, in the human soul, in particular manifestations of the divine power in particular individuals, some of whom we have adduced as examples in these articles. It is this which has given rise to the most extravagant and over-estimable opinions on the subject even the habit of considering the Book as a *unit*, as the production, and the *only like* production, of one Divine Mind;—an error which we specially considered at first. The Bible is not *perfect*; but many; not perfection, but imperfection. Still, as the story of a peculiar people, as containing the writings and revelations of those who lived much in communion with *Nature*, and re-opened even to the influxes of higher spheres of spiritual presence, and as containing the life and character of the chiefest of all men—even he who was made the subject of prophetic intimation as the long expected Redeemer, it becomes valuable in itself. We would be the last to lay sacrilegious hands upon it, attempt its annihilation. But it is chiefly for the *superstition* connected with it that we labor for the expose of its errors, its proper uses. It is received as authority for almost any action and any practice which the ingenuity of man, aided by interests, may find in it, and by this means it becomes as a blinding-block to righteousness and true holiness, and a hindrance to the progress of humanity in intellectual, moral, and advancement. It is by such authority—by such a oneness of perfection, in the ideas of men, that it is the source of so much strife, division, and sectarian warfare. Men would have nothing to contend for, did they look upon these writings as truly are—as collections of ancient, spiritual and historical actions of the human mind, not binding upon us except as writings are, by their perceived excellence and virtue. We must reject them into an authority—make them the production of one Divine Mind, which man must receive whether with or without reason, by the sanctions of eternity and eternal perfection, and we then set up, instead of a harmonizing, uniting and elevating force, an abomination of desolation in the holy places of humanity.

manity, to nourish the worst feelings and the fiercest prejudices of the human heart. For no two can think precisely alike—much less, large companies, and distinct nations of men; and being *required* to by a command from heaven, or being thought so destitute of all heavenly qualities and calling, as a difference in faith of this Book would evince, being *God's Book*, and unmistakable, hence the jealousies and disunions, the strifes and outbreaks, the wars and bloodshed, with bitterest persecution, that have come to pass in its name. Thousands upon thousands, yea, millions, has such a reception of the Bible slain, and seas of blood have flowed in its cause. What a contemplation is the history of the Church! Nowhere can we find greater enormities of war, persecution, and horrible death; the earth is drunken with the blood of her slain; the pages of history reek with her story. It is not simply poor human nature that has done this, or as it is sometimes asserted, the opposite of Christianity, and not the principles of Christ. To be sure, it is the opposite of Christianity, and not the principles of Christ, but it is the Bible as commonly held, that has produced this opposition. It has called out the worst principles of human nature, and leagued them in unholy warfare, persecution, tyranny, and hate. It is this *authority* with which men have felt to be clothed. The religious element being the strongest in our nature, hence in an uncultivated, half christianized people, who conceive themselves to be clothed in the infallible authority of heaven, the inflated idea of eternal right, and the enraged disposition to compel, persecute, and destroy. And among Christians of modern date and more cultivated graces, the milder forms of illiberalism, disunity, and sectarian feud. It is the Bible as commonly received that is directly chargeable. Without this view of it, they would not have that *cause* for difference. Each would be left to the formation of his own opinions, and having no *external* standard of infallible authority, they would appeal to their own souls and to the inspirations of universal *Nature*, leaving others to do the same, and brotherly and Christian love would spring up as a necessary consequence.

To remove from the world, then, not the Bible, but the Bible in its unitary, infallible aspect; is to accomplish a labor of beneficence for the human race. It is to bury the battle-axe of sectarian warfare, and remove an abomination of desolation from the earth.

Then all its divine beauties will remain: then its far-reaching prophecies stand out as lights in the ages; then its sublime poetry, its lofty devotion, its holy principles, all are here to exalt and sustain us; then its inspirations from the higher spheres are still left to enkindle ours; then the holiness of the New Testament, the character of Christ, the glories of the promised heaven, the revelation of the ministry of angels—yea, and the angels themselves, are still here; but the Bible to compel us, to intimidate us, to interfere in the least with our freedom of thought, especially to *confine* and *limit* us within its—any thing less than the soul and the universe,—the Bible in such a sense is not.

Such, then, is the use of our inquiries. Such it is to have true views of this ancient volume. It is not particularly, because of its singular purity, and importance to us in the present age, any further than its ancient inspirations and valuable history, and the principles expressed in the New Testament are concerned; but it is that we may be relieved from its burden of blind faith and unreasonable authority, and be led to look on it as only valuable for what it is;—a curious and interesting, as well as teachable relic, of the past inspirations and past history of a people representing in a peculiar manner the religious element of our common nature. We say nothing here, of its horrible records of outrage and crime, its arbitrary national laws, its superstitions and errors, many of which ever have, and are now, deteriorating Christian morals and Christian institutions; nor do we mention its various *doctrines* which are set up for our

belief; we simply say, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

We have often thought, that could a *selection* be made of the Old and New Testament Scriptures, preserving the truly worthy, and spiritual, and historical, and pure; and rejecting the impure, the doubtful, and the erroneous; and let it be arranged in order, and in appropriate style,—such a book, compressed into one quarter of the size of our present volume, would be of invaluable service to humanity. It would spare us the truthful, the beautiful, and the pure, and relieve us from the heterogeneous and unwieldy mass which is now so discouraging to the simple, and so productive of disbelief, vacuity, and indifference. May the time come when such a labor shall be accomplished, and our families and churches be blessed in this way.

The sum of all our remarks, then, may be comprehended in this:—The Bible as *the Bible—the Book*—the unitary transcript of the Divine Mind, does not exist. It is simply a collection of Jewish and Christian writings, published hundreds and thousands of years apart, with no intention and no idea, on the part of the writers, or of the Deity, that they should ever be bound up into a Book to be appealed to for authority among men. It is a Book in the book-binder's sense, but in no other. It emanated from a nation representing in a peculiar manner the religious element of mankind, and so contains some of the highest principles of natural and revealed religion, (both are natural,) the loftiest devotion, the sublimest poetry, the truest prophecy, the purest principles of morality and wisdom, (mixed with baser matter,) and the noblest aspirations for the welfare and prosperity of the human race. It also contains the life and character of the noblest pattern of humanity who ever graced this favored planet.

Its authors, also, in common with some others of the human race, were inspired not only from the Universal Spirit which flows through all, but from the spiritual world which surrounds this, by habitual conjunction with that world when they knew it not; by dream and vision in the hours of sleep, and by conscious communication in a wakeful state.

There is also a science of Analogy, or correspondence between things natural and things spiritual, and between the lower and the higher, which was familiar to the people of remote antiquity, and in accordance with which, a large part of the Old Testament, and some of the New, was evidently written, and which lets us into the meaning of much that would be otherwise obscure and insignificant, and redeems the Bible from much of the ridicule and opposition which it has had to encounter. But this is rather introductory to an interior significance in the objects of Nature, which the artificial language is made to represent, than to an interior meaning in the words themselves, though it is true, and importantly true, that the very *Word* is thus made rich with interior wisdom which wholly escapes a merely superficial observer. But this method of writing is not exclusively confined to the authors of the Scriptures, being common to profane writers, nor do the Scriptures universally or even uniformly, appear to be written in this style, nor are we specially obligated, from any evidence, to consider them, apart from all other writings, entitled to such interpretation.

There is indeed a representative character to the Jewish dispensation, prefiguring, perhaps, in all its essential details, (for the general always includes the particulars,) higher and more spiritual things to come, as each lower kingdom of physical nature is always typical of that more important dispensation of Nature and of God to follow.

Such, then, is the sum of our inquiries. How well we have established these several points, it is for the reader, not me, to say.

In conclusion, it may be well just to remark, that the Bible as we have it, even considering it so many separate books, having no necessary connection, is far from the truth of the whole mat-

ter concerning it; for no one can tell how much has been lost, how much altered, how much that is now generally received was rejected by the early Christians, and how much that they rejected is received by us. No one can tell by whom or where, much of its contents was written, and the best that we can do, after all our researches, is to make up a *probability* with regard to much of its authorship.

And once more, for the benefit of those who like authority—for ourself it adds no additional weight—it may be well to state, at least the *high* character we have assigned to many of its writings, in the recognition of inspiration from the spiritual spheres of existence, should cause many yet to hesitate as to its more than ordinary character, and its part among the occurrences of universal Nature,—it may be well to state that the highest human authority which can be given in support of our theory, has been given where perhaps least expected:—in the immortal work of Bishop Butler:—in his "Analogy of Religion, natural and revealed, to the Constitution and Course of Nature." This work has long been considered as one of the main pillars of "Orthodoxy." It is a work, of which it is said in the introductory Essay to a late edition, that it "stands like one of the vast piles of architecture commenced in the middle ages—proofs of consummate skill, of vast power, of amazing velocity; yet in some respects incomplete and disproportioned, but which no one since has dared to remodel, and which no one, perhaps, has had either the wealth, power, or genius, to make more complete." And when we consider the "immortal" authority of the term of theology, as Bishop of the Church of England, the testimony he awards is all the more valuable. He says, speaking of the term *natural*, of which he says the "only distinct meaning is, *stated, fixed, or settled*," that our "notion of what is natural will be enlarged, in proportion to the greater knowledge of the works of God and the dispositions of his Providence. *There is there any absurdity in supposing, that there may be beings in the universe, whose capacities, and knowledge, and views, may be as extensive, as that the whole Christian dispensation, as they appear natural, i. e. analogous or conformable to God's dealings with other parts of his creation, as natural as the known course of things appears to us.*"\*

If, then, there are beings in the Universe who can take on such a spectacle, *Man* may make some approximations of rationality and Nature. Nay, such may *specially* be the condition of humanity in this present age.

\*Butler's Analogy, p. 129.

## MERCY.

THE quality of mercy is not strained;  
It droppeth as the gentle rain from heaven  
Upon the place beneath: it is twice blessed,  
It blesseth him that gives, and him that takes.  
'Tis mightiest in the mightiest; it becomes  
The throned monarch better than his crown:  
His scepter shows the force of temporal power,  
The attribute to awe and majesty,  
Wherein doth sit the dread and fear of kings;  
But mercy is above this scepter'd sway,  
It is enthroned in the hearts of kings,  
It is an attribute of God himself;  
And earthly power doth then show likest God's  
When mercy seasons justice. [SHAKESPEARE]

THE glory of an age is often hidden from itself. Perhaps word has been spoken in our day which we have not de-  
hear, but which is to grow clearer and louder through-  
Perhaps some silent thinker among us is at work in the  
whose name is to fill the earth. Perhaps there sleeps in  
idle some reformer, who is to move the church and the world.



## CRITICISM

On the accounts of Matthew and Luke, concerning the birth and early history of Jesus Christ.

WRITTEN FOR THE UNIVERSELUM.

BY H. E. GUILD.

NUMBER FOUR.

BIRTH OF JESUS, AND CIRCUMSTANCES ATTENDING IT.

MATTHEW'S ACCOUNT.

1. *It does not agree with other statements contained in the New Testament.* According to Matthew, Bethlehem was the place of the primitive residence of the parents of Jesus, (Matt. ii: 1, 8, 13, 14, 19-23,) and it was Bethlehem where Jesus was born. He should therefore have been called a Bethlehemite, but he is every where in the New Testament designated as a Nazarene. Galilean and Nazarene were the terms commonly applied to him. 1. When Philip spoke to Nathaniel concerning him he called him Jesus of Nazareth, and Nathaniel replied—"Can any good thing come out of Nazareth?" (John i: 46.) 2. Nazareth is spoken of as his country, and as the place where he was brought up. (Matt. xiii: 34, Mark vi: 1, Luke iv: 16.) 3. On one occasion the multitude with which he was surrounded spoke of him as Jesus of Nazareth. (Luke xviii: 35-37.) 4. The demoniacs invoked him by that name. (Mark i: 21.) 5. The inscription which was placed over his head when on the cross designated him as a Nazarene. (John xix: 19.) 6. The apostles when they went out on their mission preached every where Jesus of Nazareth. (Acts i: 22.) 7. They performed miracles in the same name. (Acts ii: 6.) 8. It is a well known fact that the followers of Jesus were called Nazarenes. 9. The Jews urged against the truth of Christ's claims to the Messiahship the fact that he was a Galilean and a Nazarene, whereas he should have come from Bethlehem, the town of David. (John vii: 40-43.) 10. To this objection although urged at different times, neither Jesus nor his disciples ever replied by asserting that he was ever in Bethlehem nor even that he was born there. 11. Nowhere in the New Testament is there any mention made of the birth of Jesus at Bethlehem, except in the first part of the Gospels of Matthew and Luke. 12. We have no account that Jesus ever visited Bethlehem during the whole course of his ministry on earth.

2. *It is not confirmed by history.* Matthew relates the massacre of the infants at Bethlehem by Herod. (Matt. ii: 16.) Josephus voluminous historian of those times, makes no mention of this circumstance, although he gives a history of the reign of Herod and an enumeration of his crimes and wickedness. 2. The Jewish Rabbinical writers of that day who had a mortal hatred of Herod, and who brought all the accusations they could against him, do not accuse him of the crime charged upon him by Matthew. 3. The first historian who says anything about this massacre by Herod, was Macrobius who lived in the fourth century. Not only does Luke omit all mention of it, but all the New Testament writers except Matthew are entirely silent on this subject.

LUKE'S ACCOUNT.

*It is not reconcilable with historical facts.* Luke tells of a tax, which he says was ordered by Cesar Augustus, when Cyrenius was governor of Syria. (Luke ii: 1, 2.) By the phrase "all the world," employed here, Luke undoubtedly meant the Roman empire. No such census ordered by Augustus, is mentioned by any historian of those times. An equal division of taxes had in the time of Augustus been established in the Roman empire. According to Matthew, Jesus was born before the death of Herod the Great, (Matt. ii: 19,) and according to Luke he was born either previous to, or soon after his death. (Luke i: 5,) and after the death of Herod, his son Archelaus reigned in Judea. (Matt. ii: 22,) in six years he was deposed and banished by Augustus, and from that time Judea became a Roman province,

and was governed by Roman agents. This Roman census then must have been either under Herod or shortly after his son began to reign. But this is not probable, for in those countries which were not provinces but were governed by subordinate or allied kings, these kings levied the taxes and paid a tribute to the Romans. This was the state of things in Judea at the time of Christ's birth, and even after his death. Luke says this census was made when Cyrenius was governor of Syria. (Luke ii: 2.) Now at the time of Christ's birth, if it was under Herod, Cyrenius was not governor of Syria. During the latter part of Herod's reign, Sentius Saturninus was governor of Syria. He was succeeded by Quintilius Varrus, and it was not till long after the death of Herod that Cyrenius was governor of Syria. Cyrenius did make a census, but it was later by at least ten years than the time designated by the evangelists as the time of Christ's birth. Instead of its having been made before Christ's birth, it was not made till some years after his death. See Strauss' *Life of Christ*, Chap. 4. Section 31, and Josephus.

MATTHEW'S AND LUKE'S ACCOUNTS COMPARED.

*They are not consistent with each other.* 1. Matthew as we have seen makes Bethlehem the place of residence of the parents of Jesus. It was there that Jesus was born, nor is it mentioned that his parents were accidentally there, nor that they were brought there by any extraordinary event whatever. (Matt. ii: 1.) It was there they received the visit of the wise men. (ii: 8.) From there they fled to Egypt. (ii: 13, 14.) From Egypt they started with the intention of returning to Judea, but were warned not to do so, which warning induced them to go to Nazareth in Galilee. (ii: 19-23. Luke on the contrary represents Nazareth as the dwelling-place of Joseph and Mary. It was there the angel found Mary and announced to her the birth of her son. (Luke i: 26-31.) From there Mary went to visit her cousin Elizabeth, and returned again to her own house, which must have been in Nazareth. (i: 39, 40, 56.) From there both Joseph and Mary went to Bethlehem to be taxed, and while at the latter place, Jesus was born. (ii: 4-7.) After the circumcision of Christ and the purification of Mary according to the law of Moses, they returned home to Nazareth, which place it is expressly said was their own city. (ii: 39.) 2. Matthew says the birth of Jesus was announced by the appearance of a star. (Matt. ii: 2, 9, 10.) Luke says it was by an angel of the Lord, and the appearance of an extraordinary light. (Luke ii: 9.) Matthew says the persons to whom the sign appeared were wise men from the east. (Matt. ii: 1.) Luke, that they were Jewish shepherds, (Luke ii: 8, 9.) The wise men and shepherds it is said did homage to the new born child, the former by gifts of gold, frankincense and myrrh; the latter by singing songs of praise. (Matt. ii: 11. Luke ii: 20.) The wise men found Mary and her babe in a house at Bethlehem; the shepherds found Mary and Joseph, and the babe lying in a manger. (Matt. ii: 11, Luke ii: 16.) According to Matthew, soon after the birth of Jesus, Herod, in order to destroy him, ordered all the male children in Bethlehem of two years old and under, to be slain. Jesus was saved by the flight of his parents into Egypt, where they remained until after the death of Herod. According to Luke, eight days after the birth of Christ, he was circumcised, after forty days his parents went with him to Jerusalem, carried him into the temple, presented him to the Lord, and his birth was boldly proclaimed by Anna the prophetess, "to all them that looked for redemption in Jerusalem." Then they returned home "to their own city Nazareth."

INCONSISTENCIES IN MATTHEW'S ACCOUNT.

1. If God in a miraculous manner made known to the wise men of the east the birth of Jesus, why could he not also have informed them respecting the place of his birth? this would have saved them the trouble of going to Jerusalem to make inquiry in relation to that particular.

2. If it was necessary for God to warn the wise men not to return to Herod, why could they not have been warned not to

go to Jerusalem in the first place? Herod then would have known nothing about the birth of Jesus, his sanguinary order would not have been issued, and the innocent children in Bethlehem might have been saved.

3. If an angel of the Lord appeared to Joseph when in Egypt, and told him he could return home with his wife and son, as they were dead who sought the young child's life, why should Joseph when he came to the land of Israel be afraid to go to Judea, because he *heard* that Archelaus reigned there, and why was it necessary that he should be warned in a dream not to go there? Why was he not informed in the first place that Archelaus reigned in Judea, and that he had better not go there? This would have saved the necessity of the second vision.

#### INCONSISTENCY IN LUKE'S ACCOUNTS.

If as Luke relates, an angel of God appeared to Mary and announced to her the birth of Jesus, informed her that he should be called the Son of God, that he should occupy the throne of David, reign over the house of Jacob, and establish a kingdom of which there should be no end; (Luke i: 26-33.) why should she at the time of his presentation in the temple, be so much amazed at what Simeon said concerning him? (Luke ii: 33.) harmonizing as it did perfectly with what had been previously announced by the angel.

#### INCONSISTENCIES IN THE TWO ACCOUNTS VIEWED IN CONNECTION.

1. If as Luke relates, an angel of the Lord appeared to Mary and made known to her the things above stated, why should Joseph, as Matthew relates, be so surprised and troubled in mind when he discovered that Mary was likely to bring forth a child?

2. If as Matthew relates, Joseph and Mary were obliged to flee into Egypt with their son to save him from the merciless wrath of Herod, where they remained until after the death of Herod, and then went to Nazareth and took up their residence there, how is it possible that, as Luke relates, only forty days after the birth of Jesus, his parents presented him in the temple at Jerusalem, the residence of Herod, and then without any fear of Herod or molestation from him, peacefully returned to their own quiet home in Nazareth, where Jesus abode with them and grew in favor both with God and Man? (Luke iii: 52.)

3. If the future elevation and character of Jesus was made known to Mary before her conception, by an angel, and to Joseph before his birth by means of a supernatural dream; if at the time of his birth he and his parents were visited by wise men and shepherds, who were directed to the place in a miraculous manner, how is it possible that they should have so marvelled at the things spoken of him by Simeon, and that they did not understand the language of Christ addressed to them and recorded in Luke ii: 49, 50?

[TO BE CONTINUED.]

**THE WIFE.**—What is there like home to the man to whom God has given that greatest of all earthly gifts, far beyond gold, a help meet for him—a being like himself, adapted to better his condition and soften his cares? It is an old sentiment that has passed into a proverb—"No wife, no home."

It is astonishing to see how well a man may live on a small income, who has a handy and industrious wife. Some men live and make a far better appearance on six or eight dollars a week, than others do on fifteen or eighteen dollars. The man does his part well, but the wife is good for nothing. She will even upbraid her husband for not living in as good style as her neighbor, while the fault is entirely her own. His neighbor has a neat, capable and industrious wife, and that makes the difference. His wife, on the other hand, is a whirlpool into which a great many silver cups might be thrown, and the appearance of the waters would remain unchanged. No Nicholas, the diver, is there to restore the wasted treasure. It is only an insult for such a woman to talk to her husband about her love and devotion.

## Physiological Department.

### CURIOUS DREAMS, AND FULFILMENT.

WRITTEN FOR THE UNIVERCELM.

At the time of the war of the Revolution, in what is now known as the town of New Lebanon, some twenty miles east of Albany, lived a respectable farmer by the name of Thomas Skinner. His two sons, Josiah and Levi, being at the time, (1778) young married men, were jointly engaged in managing their father's farm. It so happened that in one of the requisitions made upon the militia company of which they were members, Levi the youngest brother was drafted among others for actual service; the term designated was six months. But as the interest of the brothers in business was mutual, they agreed to share equally in the fatigues and privations of the camp, and it was arranged that Levi should serve the first three months, and then be relieved by his brother. This arrangement was the more readily agreed to by the officers in command, as one of them, Lieut. Skinner, was a relative, and the commander of the regiment, Col. Whiting, was a resident of an adjoining town, and the two, of course were not strangers to each other. The place of rendezvous was Albany, whence they were dispatched to the vicinity of Lake George. Their principal duty was to keep the Indians and Tories in check and guard supplies on their way to the American garrison at Ticonderoga.

Shortly after the arrival of the new levies at Lake George, Levi received a wound by a splinter passing between the bones of his left leg, whilst on board a scow on the Lake transporting provisions and stores. This wound rendered him unfit for service for several weeks; but on resuming active duties he was promoted to the post of first sergeant. About this time an expedition was on foot for attacking Montreal, and Col. Whiting's regiment had orders to join the forces farther north, and assist in the reduction of the place. Preparations were accordingly made; orders to break up the encampment had been read on parade, and the day fixed upon for marching, which was the second day after the orders were read.

On the night following the reading of the orders, Levi dreamed he met his brother's wife on the high ground near Albany a place to him well known, and there charged her to tell her husband that he need make no preparations to come and take his place at the expiration of the three months as agreed, for he should be at home on such a day, naming a day some two weeks short of the three months. This message he dreamed he repeatedly urged her to convey to her husband, which he promised to do; he then returned to camp (in his dream) and took possession of his body as it seemed to him, at the moment the drums commenced beating the reveille.

He arose and attended to the duties of the day, which were very numerous, being the last day they were to remain, but his dream haunted his imagination, and as he had been taught to interpret dreams by the rule of contraries, he was impressed with the idea that it was a warning to him that he was never to return to his friends or his home. On that day the regiment was reviewed by its officers, in the course of which the surgeon observed to Lieut. Skinner that he was impressed with a desire to procure a discharge for Levi, but as he had made no application he knew not how to effect it. The Lieut. replied "we cannot spare him, he is the only sergeant left in the company." This conversation between the surgeon and Lieut. Skinner, was related by the Lieut. after his return from the army. At nine o'clock, Levi, who as before stated, was acting in the capacity of first sergeant, went to the Colonel's quarters to present his report on the state of his company. The room was filled with officers, and after his report was presented, and he was mingling with the crowd as he supposed unnoticed, the surgeon sought him



out, and handing him a folded paper, without making any remark; on going to a light he opened and read his *discharge*, signed by the surgeon, and endorsed by Col. Whiting. His surprise was very great, inasmuch as he had neither asked nor expected any such thing; then his dream rushed upon his mind, and he concluded he should have ample time to get home on the day appointed in his dream. But in the morning he was requested by the Colonel to take charge of some baggage which he wished to send to Albany, by some baggage wagons expected from the north, three or four days hence, and consented to do so. Then again his dream occurred to him, but this delay would prevent the possibility of his fulfilling his appointment. However, after being in charge of the baggage a few hours, it was found that a man who had some interest in the expected wagons, and was obliged to wait for them was there, and offered to take charge of the property, which offer was accepted; so the change was made and our hero was soon on his way home, exulting that he had more time than was necessary to fulfil the appointment in his dream. He traveled on until the next afternoon, when his wounded leg failed him, and became so paralyzed that in order to travel at all, he was compelled to attach a strap to his foot, and with the other end in his hand raise his foot from the ground, and in this manner proceeded slowly and with much pain, having given up all hopes of arriving at home at the time appointed in his dream. He had now arrived at Stillwater, and after he had passed a certain house some rods, a woman called to him from the house and enquired where he was going; he replied to Albany. She bade him come back and rest himself, for he never would get there at the rate he was going; and said her husband was nearly ready to start out for Albany with a raft, and he could go with him without suffering as he appeared to do in traveling. Then again his dream presented itself; he accepted the friendly offer, and in an hour or two the husband came to the house, preparatory to the voyage; the soldier was introduced, and invited to take passage; he did so, and in the morning found himself at Albany, refreshed and apparently with sufficient time before him to reach his home before night. This was the appointed day. He set out from Albany a believer in dreams, but ere he had accomplished half the distance, his leg again failed him. He had again recourse to the strap, and thus he managed to drag painfully along until he found himself within three miles of home and near sunset, when he saw one of his old neighbors come from his field, and sent himself by the way side upon a log. He hobbled along and seated himself beside him, and after the customary congratulations and inquiries, he told his neighbor, that he must lodge with him, as it would be impossible for him to reach home that night. His neighbor replied that he had seen him a long distance off, and knew him, and had sent his boy to the field to catch a horse for the express purpose of sending him home. Then again did his dream force itself into his mind, and the tears gushed to his eyes.

It is now proper that we take a view of the scenes at home. On the same night (as it afterwards proved) on which the soldier dreamed that he met his brother's wife, *she* also dreamed she met Levi in a place with which she was unacquainted, and there received from him the message mentioned in his dream. Her husband had been making arrangements to go and relieve his brother, but so strong was the impression made upon her mind of the reality of the meeting, that she used her utmost endeavors to dissuade her husband from farther preparations, stating that she had seen Levi, and she was positive he would be home, as he had told her in her dream; and as the appointed day approached she urged the wife of the absent soldier to make some preparations in the way of cooking something extra for his reception, but she was unable to infuse the same confidence into the minds of others with which her own was impressed; and she actually went to work on the appointed day and made the preparations she had in vain urged her sister to make. As the day was rapidly drawing to a close and the soldier did not make

his appearance, the aged father rallied his daughter on her faith in the fulfilment of her dream; she replied she was yet full in the belief of its truth, and if he would seat himself in the yard for half an hour he would see Levi. He did so, but all were incredulous except the dreamer. The half hour passed, the sun had disappeared behind the hills in the west, and the anxious watchers had retired within the house, and all but her were descanting upon the fickleness of dreams, when suddenly the discharge of a musket in front of the cottage, struck upon their nerves with the force of an electric shock; they rushed to the door, and the first words uttered by the returned soldier, were directed to his brother's wife, "Eliza, have you done your errand?" Her reply was "I have, but they would not believe me." The father exclaimed, "In heaven's name, children, explain yourselves." The explanation was given by Levi, relating his dream and the attendant circumstances, and the actors and witnesses in the affair ever after firmly believed in the possibility of the communion of kindred spirits.

The singular and remarkable dreams above narrated, and their coincidences, the writer has penned from memory at the instance of a relative, having in his youthful days been well acquainted with all the parties, and heard the soldier relate it on many occasions; and from the character of all of them, he has no doubt of the truth of the main facts in the case. The writer has also read the manuscript to the daughter of Levi Skinner, now residing in this county, who stated to him that she had heard her father and aunt on many occasions when both were present, relate their dreams, and their fulfilment, which was confirmed by the witnesses present at the soldier's return, and that she had had many years in her possession the dreams written by her mother, but they were destroyed with her other effects by a fire a few years since, at Canajoharie, but states that the above is a correct version of the material facts in the case.

SOME dozen or fifteen years ago, a Miss D—y I—n, an operative in the Lowell factories, purchased a favorite watch, which she for safety sake, attached to her person by a safety chain, and for the better security, she carried it in her bosom night and day. One night as she was about retiring to bed, she wound up her watch and replaced it in her bosom, and on the following morning she felt tired and fatigued, as if she had had a hard night's work, for which she could not account. She thought not of her watch the next night, but the night following on retiring, when she came to wind up her watch, lo and behold it was not there! She did not know whether she had dropped it into the well, or burnt it up among the chips, and of course was in quite a fix about it; but a faint idea suggested to her mind that she had come out in her sleep to a neighboring field, and suspended her watch on a tree; but on making search, all proved fruitless, till about a month afterward. One night in her slumbers, she said she thought her mother, who had been dead some half a dozen years, came to her bedside, and told her that if she would go with her she would show her where her watch was. Accordingly she started, and was led by the spirit she knew not whither; but on her return, in passing through an old pasture yard, some forty or fifty rods from the house, in the dead of the night, on letting down the bars, one fell on her foot, and she awoke from her reverie with something in her hand; she knew not what; but hastening to the house and striking a light, she had a tiny tin trunk (which she had not before missed) containing a pair of favorite silk gloves and some other trinkets, with the safety chain carefully wound around and laid upon the watch. On reconnoitering her route, she found she had gone over half or three quarters of a mile, across an old bush pasture, over stone, mud, and rills, that would have been nearly impossible for her to have gone across in the spring by daylight, when the brooks were bank full,—and found her watch safely deposited behind a pile of split wood, in an old sugar camp.

(MAGNET.)

# THE UNIVERCÆLUM AND SPIRITUAL PHILOSOPHER.

EDITED BY AN ASSOCIATION.

NEW-YORK, SATURDAY, MARCH 31, 1849.

## ASSOCIATION.

It is not our intention at present to enter into an elaborate disquisition upon the natural law of Association. We may remark in brief, however, that all things in all departments and kingdoms of Nature, whether in material or spiritual spheres, are related to each other by certain affinities, which connect them, immediately or remotely, according to their degrees of intensity. Thus the whole Universe is united as one grand System, and thus are its various parts, down even to the most minute, united in the form of subordinate and corresponding systems. In the natural progress of things, this association of particles or compounds, or creations animate and inanimate, becomes more and more intimate according to progressive mutual assimilation and adaptation. For instance, assuming the nebular theory of the origin of worlds as correct, the first stage in the progress of association in mundane matter, was the nebulous; the second was aggregation or spheriodation; the third was solidification; the fourth crystallization; the fifth vegetation; the sixth, animation, and the seventh was *Intelligence*, combining and uniting in itself all the refined essences, and principles, and motions of all things preceding.

But the law of Association is not yet destroyed, for it is *eternal*: but it now commences on an *octave* above the previous starting point. Individual men, having received their existence in the same general manner, and combining within themselves the same general principles and qualities, must be united with each other by the same natural affinities and dependencies which unite the planets of the solar system, or the particles and compounds which form the crystal or the vegetable. But in the progress of human association, there are just as many distinct stages as there are in the progress of association in the creations below man, as we have noted them above. The first stage in the progress of human association, was the Savage; the second was the Barbaric; the third the Patriarchal; the fourth the Despotism or Imperial; the fifth is the Civil; the sixth will be the Republican, and the seventh will be the *Unitary*, when all mankind will be one in spirit, and all nations will form but one nation, consisting of many mutually assisting and mutually sympathizing parts.

A careful examination of *principles* will disclose the remarkable fact, (which is universal in Nature) that the various stages in the progress of the higher association, correspond to the various stages in the progress of the lower, in the order in which they occur, and that like the different notes in the octaves in music, the different stages in the higher, from the first to the seventh, are but reproductions and refinements of the corresponding stages in the lower scale, and accord with them.

We see, then, according to the above remarks, that the Human Race (as may be said of all other departments of universal existence) has never been without Association of *some* kind; and that the degree of this association has always necessarily been determined by the previous preparation and mutual adaptation of parts as to their intrinsic qualities, to conjoin with each other. Thus in the first stage of human existence, mankind were prepared for no more intimate association than that which characterized the savage state, and then any other mode of social life could not have been a blessing to them. As the race advanced, social and political organizations more and more perfect were gradually developed by the growing intelligence and the ex-

gencies of human wants, until the present age, which to the more advanced portions of the world, is the age of Civilization, approximating with some nearly to Republicanism. Consolidated tyranny, it is true, has in many instances imposed artificial restrictions upon the development of this *natural* law of Association, but *Nature* in the end has always asserted her omnipotency over the devices of human selfishness, and convulsions have ensued proportioned in violence to the strength of the obstructions which kings and councils have placed in her path. And so must it ever be.

As all outer forms of compact have in a general sense corresponded to the internal capacities, mutual affinities, and wants, of the general mind, so association according to those affinities, capacities and wants, has been the realization of the highest social blessings which mankind at any period have been capable of enjoying. A consideration, therefore, of the eternal law of Progression forces upon us the conclusion that the *present* forms of social and political compact, however perfect they may be or may have been for *their time*, are not the *final* forms which the true interests of man will require, and that, indeed, they *can* not be permanently sustained, at least without essential additions and alterations. In view, then, of these considerations it becomes us seriously to inquire, Does present human association meet the general wants incident to the present stage of human development? and if not how may it be improved?

The first question is at once answered by the fraud, and crime, and licentiousness, by the oppression of the laboring masses by the scheming, and indolent, and pampered few, and by the general antagonisms of interest, which every where meet our view. On these things we need not dwell particularly. They proclaim in thunder tones that our present social system IS NOT adapted to present social wants; and we be to those who would place any serious obstruction in the way of the reform of this system!

Upon the question, How may the social condition be improved? we have not room at present to say what we intended to say. It will be answered, however, by the answer to the previous questions,—For what changes are the people now internally prepared? and for what may they be speedily prepared by the instructions of the more advanced individual minds? For to impose upon mankind a social organism for which they are not prepared by internal development, would indeed, as already intimated, be no benefit but rather an injury to them; and as it would not harmonize with the condition of their love and wisdom, a disruption and resolution of parts would necessarily ensue. It would (if we may conceive of such a thing) be like prematurely and artificially compressing loosely associated nebulous or planetary matter, into a more compact form than that which it would naturally sustain before progressive gravitative forces had brought its particles into closer relations. Fermentation and final explosion would ensue. It is for this reason that we have no faith in the natural possibility of the *immediate* realization of any scheme of *Phalanstery* as proposed by the disciples of Fourier. Albeit, we believe that Fourier's splendid social theories will in the main be ultimately carried out in practice.

But what we now want is some natural plan for a transition movement; and the question is, for what are the people prepared? Judging from all outer signs and from internal conditions so far as we know them, we should answer, *For a system of Universal guarantism, and of mutually assisting industrial and economical combinations.* We intended to speak of the nature and workings of some such combinations which have been already established; but as our space is full, we conclude for the present by impressing it upon the mind of the reader that something—*something* must be done for the improvement of the condition of the masses, and that this must be done through *some* application of the law of Association. Let every one set his wits to work to conceive what specific plans should be adopted in his own circles, and let there be a free and general communication upon this subject.

W. F.



## CONCERNING THE SPIRIT'S DESTINY.

A. J. DAVIS: SIR.—Your letter in answer to mine on the Immortality of the Soul, which appeared in a late number of the *Univercœlum*, has given me great consolation; for which, please accept my heartfelt thanks. There is, however, one subject on which I desire more light:—it is this: If the soul, mind, or spirit of man is substance—matter—it appears to me that a time in the future will arrive, when the matter of the earth will all be converted into spirit, or as much of it as shall be capable of becoming spirit. If a part only of the matter composing our earth is capable of being changed into spirit, and will be so changed, to what use will the other part be devoted? If all the matter composing our earth can and will be changed to spirit—that, as it regards our earth, will be the end of inanimate matter. In either case, what and where is the final home, resting place, or destination of the soul? Lastly, what is the difference or distinction between *Soul, Mind, Spirit, and Matter*? If you can give me as much satisfaction on these points as you have already on the immortality of the soul, you will lay me under an obligation that I never can repay; and if it is not asking too much, I would solicit an answer in the *Univercœlum*, by which you will oblige many readers of that periodical in this city, who are seeking light and truth.

Your sincere friend,

St. Louis, Mo.

J. S. FRELIGH.

ESTEEMED INQUIRER: Your letter came duly to hand: but investigations in a region of thought quite removed from the nature of your inquiries, and under circumstances over which I had no control, were the causes of the procrastination of my reply. Subsequently to the reception of the above letter I received another from your hand, containing a repetition of the above inquiries, and a very beautiful Map and View of St. Louis. It is not necessary that I should express my thankfulness and pleasure for the reception of the Map and inquiries, as your knowledge of my mental structure is sufficient to convince you that nothing can afford me more pleasure and satisfaction than expressions of fraternal Love, and independent investigation after truth. You are, I believe, a representative of a very advanced class of individuals in your city,—the result of toleration and free principles. It must be consoling and encouraging to the progressive class of your citizens, to contrast the cold, restrictive, conservative spirit of the founders of your city, the Jesuits, with the comparatively free and republican principles which permit the erection of any church and the preaching of any religion. And exercising the spirit of the enlarged liberty thus conceded to all, you have instituted inquiries which I am pleased to receive and impressed to answer.

I have interpreted and transposed your questions, in order to render them naturally progressive, in the following manner:

1. Will all matter become spirit?
2. To what end will unspiritualized matter be appropriated?
3. What difference is there between *matter* and *spirit*?
4. Are soul, spirit and mind synonymous, or are they not?
5. Where will the spirit reside?

In approaching a subject so vast and sublime, our minds should be almost totally divested of the impressions and influences of birth and education. We must think upon the questions as one would think who had just entered into this world of life and being, with all his intellectual and reasoning faculties in a high state of development. This state of simple-mindedness is necessary to a proper reception and understanding of the truth. In seeking the truth we must be like untrammelled and unsophisticated infants; but in understanding and applying the truth we must be like free-born and highly enlightened men. In this mental condition we will now proceed.

1. *Will all Matter become Spirit.* Answer; No. Because *matter* and *motion*, or *matter* and *mind*, are eternal. We have no

grounds or foundation from which to reason, if we attempt to question this fundamental conviction of truth. We must begin to reason, (if we desire to reason,) in this manner: God and his Body are eternal. There was nothing prior to Deity by which He could have been created; nor was there ever a period in the depths of time when Matter did not exist. God was not created—matter was not created. Any thing that is created contains within itself the elements of change and disorganization. Any thing uncreated is beyond the sphere of change and destruction. I mean that if any thing was created, as theologians believe that matter was created, out of nothing, then that thing would contain within its self the elements of returning to a similar state—it would change back to nothing. We must admit that Mind (or God) and Matter (or Nature) are uncreated and eternal.

All we know of creation is simply confined to that unceasing and universal change of atoms which is going on in the vast, immeasurable organization of God, called Nature. Creation, in truth, is simply a change in the *form, position, and influence* of atoms and elements in the Universe in which we reside, and of which we are an important and inseparable portion. A corresponding creation is perpetually going on in our own constitutions. Every element, every fluid, and every substance known in the animal economy, is undergoing some modification or change,—something is, in this sense, constantly being created in our bodies.

The food which we eat is analysed and appropriated by the gastric fluid and the digestive functions; and one portion thereof goes to the formation of bone, another portion to the formation of muscle, another to nerves, another portion creates new veins and arteries; and the most sublimated part goes to the formation or creation of that *spiritual principle* by which the whole system is moved and illuminated. This familiar illustration is sufficient to impress a definite idea of what constitutes creation, and how the atoms, fluids, and elements in universal nature, change and circulate from the center of eternal power to the uttermost manifestations of boundless infinity.

Now to ask if *all* matter will become spirit, would be admitting into the mind the possibility of that which was *uncreated*, ceasing to exist. This question is not consistent with the fundamental grounds of all our reasoning, and therefore the question answers its self in the negative. God is a spirit, and the ultimate of his creation, or the procreation of his spirit in nature, develops corresponding embodiments, which we term human spirits. Spirit will produce spirit, as a flower will produce a flower.

The question moreover implies the possibility of a *final* termination; and I think your mind was impressed with an idea, that a time will arrive in the future when creation will be complete, that matter will all be distilled into spirit, that human souls will reach their "*final home*," and that universal progression will end. All the matter composing our earth will be refined into spirit, and all the matter which we can see in the form of suns and planets in the boundless firmament will ultimately be converted into spirit, but then there still remains a universe of matter—a boundless universe of materials—unspiritualized, and material, too, millions of times lower than the earth in the scale of progress and refinement, or than is the granite rock now beneath the refinement of the human spirit. Therefore to our very limited capacity of comprehension, *all* matter will become spirit; but to the illimitable capacity of the Central Soul, and compared with the inexhaustible materials composing his physical constitution, a *very little portion* of matter will seem thus converted.

2. *To what end will unspiritualized matter be appropriated?*—This question implies the supposition that the process of creation—of progress and development—will ultimately cease, and that final arrangements will take place; that every thing will have a position and occupation assigned to it, and that eternal fixedness will pervade infinity. But, although this hypothesis

is not allowable in our philosophy of everlasting progress, there is an answer to the question. It is this: When the *present* structure of the Universe shall have served, so far as it is capable, the purposes of material refinement and spiritual development, and has converted as much matter into human spirits as its innumerable and immeasurable arrangements will perform, then the *refuse* materials will fall back into that "unimaginable ocean of liquid fire" and a *new* structure will be developed. Before the *present* order of the Universe will change, *more* than what we now term an *Eternity* of time will have passed away. But the change must and will come. And every reconstruction of the Universe will be an *infinite* improvement upon the preceding structure. And the ultimate creations or unfoldings of each succeeding structure, will infinitely transcend the developments of those *Universes* which have and will thus sink into the oblivious past. Thus the unspiritualized portion of matter will subserve the purposes of a new creation. And it is thus that the principles of Association, Progression, and Development, exert their united and perpetual influence upon the empire of worlds of which our earth is but a very insignificant portion.

3. *What difference is there between Matter and Spirit?* Almost all words which describe the quality of any thing are relative—they have a relative significance. We speak generally from contrast. Indeed, in a Universe like this—so replete with varieties and differences—it is almost impossible to employ any other than relative words to communicate our ideas. The general opinion is, as you are doubtless aware, that spirit is something *entirely* unlike matter. But reason refers us immediately to *this* simple conclusion: that spirit is something; and *something* must be substance; or else it would be *nothing*; or else, in plainer language, there could be no such a *thing* as spirit. Receiving reason, then, as our guide to truth, we can not resist the conviction that spirit is substance, and, in the absence of a better word, we term that substance, "matter." We must not confound the question under consideration with others of a similar character. The question is not respecting the source from which the spirit proceeded, nor the elements and principles involved in its indestructible constitution, but it is, *What difference is there between matter and spirit?*

I answer,—spirit is a word which signifies, in my mind, an organization of matter in the highest state of advancement, refinement, and perfection. Spirit is an indissoluble *unity* of the finest particles of matter. There is as much *difference* between spirit and electricity as there is between electricity and the common earth; but electricity is matter, and so is spirit. If we were above the plane of material development where spiritual organization takes place, then we would be surrounded with illustrations and analogous processes; but as it is, you will readily perceive that a spirit can not investigate and comprehend its self, and hence the *obscurity* which gathers around the investigation after we pass a certain point in the attempt to get above and look down upon the spiritual organization. But the *difference* between the *apple* and the appearance and substance of the *tree* which gave it birth and individuality, or between the wild rose and the rocky and mossy substances which gave that rose its nourishment and beauty, is not less strikingly wonderful than the difference which exists between the *matter* we see and the *spirit* we feel. Detach the apple from the tree, and compare it with the form and substance of that tree, and you have a no less powerful contrast than that which we find when comparing what we *feel* and *know* of spirit with what we can *see* and *handle* of matter. The phenomena of the former are no more understood and appreciated than the phenomena of the latter. Spirit is *organized* and *sterilized* at the highest point to which gross, or what is termed inanimate, matter can ascend. Spirit is, therefore, matter in the highest state of refinement and organization; and the *difference* consists simply in this: *matter* is gross, inferior, and external—and *spirit* is refined, superior, and interior. The terms *matter* and *spirit* are thus indicative of the

*difference* in the condition, form, and influence of the *same* substance, and nothing more.

4. *Are Soul, Spirit, and Mind synonymous, or are they not?* I am thankful for this question, because no opportunity has presented its self, since the delivery of those lectures which compose the "Revelation," when an explanation seemed appropriate. And I have not been insensible to the vast amount of obscurity and contradiction, which the diversified employment of these terms has produced among those who have struggled to become philosophically metaphysical, and even among those who consider themselves already accomplished reasoners.

Some philosophers, and Swedenborg among the number, consider and affirm that the *soul* is the outermost enveloping medium, that the *spirit* is the intermediate or conjunctive medium, and that the *mind* is the seat or center of the thinking Principle. Thus what I denominate *Life* is sometimes termed *Soul*; what I denominate *sensation* is sometimes termed *Spirit*, and what I denominate *intelligence* is sometimes termed the *Mind*. Theologians, I believe, do not attempt to discriminate between these progressive states of human individuality. I except, of course, the metaphysical portion of that profession. Now in order to prevent misunderstanding hereafter, at least among those inquiring individuals who read what I have produced or may produce, I cheerfully respond to the question.

1. I consider *motion* the first manifestation of mind,—an indication of the *Great Mind* which resides back of, and in, Nature; and a *prophetic* indication of the existence of a *corresponding* mind as an *ultimate* or perfection of Nature.

2. I consider *Life* the first development of Motion, and the second indication of Intelligence.

3. I consider *Sensation* the first development of Life, and the third indication of future or ultimate Intelligence.

4. I consider *Intelligence* the highest development of *Motion*, *Life*, and *Sensation*, and a perfect manifestation of the internal living and unchangeable organization. And when I employ the terms *Soul*, *Spirit*, and *Mind*, I mean the *internal* and *immortal Individual*. When Motion, Life, Sensation, and Intelligence are conjoined and organized, I term that organization a unity of elements and attributes; and these elements and attributes arrange, according to their natural order, under the comprehensive terms of *Love* and *Wisdom*—terms which are perfectly expressive of the natural characteristics and legitimate manifestations of those internal principles. Therefore when I use the nouns substantive—*Soul*, *Spirit*, *Mind*, and *Individual*—the thought which suggests their employment, is resting *invariably* upon the inward *Homo*, upon the individual *Oneness*, which is constructed upon those principles which elevate that *oneness* above the plane of change and disorganization.—Hence the question is answered negatively—the terms are unqualifiedly synonymous.

5. *Where will the Spirit reside?* This question was suggested in your mind by admitting the supposition that there will be an *end* to matter in the form of worlds; because, if material worlds cease to exist, the mind can not reasonably imagine any local habitation for the myriads of individual souls which would claim a residence somewhere in the solitudes of immensity. And also it seems that your mind was pervaded with an undefined idea that "*final*" destinations will be gained by all souls and every thing. But as matter is eternal and souls progress forever, according to what has been stated in answer to questions on that head, therefore the present interrogatory demands a different answer.

I have said that the present structure of the Universe will ultimately change, and that a *new* Universe will come forth, and that *new* and *higher* creations will be the inevitable consequence. Now when all worlds of material organization shall have performed their respective missions in the individualization of immortal spirits, and each world shall have disorganized and fallen back into its original vortex of chaos, then where will the Spirit



reside? The question comes in naturally here, and here the answer will be best understood because it is necessary.

After the individual souls leave this planet (and all planets in universal space which yield such organizations of matter,) they ascend to the *Second Sphere* of existence. Here *all* individuals undergo an angelic discipline, by which every physical and spiritual deformity is removed, and symmetry reigns throughout the immeasurable empire of holy beings. When all spirits shall have progressed to the *Second Sphere*, the various earths and planets in the Universe, which once swarmed with life and animation, will be depopulated and not a living thing will move upon their surfaces. And so there will be no destruction of life in that period of disorganization, but the earths, and suns, and planets will die,—their life will be absorbed by the Divine Spirit. God is Positive—all else is negative. He will expand his inmost capacity and *attract* the glowing elements of His being which permeate the boundless expanse of matter; and all matter which is not organized into spirit, will die and fall into its original condition. But the inhabitants of the *second sphere* will ultimately advance to the *third*, then to the *fourth*, then to the *fifth*, and lastly into the *sixth*; this sixth sphere is as near the great Positive Mind as spirits can ever locally or physically approach. It is greater than all the others. It encircles infinity. It is in the neighborhood of the divine aroma of the Deity; it is warmed and beautified infinitely by His Infinite Love, and it is illuminated and rendered unspeakably magnificent by His all-embracing Wisdom. In this ineffable sphere, in different stages of individual progression, will *all* spirits dwell. They will be held together by the attractive emanations of Deity, like the safe protection of an infinite belt, which will embrace the entire sphere in which will reside incalculable multitudes of created and eternalized souls. The Universal Father will thus gather to himself all the images of his creation—all the diversified members of his household; and thus "the house of many mansions" will be completely occupied by the various members of the ingathered family. This may be considered as the home of the spirit; but still greater missions and blessings will determine the paths in which every conjugally united *oneness* will tread—paths strewn with innumerable and immeasurable worlds of beauty and harmony.

When all spirits arrive at the *Sixth Sphere* of existence, and the protecting Love and Wisdom of the Great Positive Mind are thrown tenderly around them; and when not a single atom of life is wandering from home in the fields and forests of immensity; then the Deity *contracts* his inmost capacity and forthwith the boundless vortex is convulsed with a new manifestation of Motion—Motion transcending all our conceptions, and passing to and fro from center to circumference, like mighty tides of Infinite Power. Now the law of Association or *gravitation* exhibits its influence and tendency in the formation of new suns, new planets, and new earths. The law of progression or *refinement* follows next in order, and manifests its unvarying tendency in the production of new forms of life on those planets; and the law of Development follows next in the train, and exhibits its power in the creation of *new* plants, animals, and human spirits upon every earth prepared to receive and nourish them. Thus God will create a new Universe, and will display different and greater elements and energies therein. And thus new spheres of spiritual existences will be opened. These spheres will be *as much* superior to the present unspeakable glories of the sixth sphere, as the sixth sphere is *now* above the *second sphere*, which is next superior to the sphere of earth. When the new and superior Universe is completely unfolded, or when the new heavens and the new earths are developed, the spirits in the *sixth sphere* will be again in the *second sphere*; because the *highest sphere* in the *present order* of the Universe will constitute the *second sphere* in the *new order* which is to be developed. Thus there will be *four spheres* for the spirits and angels at the consummation of the *new* unfolding, to advance

through, as there are now *four* between the *second sphere* and the *sixth* which we have been considering.

There have already been developed more new Universes, in the manner described, than there are atoms in the earth. And I suppose it is scarcely necessary to state that the human mind is incapable of computing the millions of centuries which are required for even those souls that now inhabit the *Second sphere*, to progress into the one above it—into the *Third Sphere*. And it would be still more useless to state that as many millions of such eternities as we can possibly conceive of, will roll into the past *ere we begin* to approach that change of Universal relations of which I have spoken.

But I have answered the question. The Spirit will have no "final home;" because, to an immortal being, *rest* would be intolerable,—it would be next to annihilation, and greater than the most perfect concentration of all the miseries of the fabled hell. But the spirit will progress eternally! It will always be in harmony with surrounding circumstances, and thus will always reside in heaven. The same differences will exist in future spheres of life as exist in this world,—I mean those differences which are established by the real *intrinsic* perfection of the constitution, education, and harmony of the individual. But the spirit will walk in those shining paths which angels tread, in opening communications between the celestial inhabitants of celestial spheres and those high born spirits of our earth. Let us then, live justly, truly, and purely; because by so doing our position will be commanding and glorious in those numberless spheres where the spirit will reside.

I have, dear sir, given you a faithful record of my impressions in reply to the inquiries contained in your letter. If I have failed in any particular to elucidate the subjects to your satisfaction, I trust you will repeat or re-state your questions, accompanied with those objections or unsatisfactory points which may appear in your mind, and I will cheerfully communicate all the knowledge in my possession for the benefit of those who seek the truth. In the bonds of faith and friendship,

I remain, Yours, &c.

A. J. DAVIS.

**CAPITAL PUNISHMENT.**—It will be recollected that some two years or more since, the Legislature of Michigan passed an enactment abolishing capital punishment. It appears that this change in the penal code has at least not been deleterious in its influence upon public morals, though a sufficient time has not yet elapsed to fully test its operation, or to sympathetically develop in the minds of the community, the humane spirit which dictated it. An effort, however, has lately been made by a portion of the Grand Jury of Wayne Co., in that state, to induce the Legislature to restore the old law of "blood for blood," so congenial to the spirit of vengeance; and this effort on the part of a few individual men, (probably sectarians) has been triumphantly appealed to as evidence that the *people of Michigan* are heartily sick of the law abolishing the death penalty, and as experimental proof that mankind need the restraint of the gallows to prevent them from butchering their brethren! It would appear from the latest accounts, however, that the popular voice in Michigan decides otherwise, and it is in favor of a longer trial of the existing law before an attempt is made to abolish it. The Detroit Advertiser says that while no one has asked for a restoration of the death penalty but a portion of the jurors of Wayne Co., petition after petition has reached the Legislature against its restoration; and the Lansing Free Press says the committee of the House of Representatives, to whom the subject was referred have reported that it is not advisable to make any change in the existing law relative to the crime of murder. W. F.

The account of the curious duplicate dream and its fulfilment, which may be found in our Psychological Department, was sent us by a reliable endorser.

## Poetry.

## IMMORTALITY.

WRITTEN FOR THE UNIVERCÆLUM.

CAN the grave, that loathsome dwelling,  
In its grasp enchain the soul;  
Will oblivion's waters swelling,  
O'er our dearest memories roll?  
All my friends now loved and loving,  
When the farewell grasp is o'er,  
And my spirit, freed, is soaring,  
Shall I know and love them more?

Soft and low a voice now speaketh,  
"No, the soul can never die;  
When this earthly being ceaseth,  
Then it lives beyond the sky:  
And the friends we loved so dearly  
While on life's tempestuous sea,  
Still will love us as sincerely,  
Through a long eternity.

"Onward is the course of being,  
Onward to more perfect spheres,—  
By the lamp of life expiring,  
Still another life appears;  
When the hand of death is on us,  
And we view the opening tomb,  
Radiant visions then steal o'er us  
Of the beauteous spirit-home.

"Cease, O man, thy cold repining,  
Trembling at the dreary tomb;  
Light from Heaven in glory shining,  
Breaks through all its midnight gloom;  
Know thy soul is swiftly journeying  
To a brighter world than this,  
Where all earthly pains and mourning  
Shall be changed for heavenly bliss." J. B. W.

## THE LIGHT IN THE WINDOW.

BY CHARLES MACKAY, LL. D.

LATE or early home returning,  
In the starlight or the rain,  
I beheld that lonely candle  
Shining from his window-pane.  
Ever o'er his tattered curtain  
Nightly looking, I could scan,  
Aye inditing,  
Writing—writing,  
The pale figure of a man;  
Still discern behind him fall  
The same shadow on the wall.

Far beyond the murky midnight,  
By dim burning of his oil,  
Filling aye his rapid leaflets,  
I have watched him at his toil;  
Watched his broad and sunny forehead,  
Watched his white industrious hand,  
Ever passing  
And repassing;  
Watched, and strove to understand  
What impelled it—gold or fame—  
Bread, or bubble of a name.

Oft I've asked, debating vainly  
In the silence of my mind,  
What the services he rendered  
To his country or his kind;  
Whether tones of ancient music,  
Or the sound of modern gong,  
Wisdom holy,  
Humors lowly,  
Sermon, essay, novel, song,  
Or philosophy sublime,  
Filled the measure of his time.

Of the mighty world at London,  
He was portion unto me,  
Portion of my life's experience,  
Fused into my memory.  
Twilight saw him at his folios,  
Morning saw his fingers run,  
Laboring ever,  
Wearied never  
Of the task he had begun;  
Placid and content he seemed,  
Like a man that toiled and dreamed.

No one sought him, no one knew him,  
Undistinguished was his name;  
Never had his praise been uttered  
By the oracles of fame.  
Scanty fare and decent raiment,  
Humble lodging, and a fire—  
These he sought for,  
These he wrought for,  
And he gained his meek desire;  
Teaching men by written word—  
Clinging to a hope deferred.

So he lived. At last I missed him;  
Still might evening twilight fall,  
But no taper lit his lattice—  
Lay no shadow on his wall.  
In the winter of his seasons,  
In the midnight of his day,  
'Mid his writing,  
And inditing,  
Death had beckoned him away—  
Ere the sentence he had planned  
Found completion at his hand.

But this man, so old and nameless,  
Left behind him projects large,  
Schemes of progress undeveloped,  
Worthy of a nation's charge;  
Noble fancies uncompleted,  
Germs of beauty immatured,  
Only needing  
Kindly feeding  
To have flourished and endured;  
Meet reward in golden store  
To have lived forever more.

Who shall tell what schemes majestic  
Perish in the active brain?  
What humanity is robbed of,  
Ne'er to be restored again?  
What we lose, because we honor  
Overmuch the mighty dead,  
And dispirit  
Living merit,  
Heaping scorn upon its head?  
Or perchance, when kinder grown,  
Leaving it to die—alone!



## Miscellaneous Department.

## SHELLEY.

WRITTEN FOR THE UNIVERCELUM,

BY T. H. CHIVERS, M. D.

How rose in melody that child of Love!—YOUNG.

MAN arrives nearer and nearer to perfection at every new thought. As Heaven is perfection, the more new thoughts he possesses, the nearer he approaches the celestials. Ignorance is night. Knowledge is day—it is the intellectual vision of the high noon of the glory of God. It is the first resurrection from the first death. We are, in ignorance, like the world was when "darkness covered the face of the great deep." As the evening of the creation was before the morning, so is the night of ignorance in every man, before the day of knowledge. The light of knowledge is, to a man's mind, precisely what Damascene said of the light of the day; it is "*Pulchritudo et ornamentum omnis visibilis creature*." Thus, the Egyptians were under darkness, while the children of Israel dwelt in the fulness of the light of Goshen.

Poetry is the perfection of literature. True poetry is the beautiful expression of that which is most true. It is the musical manifestation of the relations subsisting between the soul of Man, and the beautiful things of the world. It is the tender expression of the soul's knowledge of the BEAUTIFUL in Natural Truth. As the REVELATOR beheld unspeakable things in the glory of his Vision, so does the poet, in his communings with Nature, behold beauties which are wonderful to the minds of men. Poets are the Apostles of divine thought, who are clothed with an authority from the Most High, to work miracles in the minds of men. As the city of Jerusalem was the glory of the world, because it contained the TEMPLE OF THE LIVING GOD, so is the Poet, because his soul contains the treasures of immortal song. From the Altar of his heart arises an offering as sweet as the odorous incense from the Altar in the Temple of Solomon. He has a golden inside.

BYRON was like the sun in eclipse. SHELLEY was like Hesperus "the leader of the starry host of Heaven." He was, among the poets, in delineating natural objects, what CLAUDE was among the Painters, in delineating the landscape. His LANTHE in "QUEEN MAB," is as beautiful a creation as the "ANDROMEDA" of TITIAN in the Prospigliosi Palace at Rome. There is the angelic sweetness of her pearly countenance—the melting outlines of her oval limbs—which seem to dissolve away in their own radiance, as her soul prepares to ascend with the FAIRY. In her disembodied state, the flowing outlines of her limbs seem to diffuse a gentle radiance, like an incarnation of the moon, which faintly dissolves the silent darkness of the night of life. Her beautiful form seems to lie before us as if bathed in the oblivious fountain of immortal sleep. It is as gentle as "THE PROSPER" by TITIAN. Her soul, in this state, might, perhaps, be represented by the "MADONNA" of RAPHAEL sitting in the clouds—or GUIDO's "MADONNA IN GLORY"—garmented in the perfection of her spiritual loveliness—with the radiant light of Heaven. When it returns to unite with her body, it kindles it with animation, which diffuses itself throughout her entire form, until its living beauty appears like youth just opening into womanhood. A glow of ecstatic devotion, like the light of inspiration, bathes her pearly features, as she embraces her lover like Virtue embracing Truth.

HIS CYNTHIA, in the "REVOLT OF ISLAM," is the spirit of Liberty embodied. His "ROSALIND AND HELEN," are like two Angels of a "ruined Paradise," sitting between the DAY and NIGHT of TIME, weeping over the grave of JOY. His fragment of "GINEVRA" is like the "MARRIAGE OF CANA," by PAUL VERONESE. His "ODE TO LIBERTY" puts me in mind of Michael Angelo's "Adam receiving Life from the Creator," in the Sistine Chapel.

It is as sublime in conception as the ELGIN THESEUS—the offspring of a mighty mind. His "ADONIS" is the heart of Genius, breaking in tears over the grave of a murdered brother! His "ALASTOR; OR, THE SPIRIT OF SOLITUDE," puts me in mind of the painting of "St. Michelle, the Pilgrim among the Alps." There is the spirit of devotion wandering about in the tabernacle of the attenuated form, with all its lofty aspirations, amid the gloomy grandeur of the solitudes, alone. He has no companion but the Spirit of Nature. She is the Soul of his idolatry. Her voice is the liquid music of the rills—her garments the flowers. All his minor poems, and more particularly "The Question," "The Zucca," and "The Woodman and the Nightingale," are as poems, what the works of Titian were among the Painters—the execution far surpasses the design. They appear to have been written just for the delight they gave him. The richness of his genius flowed unconfined, and, like a mighty river, gathered volumes as it onward flowed. Human language never expressed a more sublime truth than may be found in a single line of his "ODE TO LIBERTY," where he calls "The Daedal earth,"

"That island in the ocean of the world."

It is a sublime poetical truth. What but a generous nature, could have given birth to such a divine sentiment as this: "LET SCORN BE NOT REPAID WITH SCORN." For a thousand others of a similar nature, I would refer the reader to his Works, which are, when united, the TEMPLE OF LIBERTY, which contains the trophies of immortal thought—the symbols of the triumph of Truth over Error.

He was the most purely ideal being that ever lived. He possessed the intellectuality of Plato, with the ideality of Æschylus, and the pathos of Sophocles. His divine conceptions are all embalmed in the sacred tenderness of melting pathos. He approached nearer perfection, as a poet, than any other man that ever lived. He possessed the artistical skill of Moore, without his mannerism. His dramatic poem, which is the finest of his productions, entitled the "THE CENCI," is the crystalline fountain from which proceeded the majestic river of "ION," by Sergeant Talfourd. That wise, pathetic tenderness, which gives it such a dignified flow, had its birth in the pleasure which the author of "ION" derived from the captivating beauties of "THE CENCI." Any person can convince himself of the truth of this, by studying the two Plays. Read the Soliloquy of GINCOMO to the lamp, in Act III, Scene II., of Shelley's Play, and then compare that of "ION," in Sergeant Talfourd's Play, with it, and you will be convinced of the fact. It is as follows:

"Thou un replenished lamp! whose narrow fire  
Is shaken by the wind, and on whose edge  
Devouring darkness hovers." &c.

The difference between "ION" and "CENCI," is just the difference that would exist between the Statue of Appollo, and a living man of the same proportions.

Shelley has enriched the English language with more original idealities than any other man. One of his peculiar characteristics is, the giving to inanimate objects the attributes of animation. The following is peculiar to him. It is from a fragment entitled, "THE BOAT, ON THE SERCHIO;"

"But the clear stream in full enthusiasm,  
Pours itself on the plain, until wandering,  
Down one clear path of effluence crystalline,  
Lends its close waves, that they may fling  
At Arno's feet tribute of corn and wine."

His description of the manner in which the rock overhangs the gulf, in "The Cenci," is of this nature, where he says, it has

From unimaginable years,  
Sustained itself with terror and with toil  
Over a gulf, and with the agony  
With which it clings seems slowly coming down," &c.

No lines ever conveyed to me more meaning than the following. In them you can see the very agony of BEATRICE setting itself into a resolve:

*"All mortal things must hasten thus  
To their dark end. Let us go down."*

He possessed the dramatic power in an eminent degree. "The Cenci" is far superior to any thing of modern times. The two following lines are not to be surpassed by any thing in Shakespeare's works:

*"They say that sleep, that healing dew of heaven,  
Sleeps not in balm the foldings of the brain." &c.*

He has invested the most ideal thoughts with the most beautiful language. His soul, in its aspirations after the Beautiful in Natural Truth, might be represented by Eve, in her sinless beauty, at the forbidden tree, on whom the Angels in heaven are looking with admiration, not to say deathless concern. There was divinity in him, for we can see it radiating from every line. There was dignity, inspired by the divine Spirit of Liberty. There was truth, which gave him the force of character of one of Titian's best portraits. There was purity, which we see flowing out of his heart in a vital current into the creation of those characters, which, if realized by others, will tend to benefit them. And there was lofty invention, which we see displayed in the ideal richness in which he has clothed all his beautiful creations.

His spirit was like a SYMBL, who saw from the "heaven-kissing hill" of Truth, the vision of the coming centuries. The seeds of divine Liberty which he has sown in the hearts of England's slaves, will spring up, like immortal Amaranths, in the glorious Summer of To-come. Soon will the SPRING OF LIBERTY, which he desired, burst forth, in all its splendor, on the enraptured souls of men. Then will her barren nakedness be covered with the green verdure of happiness. Then will the winter of her slavery be clad in the rich garments of the Summer of Liberty. Then will she appear like a Blessed Island rising out of an ocean of divine tranquility, greened with the freshness of an immortal Spring.

His poems are the Elims of the Soul, where there are many palm-trees and much running water. Through his whole life, he acted out that important and no less beautiful truth, that "*Patience destroyeth many troubles.*" Hope was the evening and morning star of his life. The mother of Hope, was Faith; her daughter, Patience; and her husband, Love. Life was to him precisely what Jean Paul Richter says of it: "Man has but two minutes and a half to live—one to smile—one to sigh—and a half to love—for in the middle of this minute he dies!" He treated most of his enemies like Alphonso, king of Aragon. When some person railed out against him, he sent him a purse of gold. Being asked his reason for so doing, he said, "When dogs bark, their mouths must be stopped by some morsel." His love was like the love of an Angel—it was bounteous and overflowing. He was anointed by Liberty to be the Prophet of Humanity. His poems speak to us in this language—"Does not the sun shine every day? And yet he is not less bright. So it is with my love—though I pour it out upon you, as the clouds of heaven their waters upon the earth, yet, I am not dry—it is a joy for me to love. Does the earth rejoice at the coming of the Spring? So does my soul in the light of thy sweet smiles. When we open his works, it is like entering a Paradise of opening flowers, from whose young leaves the air is laden with perfumes, while we are walking through the labyrinthine vistas of the overshadowing trees laden with all manner of fruit above, which derive their luxuriant sweetness from the refreshing streams which wind in soothing ripples below. Some of his Elysian scenes are as early pleasing as the first sight of the green pastures of our native land, from which we have been absent a long time. We are, while perusing his poems, like a Pilgrim in the Land of Olives, who sees the mournful aspect of the country around, while tasting of its delicious fruit. They are the nursery-grounds of thought. He stands in the Temple of Fame like a Raas Relief cut in the solid wall—you can never move him without pulling it down.

## THE PALACE OF DAVID.

To the left of the platform, the temple, and the walls of Jerusalem, the hill which supports the city suddenly sinks, stretches itself and descends in gentle slopes, sometimes by terraces of falling stones. On its summit, at some hundred paces from Jerusalem, stands a mosque, and a group of Turkish edifices, not unlike a European hamlet, crowded with its church and steeple. This is Sion! the palace, the tomb of David! the seat of his inspiration and his joys, and of his life and his repose! A spot doubly sacred to me who have so often felt my heart touched, and my thoughts wrapt by the sweet singer of Israel! The first poet of sentiment! the king of lyrics! Never have human fibres vibrated so harmonious, so deep, so penetrating, so solemn. Never has imagination of poet been set so high, never has its expression been so true. Never has the soul of man expanded itself before man and before God in tones and sentiments so tender, so sympathetic, and so heart-felt. All the murmurs of the human heart found their voice and their note on the lips and the harp of this minstrel. And if we revert to the remote period when such chaunts were first echoed on the earth; if we can consider that at the same period the lyric poetry of the most cultivated nations sang only of wine, love, war, and the victories of the muses, or of the course at the Olympic games, we dwell with profound astonishment on the mystic accents of the prophesying, who addresses God and the Creator, as friend talks to friend; comprehends and adores his wonders, admires his judgments, implores his mercies, and seems to be an anticipatory echo the evangelical poetry, repeating the mild accents of Christ before they had been heard. Prophet or not, as he is contemplated by the philosopher or the Christian, neither of them can deny the poet-king an inspiration bestowed on no other man. Read Horace or Pindar after a Psalm! For my part I can not.

I, the feeble poet of an age of silence and decay, had I domesticated at Jerusalem, should have selected for a residence and abiding place, precisely the spot which David chose for Sion. Here is the most beautiful view in all Judea, Palestine or Galilee. To the left lies Jerusalem, with its temple and its edifices, over which the eyes of the king or of the poet might rove at large without being seen from thence. Before him, fertile gardens descending in steep declivities lead to the bed of that torrent, in the roar and foam of which he delights. Lower down, the valley opens and extends itself; fig-trees, pomegranates and olives overshadowing it. On one of the rocks, suspended over the rolling tide, in one of those sonorous grottoes, refreshed by the breeze and by the murmur of the waters, or at the foot of terebiathus, ancestor of that which shelters me, the divine poet doubtless awaited those inspirations which he so melodiously poured forth. And why will they not visit me that I might recount in song the griefs of my heart and of the hearts of all men, in these days of perplexity, even as he sang of hopes in an era of youth and of faith. Song, also, no longer survives in the heart of man, for despair sings not. And until some new beam shall descend upon the obscurity of our times, terrestrial lyrics will remain mute, and mankind will pass in silence from one abyss of doubt to another having neither loved, nor prayed, nor sang.

[LAWRENCE.]

It is a vulgar notion, that politeness is only required toward superiors. But the truth is, that every man ought to regard his fellow-man, or friend, as his superior, and treat him accordingly. Such feelings the real gentleman always has. It matters not in what society he be, he feels himself in the presence of a superior, and behaves accordingly. The false gentleman acts very differently. He feels his own superiority, and assumes the airs which tell the tale which he does not want to be told—namely, that he is not a gentleman. "Let each esteem others better than himself," says an Apostle. This is the very soul of good manners.



## TOUCHING INCIDENT AT THE LAND OFFICE.

A Wisconsin paper relates the following interesting narrative of one of those real struggles of the young, to assist their parents, which sparkle like diamonds along the pathway of human life. In traits like these there is a moral heroism manifested, which marks the pure gold of human character:—

Business called me to the United States Land Office; while there awaiting the completion of my business, a lad apparently sixteen or seventeen years old came in, and presented to the receiver a certificate of purchase for forty acres of land. I was struck with the countenance and general appearance of the lad, and inquired of him for whom he was purchasing the land; the reply was, "for myself, sir." I then inquired where he got the money; he answered, "I earned it by my labor." Then said I, you richly deserve the land. I then inquired, where did you come from? "New-York," said he. Feeling an increased desire to know something more of this lad, I asked whether he had parents, and where they lived; on this question he took a seat, and gave the following narrative:

"I am from New-York State—have there living a mother and five brothers and sisters—I am the oldest child. Father is a drinking man, and often would return home from his day's work drunk, and not a cent in his pocket to buy food for his family, having spent all his day's earnings in liquor with his drinking companions; the family had to depend chiefly on mother and myself for bread; this distressed mother much, and had a powerful effect upon my feelings. Finding that father would not abstain from liquor, I resolved to make an effort in some way to relieve mother, sisters and brothers from want; after revolving things over in my mind, and consulting with mother, I got all the information I could about the Far West, and started from home for Wisconsin, with three dollars in my pocket. I left home on foot—after spending my three dollars, I worked occasionally a day; and renewed my travel so long as money lasted. By labor occasionally, and the charitable treatment I got on the road, I landed in Wisconsin. Here I got an axe, set to work and cleared land by the job—earned money, saved it, till I gathered fifty dollars; which money I now pay for this forty acres of land.

Well, my good lad, (for by this time I became much interested in his history,) what are you now going to do with this land? "Why, sir, I will continue to work and earn money, and when I have spare time, prepare some of my land for culture; raise myself a log house, and when prepared, will write father and mother, brothers and sisters to come to Wisconsin and enjoy this home. This land, now bought by me, I design for my mother, which will secure her from want in her declining years." What, said I, will you do with your father if he continues to drink ardent spirits to excess? "Oh, sir, when we get him on the farm he will feel at home, will work at home, keep no liquor in the house, and in a short time he will be a sober man." I then replied, "young man, these being your principles so young, I recommend you to improve on them, and the blessing of God will attend you. I shall not be surprised to hear of your advancement to the highest post of honor in the State; with such principles as you have, you are deserving of the highest commendation."

By this time the receiver handed him his duplicate receipt for his forty acres of land;—rising from his seat on leaving the office, he said, "At last I have a home for my mother!"

"I WEEDED my friends," said an old eccentric friend, "by hanging a piece of stair carpet out of my first floor window, with a broker's announcement affixed. Gad! it had the desired effect. I soon saw who were my friends. It was like firing a gun near a pigeon house; they all forsook the building at the first report, and I have not had occasion to use the extra flaps of my dining-table since."

## AN UNKNOWN WORLD.

THE English have recently made a settlement at Aden, near the Red Sea. Having once obtained a foothold, they, English like, began to push about them, and one of their first discoveries was a river where none was marked upon any chart, and upon this they steamed three hundred miles without finding the least obstruction. Having now passed round this continent, let us look up into the interior. For half a century the English government have been expending lives and treasures in a partial exploration. They have found that this whole tract of country, is one of amazing fertility and beauty, abounding in gold, and all sorts of tropical vegetation. There are hundreds of woods invaluable for dyeing and architectural purposes, not found in other portions of the world. Through it for thousands of miles sweeps a river, from three to six miles broad, with clear water, and of unsurpassed depth, flowing on at the rate of two or three miles an hour, without rock, shoal or snag to interrupt its navigation. Other rivers pour into this their tributary waters, of such volumes as must have required hundreds of miles to be collected, yet they seem scarcely to enlarge it. This river pours its waters into the Atlantic through the most magnificent delta in the world, consisting perhaps of a hundred mouths, extending probably five hundred miles along the coast, and mostly broad, deep, and navigable for steamboats. Upon this river are scattered cities, some of which are estimated to contain a million of inhabitants, and the whole country teems with a dense population.

Far in the interior, in the very heart of the continent, is a nation in an advanced state of civilization. The grandeur and beauty of portions of the country through which the Niger makes its sweeping circuit are indescribable. In many places its banks rise boldly a thousand feet, and are thickly covered with the richest vegetation of tropical climes. But all this vast and sublime country, this scope of rich fertility and romantic beauty, is apparently shut out forever from the world. It is the negro's sole possession. He need not fear the incursions of the white man there, for over this whole lovely country moves one dread malady, and to the white man it is the "valley of the shadow of death." In expedition after expedition sent out from the English ports on the Island of Ascension, not one in ten has returned alive—all have fallen victims to this seemingly beautiful country. It seems impossible for an Englishman to breathe that air. So dreadful is it—so small the chance of life, that criminals in England have been offered pardon on condition of volunteering in this service, more terrible than that of gathering the poison from the fabled Upas. This country, tempting as it is, can only be penetrated at the risk of life, and it is melancholy to think that those who have given us even the meager information that we have, do it at the sacrifice of their lives.

[SIMMOND'S COLONIAL MAGAZINE.]

## EARLY PRINTERS.

EARLY printers were men of profound erudition, and the printing office was then, in the strict sense of the word, a "temple of learning." In the first days of the art of printing its professors very often wrote, or edited the works which they gave to the world,—and these, it will be remembered, were for the most part composed in the learned languages. Among the most celebrated of these early printers, is the family of Stephens, who for more than a century, astonished the world by their vast erudition, as well as by the most magnificent specimens of typography which issued from their press. This press, says Hallam, might be called the central point of illumination to all Europe. In the year 1558, Henry Stephens, the star of the family, "published more editions of ancient authors than would have been sufficient to make the reputation of another author." His "Thesaurus of the Greek" remains to this day, and is the great lexicon of this language.

## TURN THE CARPET: OR THE TWO WEAVERS.

IN A DIALOGUE BETWEEN DICK AND JOHN.

As at their work two weavers sat,  
Beguiling time with friendly chat;  
They touch'd upon the price of meat,  
So high, a weaver scarce could eat.

"What with my brats and sickly wife,"  
Quoth Dick, "I'm almost tir'd of life;  
So hard my work, so poor my fare,  
'Tis more than mortal man can bear.  
How glorious is the rich man's state!  
His house so fine! his wealth so great!  
Heav'n is unjust, you must agree;  
Why all to him? why none to me?  
In spite of what the Scripture teaches,  
In spite of all the parson preaches,  
This world (indeed I've thought so long),  
Is rul'd, methinks, extremely wrong.  
Where'er I look, how'er I range,  
'Tis all confus'd, and hard, and strange;  
The good are troubled and oppress'd,  
And all the wicked are the bless'd."

Quoth John, "Our ign'rance is the cause  
Why thus we blame our Maker's laws:  
*Parts of his ways* alone we know,  
'Tis all that man can see below.  
See'st thou that carpet not half done,  
Which thou, dear Dick, hast well begun?  
Behold the wild confusion there,  
So rude the mass it makes one stare!  
A stranger, ign'rant of the trade,  
Would say, no meaning's there convey'd;  
For where's the middle, where's the border?  
The carpet now is all disorder."

Quoth Dick, "My work is yet in bits,  
But still in ev'ry part it fits;  
Besides, you reason like a lout,  
Why, man, that *carpet's* inside out."

Says John, "Thou say'st the thing I mean,  
And now I hope to cure thy spleen;  
This world, which cloud's thy soul with doubt,  
*Is but a carpet inside out.*  
As when we view these shreds and ends,  
We know not what the whole intends;  
So when on earth things look but odd,  
They're working still some scheme of God.  
No plan, no pattern, can we trace,  
All wants proportion, truth, and grace;  
The motley mixture we deride,  
Nor see the beauteous upper side.  
But when we reach that world of light,  
And view those works of God aright,  
Then shall we see the whole design,  
And own the workman is divine.  
What now seems random strokes, will there  
All order and design appear;  
Then shall we praise what here we spurn'd,  
For then the *carpet shall be turn'd.*"

"Thou'rt right," quoth Dick, "no more I'll grumble  
That this sad world's so strange a jumble;  
My impious doubts are put to flight,  
For my own carpet sets me right."

A BAD LOOK.—"Is that the prisoner?" said one spectator to another, during a trial for manslaughter.

"Ah! indeed! What a dreadful bad look he has, especially about the eyes! But who is that respectable looking young man at his side, in the green vest?"

"In the green vest! Why *that* is the prisoner himself. The other man is his lawyer."

"Well, now I do begin to see that the fellow in the green vest don't look so respectable after all. Indeed, he has just the air of an old offender."

MARRIED.—In Newburgh, on the 21st instant, by the Rev. J. L. Guilder, Mr. S. S. Lapham, of Poughkeepsie, to Miss A. M. Alexander, of Newburgh.

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### PSYCHOLOGY

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### FROM THE INTERIOR STATE

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### PHYSIOLOGY AND MEDICINE,

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