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## SPIRITUAL PHILOSOPHER.

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

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### The Principles of Nature.

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

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CHRISTIANITY—ITS DEVOTIONAL, ETHICAL, AND SOCIAL PRINCIPLES.

As the theology of Jesus was the natural offspring of a mind characterized by that degree of progress which enabled it to commune with the interior principles of Nature, and to receive in an unperverted form, the influences of a higher world; so the peculiar development of the filial or religious affection growing out of this theology, was left to ultimate for itself such a form of outer expression as might naturally and spontaneously be determined by its own inherent and motive influences. Besides the form of a single short and simple prayer, given at the request of the disciples, (Luke xi: 1.) Jesus never, either directly or in spirit through his apostles, recommended any particular form of devotion, public or private, as a peculiar accompaniment of his theology. This remark, *undoubtedly* true as it is, deserves peculiar emphasis on account of its obvious bearings upon the numerous outer forms and ceremonies distinguishing modern sects of the professed followers of Jesus,—the peculiarities of which are deemed of sufficient importance to be made the occasions of social division, and the subjects of angry discussion.

As Jesus taught that God was a Father, he accordingly taught that man should repose with the most implicit and child-like confidence upon His care and protection. This confidence was inculcated in the most tender and touching imagery. After assuring his disciples that not even a little sparrow should fall to the ground without the notice of the Father, he added, "Fear ye not, therefore, for ye are of more value than many sparrows;" and to enforce the idea of a continued general and beneficent providence, he suggested that even the very hairs of their heads were numbered.

The idea that God was also an all-pervading, intelligent Spirit, naturally suggested the greatest simplicity in the *outer expression* of that confidence and supreme love due to Him as a beneficent Parent. Outer forms and ceremonies, such as could be seen and heard of men, were discouraged. Multiplied, long, and loud prayers were discountenanced as being an entirely unsuitable offering to that Being who knoweth what things man hath need of before he asketh Him. Indeed, public devotions, (excepting as the whole assembly might be united in spirit as one man, free from all ostentation,) were discouraged, as being generally associated with, and as constantly tending to beget, hypocrisy, self-righteousness, and spiritual pride. The affection for the Deity was considered as an affection of the *heart* for an invisible and eternal Spirit; and for the communion of this affection with its Object, quietude and privacy were considered most favorable. Hence Jesus says, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door,

pray to thy Father which is in secret; and thy Father which seeth in secret, himself shall reward thee openly." And the only model of a prayer which he recommended, is comprised in few words in that simple yet expressive form, commencing "Our Father who art in heaven," &c. (See Matt. vi: 5-13.)

The evangelists have left us no record that he ever set apart any particular times or places for devotional exercises, either public or private; and the evidence seems to be clear that he even regarded the *Sabbath* as really no more sacred than any other day.

Jesus, therefore, simply laid down the plain truth, and labored to properly direct human affections, with reference to the Deity, leaving the sentiments which his instructions inspired, to express themselves in such forms as they themselves would naturally suggest to the various minds who received them. Accordingly, among the apostles and other early Christians, each one, in his devotional exercises, followed his own natural ideas of propriety. Those who were Jews did not entirely repudiate the observances customary among the Jews, (as Jesus himself did not,) inasmuch as a sudden breaking away from old associations would not have been natural. Aside from these observances, the early disciples seem to have expressed their devotional feelings in the same easy and natural way as they would have expressed their affection for a flower, for the general beauties of Nature, or for any existing object in the outer world; and respecting all outer religious observances, the more intelligent and liberal among the apostles considered it the privilege of every man to "be fully persuaded in his own mind." (Rom. xiv: 5.)

The apostles and other early Christians would frequently meet together, but they would always meet "with one accord," or by spontaneous gravitation to each other's society, and not so much from the external pressure of an incumbent duty. In their assemblages they had no particular set speakers or preachers, but each one would speak as he felt moved at the time. There appears to have been the freest interchange of thought and feeling between them, and yet a perfect order and decorum in their proceedings and deliberations, each one imparting and receiving instructions, with all simplicity, according to specific individual capacities.

They of course regarded their departed Master with the profoundest affection, and cherished the memory of his acts and teachings whilst in the flesh, with the most sacred regard. Such, therefore, would naturally form a prominent theme of conversation between them while together. It was customary in those times and in that country, for particular friends, when they met together, to eat and drink with each other, as a form of farther pledging and cementing their mutual friendship. Jesus, at his last meeting with his disciples previous to his crucifixion, for the purpose of celebrating the Jewish passover, desiring to be borne in their affectionate remembrance after his departure to the other world, had very naturally, though apparently *incidentally*, given the disciples a simple token. It consisted merely in passing bread and wine to them, and requesting that as often as they came together to eat and drink by way of expressing and cementing their mutual friendship, they should at the same time eat and drink by way of remembering and re-cementing themselves also to him, their *departed* friend. To this request

the disciples, in all their assemblages for the purpose of eating together, very respectfully and affectionately complied, though in a form which at first did not really amount to a ceremony. It does not appear that any particular person was set apart for the purpose of "administering the Lord's Supper," but the whole assemblage proceeded to partake of the repast in the ordinary way; and these repasts were not brought under any restrictive rules until, by the multiplied converts, they began to be abused and made the occasions for gluttony and drunkenness. (1 Cor. xiv: 17-34.)

It appears that the rite of *baptism* was generally practised by the apostles as a form of inducting converts into the church, or *ecclesia*, which meant the congregation of those who *simply believed* in Jesus, without regard to their respective degrees of moral or spiritual progress. (Rom. xiv: 1.) It does not, however, appear that Jesus ever enjoined water baptism; but the baptism which he recommended, especially after his crucifixion, was a baptism of the spirit. (Matt. iii: 11; Acts, i: 5.) Paul appears not to have considered the outward rite at all essential (1 Cor., i: 14-17); and the other apostles probably practised it only as the perpetuation of a Jewish custom which seemed to them very significant and appropriate,—even as from the same authority they commanded the Gentile converts to abstain from meats offered to idols, and from blood, and were somewhat divided upon the question whether they should not enjoin circumcision. (Acts, xv.)

Such, then, were the customs,—we might, perhaps, rather say *lack* of established customs—prevalent among the apostles and their immediate pupils, expressing the religious sentiment growing immediately and naturally out of the teachings of Jesus. They assembled together when they felt attracted, by a common interest, to each other's society; they prayed when they felt in the spirit of prayer, and preached only when they had something to *teach*; the office of teaching being equally divided among all according to their several capacities. They had no particular persons appointed to act expressly as their ministers, to meet with them at stated times and places, and to go through the formality of a public prayer whether they felt in the spirit of prayer or not, and to address them from particular texts whether they had any instruction to impart or not. These customs, together with formal creeds and confessions of faith, were the inventions of later times, when the original simplicity of Christianity had suffered much from the intrusions of outer things. And it would seem that much of the over-strained scrupulosity prevailing among modern professing Christians, respecting the *eucharist*, and much of the unproductive and unfriendly discussion concerning the import of the Greek word *baptizo*, might be spared, if it were only considered that these are matters to which neither Jesus nor his apostles attached any very great importance, *whatever* be the true views of their nature and objects.

Upon the obvious contrast existing between the simplicity and naturalness of the forms of devotion prevalent among the immediate pupils of Jesus, and the forbidding sanctimony and arbitrary rules and formalities existing among modern sects, we will not dwell; nor will we inquire for the authority or practical utility of the latter. But we will now proceed to survey briefly the *ethical* or *moral* principles necessarily associated with the theology of Jesus.

From the idea that God was impartially the Father of mankind, it necessarily followed that mankind, His children, were all *BRETHREN*. Having one common Parent who regarded them as forming one common family, entitled to common blessings and privileges according to each one's peculiar capacities to receive, it followed that a general unity of interest pervaded the human family, according to which the sufferings or enjoyments of one portion of the race must necessarily be felt more or less by all. It therefore became obviously the natural duty of man, which at the same time fully comported with his *true interests*, to love his neighbor as himself. This rule, therefore, was accordingly

enjoined by Jesus, together with the corresponding and beautiful maxim, "In all things whatsoever ye would that men should do to you, do ye even so to them." The substance of this rule as here concisely stated, Jesus, on other occasions, enforced in its most unrestricted natural bearings. In consideration that God the Father was kind to the unthankful and the evil, he taught that man, the child and brother, should also love his enemies, bless those who might curse him, do good to those who might hate him, and pray for those who might spitefully use and persecute him.

Toward all degrees and classes of mankind, whether their moral and spiritual state were elevated or degraded, Jesus, by precept and example, inculcated the same imperturbable spirit of charity and love. He considered the erring and sinful as misdirected *children* of his Heavenly Father, who only needed genial social influences, and the sympathies and wise instructions of those above them, to develop them into full-grown *men*. His beautiful parables of the lost sheep and of the prodigal son, fully illustrate his views and feelings toward the erring and misdirected. He professed to come not to call the righteous, but sinners to repentance. For the purpose of pervading the latter class with proper influences, he frequently associated with them upon terms of intimacy, and never, as we can learn, did a harsh or condemnatory sentence toward them escape his lips. To the woman taken in adultery he said, "Neither do I condemn thee; go, sin no more;" and for his persecutors, who drained the last dregs of their enmity against him by nailing him to the cross, and for which, in their misdirection, they really supposed they had good cause, he prayed, "Father forgive them, *for they know not what they do*!" It would, therefore, seem scarcely necessary to add that Jesus never, either by precept or example, gave the least countenance to any social or legal treatment of the criminal, inconsistent with the most perfect love toward him, and with his ultimate personal reformation as the grand and leading object in view.

Such were the *fraternal* principles taught, and in all cases consistently practised, by Jesus, as naturally growing out of his *parental theology*. As naturally associated with these principles, he also inculcated meekness and gentleness under provocations; patience in the endurance of unavoidable sufferings; a spirit of forgiveness, and a rendering of good for evil, toward those from whom injustice may be received, and a constant hungering and thirsting after righteousness, or desire for progress in the path of truth, of duty, and of heaven. All these principles, together with others of kindred nature, are inculcated with the utmost dignity and simplicity, in his most admirable sermon upon the mount.

The idea that the universal Father of man was an all-pervading, intelligent, and inconceivably exalted *SPRIT*, regarding humanity as his *FAMILY*, and therefore as a unitary system of personalities of which each individual was a necessary part,—whilst on the one hand it tended to give each one a due conception of the importance of his being, and thus to destroy all servility and mendacity, it on the other hand tended equally to preclude all haughtiness, arrogance, and selfish pride, causing individual man to feel that he is but a very small and dependent part of a great family, and that he stands as a comparative nothingness before that ineffable and ever-present Being who presides over all. Hence Jesus inculcated that simple and natural humility which would make each one satisfied with that position in the great system of affairs to which his natural qualifications and specific degree of development might adapt him, feeling no real cause to strive selfishly with others for the highest positions. In enforcing this principle, when an altercation arose among the disciples upon the question which of them should be greatest in the kingdom of heaven, Jesus brought a little child and set him in the midst of them, and said, "Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall

humble himself as this little child, the same is greatest in the kingdom of heaven." The doctrine impliedly set forth in this language is, that however exalted may be a man's powers and personal attainments, he is still in reality a *mere child* in comparison to higher beings in other worlds, and even in comparison to the higher degrees of development yet possible to himself. The most *exalted* mind will be the most sensible of this fact, and hence in spirit and deportment will be the most simple and child-like. In the spirit of the same philosophy, Jesus, on another occasion, told his disciples that whosoever was chief among them should be their servant, "even as the Son of Man came not to be ministered unto, but to minister."

The natural *social* bearings of the theological, moral and fraternal teachings of Jesus, may next claim our attention. It does not appear that Jesus ever, either while in the body, or by impressing his apostles while out of it, indicated any specific and systematic mode of applying his teachings to the *social structure*, or to mankind in their *political* relations. After the fundamental principles of his theological, moral and fraternal teachings had been unfolded, he simply commanded his apostles to "Go into all the world and preach the gospel to every creature," leaving the *general influences* which they might thus disseminate among mankind, to express themselves outwardly as best they might, according to existing circumstances, and the judgments of the leading individuals who received them.

Still it were impossible for teachings so definite and influential upon the subject of *individual* life, as those of Jesus, not to exert a corresponding *social* influence, so far as outward circumstances would permit, wherever they were generally disseminated and received in their purity. The ideas of the paternity of God and of the consequent brotherhood of Man, pervaded by the lofty spirituality everywhere breathed forth in the teachings of Jesus, could have but one general tendency upon the masses who received them understandingly; and this would be to *unite* or *association*, on the principles of a common family, common sympathies, common interests, common aspirations, and a common destiny. A social unity upon these principles, indeed, was (AND IS) absolutely necessary to a *general and full* conformity to the fraternal principles inculcated by Jesus,—as a *practical* attempt to love one's neighbor as himself, and in all cases to do to others as he would have others do to him, would, in disorganized and heterogeneous society, where the law of *reciprocity* is so generally disregarded, in the majority of instances, bring ruin and pauperism upon him who should make it. On the principle of self-protection and self-sustenance, therefore, it was (AND IS) natural for all those who would *fully* conform to the fraternal precepts of Jesus, to unite or associate themselves together in a manner which would make the practice of the fraternal principle as nearly *reciprocal* as possible.

Accordingly we find that the early disciples, influenced, perhaps unconsciously to themselves, by these principles and considerations, spontaneously *grew* together, in the form of what they called *ecclesiar*, or congregations. These were little *communities* or *associations*, pervaded by common sympathies and interests, and living, so far as was possible and expedient, within themselves, and apart from the outer world,—the individuals fulfilling "the law of Christ" by "bearing each other's burdens" (Gal. vi: 2.) It seems, however, that the impulse which brought them together was, at first, somewhat angular, and ungoverned by the principles of a constructive and provident wisdom, (as all good impulses are liable to be in their primitive stages of development,) for we are informed by Luke that after the day of pentecost, the disciples in Jerusalem "had all things in common, and sold their possessions and goods, and parted them to all as every man had need." (Acts ii: 44, 45; also, iv: 32-37.) We have no particular account of the success which attended this plan of throwing property into common stock; but as it does not appear that any scientific provision was made for the establishment of self-sustaining and constantly productive resources, or for the

regulation of taxations and distributions according to principles of reciprocal and distributive justice, it is not to be supposed that the success was either very great or very permanent. Still this spontaneous coming together of the brotherhood, and, possessing "*one heart and one soul*," making common stock of their individual possessions, for the benefit of the united *Body*, and also for the *growth* of that Body by the assimilation of other individuals with itself, distinctly illustrates and proves the *natural tendency* of the love-principle of Christianity, notwithstanding this at first may not have been accompanied by that unfolded wisdom necessary to properly organize and regulate its operations.

It does not appear that the principle of *communism* was adopted in associations (*now* called *churches*;) of Christians formed in other places, to the same extent that it was adopted by the *first* association, formed in Jerusalem. The plan of voluntary contribution to a common fund, according to each one's disposition and abilities, was, however, extensively if not universally adopted by associations elsewhere. (2 Cor., 8th and 9th chapters.) So far as the recommendation of Paul was followed, (1 Cor. xvi: 1, 2,) these contributions were appropriated by each man on the *first day of the week*, on which day it appears that the early Christians were in the habit of assembling together for the purpose of holding converse with each other concerning things pertaining to their new theology and the interests and duties of the Brotherhood. In addition to contributions thus made to meet the internal wants of the respective associations, it appears that occasional donations were sent to the parent association in Jerusalem (1 Cor. xvi: 3,) which latter appears to have been a centre of apostolic wisdom, from which teachers were sent forth in all directions to proclaim the gospel.

The general objects of the early associations of Christians, therefore, appear to have been fraternal intercourse upon the basis of their new religious and spiritual faith, mutual instruction and edification, doing good to each other in every possible and consistent way, and extending the fraternity by promulgating the truth, and thus assimilating other minds to the principles which bound them together. These associations were established upon the most expansive and liberal principles. Looking to the elevation of humanity at large, and not to the advancement of the objects of sectarian pride, they did not encircle themselves about by the walls of an arbitrary creed, impassable to all who, from constitutional qualities and the influence of peculiar external circumstances, *could not* see the light precisely as they did; but they received all who, from sympathy with any of their principles, had any desire to unite with them, giving to each one a station, conspicuous or obscure, according to his specific moral and spiritual qualifications. They acknowledged and acted upon, the doctrine of mental *association* and *progression*, as we have shown their Master did before them; and in spiritual development they recognized the several degrees of infancy, youth, and full-grown manhood. The more progressed minds, (at least in the best regulated associations) continually strove, by the most gentle means, to *progressively* elevate those least advanced, to the same moral and spiritual plane on which they themselves stood. In doing this, no doctrines were abruptly obtruded upon their minds, and no requirements imposed upon them, which their specific degree of progress did not qualify them to bear; but, figuratively speaking the "babes," (or those but one degree above *entire* unbelievers) were fed with "milk," and the "strong meat of the word" was given to full-grown men alone. (Rom. xiv: 1; 1 Cor. iii: 1, 2; Heb. v: 12-14.)

These associations, therefore, were formed, (or rather *formed themselves*;) in the most easy and natural manner, by the spontaneous gravitation of minds to each other, and around the truth which served as the germ and centre of attraction—the same as bodies in Nature are formed by the association of particles according to their mutual affinities. Formed in this way, their constitutional structure, general objects and customs, and the



spirit which pervaded them, were *true, legitimate, and unconstrained* expressions of the tendencies of the theological, moral, and fraternal principles of *primitive Christianity*. But we have seen that these associations were free from all dogmatism, bigotry and exclusiveness. Their chief characteristics and objects were of a social and spiritual nature. Their members were brought together exclusively by mutual sympathy and brotherly love, by a desire to do good to each other, and to labor unitedly for the elevation of humanity. They did not blind themselves in respect to their true moral and spiritual characters and merits, by substituting a cold, spiritless and sanctimonious formalism, profitless to man, and insignificant in the eyes of an INFINITE BEING, for active, practical goodness; nor did they neglect the interests of man in *this* world in any superstitious cares for the safety of his soul in *another*. Their prayers were simply *aspirations*, and when audible, were outward expressions of what first really existed *within*; and each one, according to his specific qualifications, preached and taught, and otherwise labored, for the edification and interests of the Brotherhood, only as the spirit moved him.

The foregoing remarks may enable us to distinguish the Christianity of Christ and his immediate pupils, from the Christianity of many modern sects. The former, being so *natural*, and consequently so well adapted to the *natural wants* of man, may in all cases be practised with advantage, both by individual man and by society. The latter, so far as its *peculiarities* are concerned, may, with all its external paraphernalia, be quietly laid in the grave with other dead and corrupting things, and the world will not experience the least inconvenience by the sacrifice.

[TO BE CONTINUED.]

### MARRIAGE.

I WOULD write a sermon on Marriage. I would seek to bring this subject from under the rule of caprice, or fancy, or any worldly motive, and place it under the universal sovereignty of religious principle. A relic of the old belief in fate still seems to linger on this subject; it is believed to be under the dominion of chance, or passion, or some blind demoniacal power; but God has given us reason and conscience to be the guides of our whole life, and must not these govern us in this one of the most important of all relations in life,—one which, though dependant at first on our own choice, soon becomes an irrevocable bond, affecting for weal or for woe our own characters, and that of many others? It is well for us while yet free from the gusts of passion, to look calmly upon this subject, to study it in the light of all God's revelations, and firmly to engraft on our minds those deep principles which will then be our guide and support in every hour of temptation or of trial. It would be deeply interesting to us to know more fully the views of Jesus in regard to marriage, but we have very few explicit statements on this subject, and are left to infer his opinions from the general tone of his thoughts, from his pure and lofty spiritual life. The most noteworthy passages are to be found in Matthew xix, 5; and xxii, 30. "And he said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh. What therefore God hath joined together, let not man put asunder." "They neither marry nor are given in marriage, but are as the angels in heaven."

While the first shows a deep regard for marriage as an ordinance of God writ in the very nature of things, the second seems to hint either that it is a relation of time and life, not affecting the soul in its future state, or, which seems to me the truer interpretation, will or circumstance has no influence, but spirits formed for union flow together as of necessity, and the false ties formed in time have no power over them. But as yet we are not perfected spirits, we are still frail, ignorant men, groping in darkness toward the light, without the unerring instinct of the lower animals; we are made free to rise or to fall, and it is for

us, while we keep before us the great idea of a true and perfect union, to enquire how we may best approach to it under our present difficulties and infirmities.

The law of marriage, of harmony, from difference of life springing from union, pervades the whole of nature. The earth is covered with flowers, man is supplied with grain, all the various elements of the material universe are kept in equilibrium by its beneficent power. The double stars circle one about another, various in hue, but alike in beauty; gases unite, and the whole electric chain acts in harmony with this law. In the animal kingdom it is still more prominent. From the lowest animalcule that swims with ten thousand others in a drop of water, up to the elephant and lion that roam through immense forests, all draw their life from this great law, and in their blind instinctive obedience obey it. Man, who is bound to this material universe by one side of his nature, must also yield obedience to this law; he too draws his life from this source, he must thus transmit it. But mark here the exceeding goodness of God to man, mark the continual progression of creation. It is much to pass from the world of gases and stones to the beauties of the vegetable creation,—from the crystal, in its dark cavern, shooting into forms of beauty, but cold and fixed and lifeless, to the gentle lily which smiles back upon the sun which warmed it into beauty, or which rejoices in the refreshing rain. It is much to pass from these to the animal kingdom,—to the birds singing in their nests at morn, full of love to each other, and to the little nestlings under their charge,—to the busy bee as he toils for the whole hive through the sultry summer day, that the winter's cold may not find them unprovided,—to the whale that comes about the ship where the harpoon is ready for her destruction, because her offspring is already its victim; but what an advance is it to pass from these to man, to intelligent, spiritual man, knowing his Maker, becoming consciously intelligent of the laws which govern his well being, free to choose and able to rise unto the likeness of God. No longer under the guidance of a blind instinct, every animal propensity or desire has become a great power for good or for evil. Every one may excite him to activity, and if rightly understood and regulated, will bring him pure and healthful joys. Every one may be abused—become a passion, and rule him with a demon's wrath. All things in the lower world seem to point to physical well being, all things in man's world have become great teachers of the soul, that he may see their meaning, and rise from the outward fact up to the idea of God which is incarnated therein.

In no relation do these remarks appear more forcible than in that of marriage. It may be the worst or the best thing in society; it forms a family which is the type of heaven below, or it builds a prison fouler and more impregnable than Dante or Swedenborg can paint in hell; it is the greatest blessing or the deepest curse to the individual; it is a ladder to heaven or a chain dragging one down to earth. It should be a conscious new birth, a voluntary acceptance of God's great blessing of life, through the life of another; it should bind us anew to the whole race and brotherhood of man; it should be the seal of trust in the wise providence of God in forming and placing us here, a baptism of the spirit consecrating it to the service of God in this brave new world where he has graciously left us so much to do; it should be the *Amen* to God's declaration, when he had made Life and saw that it was good. Need I say then, that it should be the blossom of the whole life of thought, that it should be the free and conscious act of the whole nature, ruled by reason, and conscience, and religion?

Let us turn aside then, for a moment, from this bright picture, descend from the mountain tops whence we have seen the glories of the promised land, and ask ourselves, What is marriage really amongst us? what has it been in the past, and what promise is there of speedy good in the future? We shall find that with the progress of civilization, the idea of marriage has risen higher and higher, and woman has become more truly free and

respected. The lowest form of marriage is a mere sensual union of that nature which allies him to the animals, but the God can never slumber long in man, and this alone cannot satisfy him. In the *very lowest* form of savage life, nothing but this instinctive affection can exist. Yet this lowest form is true to nature; it is partial and low, but it is not false. Soon man becomes acquisitive—has individual possessions; then this idea enters also into marriage. Marriage is made to minister to outward convenience, a wife becomes connected with property. Two mutually share the labor of life, mutually aid each other to acquire possessions. This seems to us very low and poor, yet this too may be true. If that is a man's highest idea of life, his thought of marriage can be no higher, he will seek one who will aid him in that purpose. But both of these may become false. The savage may become the slave of passion, the acquisitive man may make his life and his marriage the slave of property, even after they knew of higher claims and duties. Asceticism and chivalry seem to be reactions from the excesses of these states. The ascetic seeing man, degraded by the low form of marriage, declares the sensual in itself to be unholy, and not able to make a spiritual union, declares the great law of God to be false, refuses obedience to it, and is wrecked on a cold solitary rock of fate. Seeing marriage made subservient to the convenience of life, that woman was a household drudge, chivalry placed the worth of marriage in beauty—made the lady a toy, or an idol having no share in the business of the world, but to look on admiringly at the brave deeds of others around her, and receive their admiration. Each of these extremes was bad, the latter the more dangerous, because by flattering her vanity, it seduced woman into acquiescence in the loss of her birthright, and mocked man with the semblance of union where there was only the mutual pleasure of admiration. We speak of these states of marriage in the language of history, as of past time, but they are still among us, these too often in union. And what does life become where this is all? Low and poor; a thing of time and earth, when if either party has a dawning of higher aspiration, it but produces disunion. If woman is made an idol, man is left without a sharer in his deep, hard life, and she without strength to meet those shocks of fate, which, guard her as you may, will yet come upon her.

Shall I speak now of false marriages, of a mercenary union, of one entered into for worldly rank or influence? I need not dwell long upon these, for the heart of every man and every woman with a spark of life remaining in them, cries out against them. No soul which thus sins but sins consciously and wilfully, no one but can recall a dream of youth when love had no part in the union, when worldly honors were to add nothing to the blessedness of love. Yet daily are such unions formed, in other countries; whole families of kings and nobles acknowledge no other motive for marriage, and the influence goes down to the poor servant girl, who marries a man "who is well to do in the world." When the bribe is plainly seen, we cry out against it, but often it is hidden under some other name. One marries for a home, for a protector, for a sphere of usefulness, to add to the comfort of an aged parent; but is this not as false, if less base and selfish, than marrying for wealth and style and fashion? Is it not equally denying God's law, that union can be found only between harmonious elements, and joining together what God has put asunder. Oh! that we had more faith in God, more faith in his government of the world,—that we sought only to trace out his thought when he breathed us into being, and to live up to that,—that we believed in Eternity, and could wait a whole life time for a blessing promised us in our very creation, and feel sure that God could not mock, nor disappoint, nor cheat us.

Again, another form of marriage is beginning to be known amongst us: woman is beginning to develop her intellectual nature; she has won from man by hard efforts and noble mar-

tyrdoms of spirit, the unwilling permission to do so, and a few noble souls are beginning to appreciate the inestimable blessing which it is to bring them. We have had some few noble instances of an intellectual union where, mutually aiding each other, two souls sought for insight into the truths of science, and the deep things of human nature. This union may be true, and far higher than those of which we have spoken. Some men seem to live from the intellect alone. To them the power and wisdom of God seem his sole attributes. There are some women in whom this is the predominating influence, and together, how much may they accomplish! Who that knows anything of the pleasures of the intellect, of the joys of knowledge, of the life of the mind, but feel that there is much of strength and beauty in such a tie. Could I wholly rejoice in a partial good, I would rejoice to see thousands and thousands meet on this basis; certainly I would wish that it might be an element in every union formed among us, giving strength and richness to life, filling the day with thoughts purifying and elevating the whole nature, but is this all? Can we rest here? If there be affection, and kindly care for one another, and intellectual sympathy, is this enough? Rare is it indeed to find so much, but standing on the platform of Christianity, imitating the strict justice of that law which commands us to be perfect, is it enough? As man's crowning glory is not that he stands in relation to physical nature, not even with his fellow man alone, but rising upwards, bears affinity to God himself, and must grow into likeness to him, so must this highest element enter into all that man consciously does, and in beginning a new life by marriage, he must do so as an heir of immortality, as one who seeks not present pleasure, or earthly comfort, but the eternal good. Not alone must heart flow to heart, mind answer to mind, but the same God must dwell in the spirit, soul must respond to soul, and the same spiritual world must open for both, else how can their home be together? I speak not of coincidence in forms of worship, or theological belief—important as these are, they are but outward helps—but of the substance of Religion. Can two unite, when one lives for and loves the world alone, and the other considers it as but the starting point in an eternal life? Can two unite, when the God of one is a jealous tyrant exacting the mortification of all the powers and affections of nature, making this life a desert and the next a terror, and that of the other is a being all love and mercy and long suffering, who has lavishly strown the whole earth with blessing and beauty, and who, after the death of the body, has prepared new and yet more glorious abodes for the soul, where it may still toil and suffer, but must also still live, still progress, still rise higher and higher, even to oneness with the Father himself? Is not life a very different thing to two such persons? "How can two walk together unless they be agreed?"

What then, is the basis of union in marriage? Its object is to promote the great purpose of life,—and what is this purpose? Is it not, in one word, to live, to expand, to grow, to develop into consciousness all the latent germs of power within the soul?—and there are two ways in which growth is aided, by receiving and by imparting. "We receive an influx of the Divine Spirit by the very act of creation;" our life is its flowing forth into consciousness and outward expression. Again, we receive from all around us, reflected light from the Divine source, which we must impart to all. When these two conditions are most fully answered in an individual union, there will be the truest marriage. Each will be most conscious of receiving, but each will be also imparting. Equality is then a necessary element in marriage, and in the religious stories of almost all nations, we find practical illustrations of this truth. God has made man and woman different as are the colors which go to make up the pure and beautiful light which floods the world, and which a summer shower parts into the gorgeous iris which spans the Eastern sky; but which is greater or less? Which will you banish without destroying the whole?

Moral, intellectual, and spiritual sympathy, these help to make up that harmonious fitness of nature which I seek in vain to describe, but which the heart can understand. Do we meet a kindred spirit? Its tone vibrates in answer to ours, and we are sure of the relationship long before we have examined our mental genealogies, or know why the hidden thoughts we have never dared to breathe before, now flow forth spontaneously and confidently. Love is not a third passion having no connection with reason and conscience. That love which is to guide and bless the whole life of man, warming his nature into intenser life, is calm and pure and high; only low and partial affection is demoniacal and wilful. If we have forgotten the heart in marriage, the day will come when the heart will rise up and claim its rights. Have we neglected the intellect? It will seek companionship, and revolt against the league formed without its consent. Have we not taken Religion into our counsels? The soul must dwell a weary prisoner, since its wings are bound, or struggling to break the charm; its clanking links will ring ever in our ears a memorial of our sin and our disgrace.

Thus briefly have I touched upon some topics connected with this great subject, yet I feel as if I had left the heart of it untouched, for deep down in the foundation of our nature lies the root of the whole matter, and it will require ages of thought and investigation ere we can fathom its whole meaning. It is bound up with all the mysteries of life, with the connection of spirit with matter, with the relation of time to eternity. It is a solemn subject, and the levity with which it is generally treated is a sad sign of the shallowness of our social life; yet no subject is too holy for the investigation of reason and conscience, and though the intellect may reel and stagger as it seeks to trace the mysteries of life, yet with faith fast bound by inward intuition to the God of Nature, man shall find his way to light and freedom as the fabled Theseus escaped from the labyrinth by the clue of his loved Ariadne.

I must leave for the present many interesting practical points, but I would only say in regard to that suggested by the text, the indissolubleness of marriage, that the true marriage is in its very nature eternal.

"Tis not within the force of Fate,  
The fate conjoined to separate."

The exquisitely beautiful law of the prevailing power of the strongest affinity is typical of a spiritual law. Nothing can part those who truly have met. Fear not then, ye whom outward circumstances keep apart, but whose hearts gravitate to one another. Wait patiently, for the spirit is powerful and must loose all bonds. Make yourselves ever truer, nobler, more worthy of union, and you are already united, and "what God hath joined together, man" cannot "put asunder." Seek not, ye lonely ones, to form a union from any other cause than a perception of the harmony already existing between you. Bonds of iron and steel cannot unite two inharmonious substances, and the heart is never so lonely as when mocked with the unreal semblance of union. I have spoken of marriage as regulated by duty. Thus should it ever be, but under God's government the reward will always be found equal with the duty. Temptation and doubt may beset you, but only have faith in God, faith in the highest principles you have ever known, be not content with less than the highest ideal the soul in its sanest moments has ever revealed to you, and then fear not though you wait ages ere it is realized. Hasten not to grasp the apples of life ere they be ripe, enjoy the beauty of the early blossom, and while the fruit slowly comes to maturity, rest after toil beneath the shade of the green leaves, when the fruit is ripe for thee it shall fall into thy lap. Ask not rest in the morning, toil on, "heart within and God o'er head," and rest only in thy true home. Above all I would say in the words of the noblest thinker of our time—"Trust thyself." Never strike sail to a fear! Come into port greatly, or sail with God the seas. [CHRISTIAN RATIONALIST.]

## Poetry.

### THE FALLEN ANGEL.

WRITTEN FOR THE UNIVERCELUM,

BY THOMAS L. HARRIS.

#### I.

A City rocked in the earthquake's din,  
Its roofs and its pinnacles toppling in:  
A shattered Ship, with its ghastly freight,  
Slow sinking down 'neath the tempest's weight:  
A Nation, mown by the scythe of war,  
With its children bound to the victor's car:  
A People, crowding the halls of death,  
Heaped like pale leaves by the famine's breath:

Oh! these are awful and dread to see,  
But a darker vision I bring to thee.

#### II.

A living Babe, on the dead, cold breast  
Of its Mother, frozen to marble rest:  
A starving Child, while the sleet falls hoar,  
Driven with blows from the rich man's door:  
A Prisoner, bound in the dungeon halls,  
Where no ray of hope or of sunshine falls:  
A Martyr, chained to the crackling pyre,  
While the mob grow drunken with blood and ire:

Oh! these are awful and dread to see,  
But a darker vision I bring to thee.

#### III.

A gentle Girl, with her dove-like eyes,  
Blooms neath the glow of her home's glad skies,  
Her heart o'erbrimming with love divine,  
As a diamond chalice with precious wine,  
But the Spoiler comes with his specious wiles,  
Like a Demon *wills*—like an Angel smiles:  
Then blossoms the soul of that beautiful one,  
As a rose unfolds 'neath the ardent sun,

And her life grows joyous—but woe is me,  
Dark is the vision I shew to thee.

#### IV.

She has left her home, she has made her nest  
In the fancied truth of that chosen breast;  
But his love was lust, and his troth a lie,—  
He sates his passion and flings her by;  
He flings her by, and his leprous kiss  
Blisters at last, and with demon hiss  
He bids her live—ah, treacherous breath,  
On the price of virtue—the sale of death.

Dark is the vision I shew to thee,  
But a darker sight there is yet to see.

#### V.

"I am spoiled by Falsehood—not leagued with sin,  
I will seek my home, it will fold me in:  
It will not be long, for this aching grief"  
She murmurs, "will bring me the cypress wreath."  
But, ah, she is scorned from her father's door—  
The bosom that fed her will own her no more—  
And her old companions breathe her name  
With a scornful sneer, and a word of shame.

Dark is the vision I shew to thee,  
But a darker shadow is there to see.



## VI.

Her soul grew wild with that last despair,  
 Her lips moved then—but it was not prayer:  
 "They drive me with curses from virtue's way,  
 I was once betrayed—I will now betray."  
 She nerved with the wine-cup her thin, frail form:  
 She wreathed her lips with a dazzling scorn:  
 She sold her charms in the streets at night:  
 Her lips were poison—her glances blight.

Dark is the vision I show to thee,  
 And its closing shadow is yet to see.

## VII.

The sleet swept bleak through the silent mart,  
 O'er a dying form and a dying heart:  
 She sank on the pavement cold and bare:  
 Her shroud was wove by the snowy air:  
 The scornful lips, and the woe-worn face,  
 Smoothed down into childhood's peaceful grace.  
 The Guilty *here* spurned the child of sin,  
 But the Angels *there* bade her welcome in.

Dark is the vision I've pictured thee,  
 What hast *thou* done that it may not be.

## TO MY LADY.

BY AUGUSTINE DUGANNE.

Come hither, lady, come!  
 Thou art gloriously fair—  
 And thine eyes are purer, brighter,  
 Than the jewel in thy hair.  
 There is music in thy motions—  
 There is perfume in thy smile—  
 Gentle lady, wilt thou listen  
 To the Poet's song awhile?

I'll tell thee, lady bright—  
 Nay, incline thy lofty head!—  
 I will tell thee of thy sisters,  
 Who are famishing for bread:  
 Through the weary midnight toiling,  
 Through the chill and dreary day;  
 They are *sisters*, lovely lady—  
 Pr'ythee list the Poet's lay.

Thy sisters call to thee,  
 O thou beautiful and bright!—  
 See! their eyes are dull and sunken,  
 And their cheeks are thin and white!  
 Look! their foreheads burn with fever,  
 While their hearts are chill with fear!—  
 Thou art weeping, beauteous lady—  
 Heaven bless thee for that tear!

List, gentle lady, list—  
 Thou wilt hear the smothered sighs  
 Of the hopeless one who liveth—  
 Of the happier one who dies.  
 Thou hast sisters who are outcast—  
 Yet through misery they erred:  
 They are pining—yea they perish  
 For a single kindly word!

Come hither, lady, come!  
 There are hearts which thou mayst warm:  
 Be an angel in thy mercies,  
 As thou hast an angel form:  
 Come and soothe thy suffering sisters,  
 Fair and gentle as thou art—  
 O, the poor are always with thee:  
 They are knocking at thy heart.

## THE DAY OF SMALL THINGS.

BY J. R. LOWELL.

Some time afterward it was reported to me, by the city officers, that they had ferreted out the paper and its editor; that his office was an obscure hole, his only visible auxiliary a negro boy, and his supporters a few insignificant persons of all colors.  
 H. G. OTIS' LETTER.

In a small chamber, friendless and unseen,  
 Toiled o'er his types one poor, unlearned young man;  
 The place was dark, unfurnished, and mean;  
 Yet there the freedom of a race began.

Help came but slowly; surely no man yet  
 Put lever to the heavy world with less!  
 What need of help? He knew how types were set,  
 He had a dauntless spirit and a press.

Such earnest natures are the fiery pith,  
 The compact nucleus, round which systems grow:  
 Mass after mass becomes inspired therewith,  
 And whirls impregnate with the central glow.

Oh, Truth! oh, Freedom! how are ye still born  
 In the rude stable, in the manger nurst!  
 What humble hands unbar those gates of morn  
 Through which the splendors of the New Day burst!

What! shall the monk, scarce known beyond his cell,  
 Front Rome's far-reaching bolts, and scorn her frown?  
 Brave Luther answered, Yes! that thunder's swell  
 Rocked Europe, and disarmed the triple crown.

Whatever can be known of earth we know,  
 Sneered Europe's wise men, in their snail-shells curled;  
 No! said one man in Genoa, and that no  
 Out or the dark created this new world.

Who is it will not dare himself to trust?  
 Who is it hath not strength to stand alone?  
 Who is it thwarts and blinks the inward must?  
 He and his works, like sand, are blown.

Men of a thousand shifts and wiles, look here!  
 See one straight-forward conscience put in pawn  
 To win a world; see the obedient sphere  
 By bravery's simple gravitation drawn!

Shall we not heed the lesson taught of old,  
 And by the Present's lips repeated still,  
 In our own single manhood to be bold,  
 Fortressed in conscience and impregnable will?

We stride the river daily at its spring,  
 Nor, in our childish thoughtlessness foresee  
 What myriad vassal streams shall tribute bring,  
 How like an equal it shall greet the sea.

Oh! small beginnings, ye are great and strong,  
 Based on a faithful heart and weariless brain!  
 Ye build the future fair, ye conquer wrong,  
 Ye earn the crown, and wear it not in vain.

Smiles have the potent power to fling  
 A radiance over life; and bring  
 A freshness like the breath of spring.  
 Look cheerful.

Sweet smiles are welcome everywhere,  
 They come like angels soft and fair,  
 Beguiling thoughts of gloom and care.  
 Look cheerful.

[THEODORE A. GOULD.]

# THE UNIVERCÆLUM

AND

## SPIRITUAL PHILOSOPHER.

S. B. BRITTAN, EDITOR.

NEW-YORK, SATURDAY, NOVEMBER 18, 1848.

### MOTIVES FOR REFORM.

The real motives which actuate those we call Reformers, are as varied as the shades of human character. People, under the dominion of avaricious propensities, see no injustice in the present system of things, however poor they may be; not being far enough advanced in the principles of moral and social science to appreciate the arguments, or the motives which prompt the philanthropist to labor for the establishment of just and equitable relations between man and man. Thus it is found more difficult to awaken the oppressed and degraded victim of monopoly to a sense of his rights than even the oppressor. In many instances Anti-Renters have been known strenuously to oppose Land Reform; showing, thereby, that their only hostility to "rent" consisted in the fact that they were the *tenants* and not the *landlords*.

Persons look upon human rights, in accordance with their own moral development. Where the selfish feelings alone predominate, and have not yet yielded the control to higher and holier sentiments, the question of rights will be decided upon a corresponding plane. The right of "property" and possession will be deemed sacred above all human rights, or even human life. Under this phase of the progress of the race, *property* obtained by whatever wrong, will be protected at whatever sacrifice of human happiness. Men and women will be sold into slavery to pay a contracted debt: they will be incarcerated in gloomy dungeons to compel payment. Once stolen, and sold into slavery, they and their posterity will be held forever in bondage by the "sacred right of property." For stealing a horse a man's life will be taken, although the stolen property is recovered. Even "two pounds" was at one time regarded of sufficient importance to be secured in possession by a penalty of death. Yet under these conditions, it is not those most likely to suffer who have cried out against the barbarity of those laws. There was in those laws the very elements which corresponded to their low plane of thought and sense of justice. Only the philanthropic and benevolent have advocated humanitarian reforms. So to the selfish misinstructed poor, as well as to the grasping, scheming man of money or of business, all things that tend to give protection to property is just, and no barbarity is too great to be revered by them, if it shall give security to possessions. And, misled by this pretence, it is astonishing what gross violations, even of the right of property itself, will be sanctioned: for this right is not in reality inconsistent with the right of person.

Property is the product of labor, and that alone. Any system which justly protects property, must protect the laborer. Existing laws are but another name for a systematic spoliation of the laborer, by wresting from him the products of his hands. They consequently do not protect but oppress labor, and are therefore illegitimate and unconstitutional, if not in reference to the Constitutions of State. they certainly are in reference to the "Constitution of Man," which is of prior institution and infinitely more sacred, inasmuch as the one is of human organization and the other divine. Besides, an enlightened selfishness is not inconsistent with the highest ideas of right and brotherhood. The system of equality and justice, secured for all by the efforts of the Reformer, will be the portion of himself and his posterity; the happiness he labors to confer upon the race will be his

own portion, and with them, and for them he shall enjoy, even in prospective, the blessedness of the "good time coming." To every legitimate motive which governs human action, our Reform appeals. The protection of every right will be promoted by it. Even the rich will enjoy much greater security, with a title of the anxiety and trouble they experience now.

The motive, however, with the great mass of minds interested in establishing the right of man to the earth, is pre-eminently one of enlarged charities, and innate sense and love of justice, fraternal and universal. It has been adopted because it is regarded as the most direct mode to harmonize the conflicting elements which now distract human society, and bring to earth the reign of everlasting peace; to break the bonds of oppression, which shackle the limbs of labor in all lands, and crush the spirit of the toiling, until they submit to be treated as *animals*, and to be sold in the shambles with cattle, or enter into competition for life, with senseless *machines* of wood and iron, to be used with them, at the pleasure of the employer, and with them be cast aside, when he has no longer use for them. All the generous impulses, which ever prompted man to labor for his brother, are brought into requisition here, all the love of justice, of religion, of God or man, may be given scope here, as well as those subordinate inducements which can only be appreciated by some minds, and which are addressed by the injunction to "vote yourself a farm." This injunction is however equivalent to vote yourself protection and security from oppression. This country voted itself independent of Great Britain, and by some, it was thought to be a noble deed. To vote homes for ourselves and the oppressed of every nation, seems to us to be nothing very selfish, at least in every reprehensible sense. We are brought into existence under such circumstances that we need food and clothing and a home to shelter us. These can only be obtained and enjoyed upon the land. We find society organized on such principles, that the few own all this earth, and the many are doomed to want or bondage. It is found that even the oppressors themselves are unhappy and insecure. Now the design to reconcile these in human differences, and carry out the great doctrines of the common brotherhood, cannot be esteemed otherwise than philanthropic, however it may be scouted at by worldlings, or by fashionable pietists and philanthropists.

We will not deny that *some* may engage in our movement from motives of a low selfishness, and as it becomes more and more popular, this number will increase; but even they will find something ennobling in the labor, and as they come to canvass its merits may be awakened to higher conceptions of what is good and true. The real Reformer, however, has motives which the world is all unable to appreciate. With him it is a life-labor, whose rewards are in its joy-giving results upon the heart. Poverty may stare him in the face; had he labored for wealth he would have employed his powers in a different channel. He may render himself unpopular; had he sought popularity and office or political power, he would have parroted the thread-bare hypocritical cant of the partizan, and extolled the glorious institutions of our country, and the exalted political privileges which we enjoy; he would have flattered those whom he cajoled. But he has preferred to tell the simple truth, and thereby render himself obnoxious to the powers that be, and expose himself to the contumely of these he is seeking more particularly to benefit. Yet despite all these discouraging circumstances, he is unmoved and unshaken in his devotion to a holy cause. His aims are no farther beyond the perception of the world, than is the calm yet full satisfaction that is enjoyed day by day, and the feeling that he is recognized as a servant of mankind by the truly great of earth, and that he is in sympathy with all the elements of progress, seen and unseen. What though his motives are misunderstood and impugned? this is not able to change his purposes, nor will he cease to labor for those who are ungrateful, because he acts from a higher incentive than a love of popular applause.



## A GENERAL ANSWER.

We frequently receive letters from various parts of the country, as does also Bro. Davis personally, submitting tests of the truth of his clairvoyance such as may satisfy individuals inquiring on the subject. It is of course very natural that such tests should occasionally be submitted; but the following considerations will serve to excuse the fact that they are seldom, if ever, attended to.

1. There are probably in the United States, at least three millions of persons who would be very glad to be convinced either of the truth or falsity of the doctrine of interior sight. These would all have equal claims on Bro. Davis should they choose to prefer them. It is obvious, therefore, that if Bro. Davis were to commence complying with the solicitations to attend to test cases, he would be unable, even if he entirely withdrew his attention from more important matters, to comply with one twentieth part of the individual requests of the above nature which would probably be made; and to show partiality in regard to them would neither be just nor expedient.

2. Isolated experiments upon a subject so far removed beyond the sphere of the outer senses as the one under consideration, could not be so effectual in convincing and satisfying intelligent minds, as an explanation of the principles which it involves.

3. Bro. Davis' whole public life thus far, has been a successful general experiment, appealing to mankind at large, and will hereafter, if it does not now, decide effectually in the public mind, the question as to the truth or falsity of his claims.

We may add that Bro. Davis no longer subjects himself to the "laying on of hands," and that therefore his superior state is only accessible for purposes attended with an immediate use, aside from the object of satisfying the skeptical.

## REMARKS ON THE "VISION."

We completed last week the publication of Brother Davis' vision initiatory to the peculiar labors of his mission. Aside from the intense interest which that vision possesses considered merely as a psychological phenomenon, it can not but strike the mind given to interior reflection, as abounding with deep and important instruction. The physical incidents of the vision, as well as the spiritual imagery presented, were, as it would seem, quite generally of a correspondential nature. The expansive contemplations upon the Universe which Bro. D. represents as having passed through his mind while standing at the corner of the street in Poughkeepsie, would seem to represent the subject and range of his future investigations and disclosures; the mysterious manner in which he had been unconsciously conveyed to that place, as also that in which he was transported thence to the Catskill mountains, seems to correspond to the mysterious and invisible influence by which his steps have been directed and governed thus far, while engaged in the duties of his mission; his resting upon the cluster of interwoven shrubbery representing an altar, when he awoke to consciousness amid the mountains, corresponded to an entire devotion of himself to the labors to which he was called, and a sacrifice of all desires, interests, and pursuits inconsistent therewith; the thunder, lightning and rain, represented the commotions of disunited society, and especially a particular disturbance to take place in future; the steep mountains and slippery rocks by which the confused flock of sheep was surrounded, represented prophetically the insuperable obstacles by which society at large, and especially a future faction, will be obstructed in their mistaken course. Even the river, and the forests and dilapidated buildings on its opposite shore, probably had each its peculiar signification,—the former representing the stream of human progress flowing toward the sea of social unity, and the other,

the decaying conditions of the more uncultivated portions of the race. The more spiritual imagery, is explained in the vision as it occurs, in the same manner as the somewhat similar vision of Peter, (Acts x.) was accompanied with its own explanation.

The reason why Bro. D. was transported to that particular place, among the Catskill mountains, was because there, and no where else, were existing that natural scenery and its accompanying objects, which would serve to represent the ideas to be impressed upon his mind; and that particular time was selected, because it was foreseen by the guiding spirits, that the thunder-tempest would then take place, which was so remarkably suggestive.

The fact of Bro. D.'s rapid transportation to and from the Catskill mountains, still seems mysterious. It must not, however, be hastily set down as something entirely supernatural, that is unnatural. It is partially accounted for by the well known fact that persons while in the interior or "magnetic" state, sometimes possess three or four times the amount of physical strength that they do while in the normal state. The whole mystery will, doubtless, hereafter be explained so as to bring it entirely within the grasp of reason.

The account of the interview which Bro. D. had with Galen and Swedenborg, after leaving the mountains, is extremely interesting and instructive. The profound philosophy of Galen can not but excite the admiration of every reflective mind, and prove greatly profitable to those who will carry it out and apply it. This philosophy we know that Bro. D. was totally incapable of conceiving without the assistance of another mind, at the time the account of the vision was written. On the whole, we believe that the "vision" as published, will excite much interior reflection and inquiry, and will therefore conduce to general profit.

W. F.

## THE THEOLOGICAL ARTICLES.

It is deemed proper to say that each article in the course now being published in the columns of this paper, on the development of the theological idea, is designed to be perfect in itself, and may be read disconnected from the others, by those who have neither time nor disposition to read the whole,—the same as if no other articles on the same subject were published as connected with it. The whole series, however, is designed to present, in as lucid and natural a manner as possible, the essential points in the history of theology, together with the natural causes of their development, and the moral and social influences necessarily growing out of them. We shall have several articles yet to offer, bringing down the history to the present day, and in conclusion showing from all existing tendencies what will probably be the ultimate general form in which the theological sentiment will be embodied. Having no favorite theories to establish aside from the obvious truth, we have placed ourself upon the stream of evidence, designing to float easily along its prevailing channel, allowing it to carry us where it will.

W. F.

People who are so afraid of free discussion that they shut themselves out of its influence in a creed, are like a man who should be so pleased with a taper, that he should shut himself up in a closet with it, lest the wind should extinguish it, or the sun render it unnecessary.

C. W.

ERRATA.—At the commencement of the second paragraph of the Article "Capital and Association" in No. 23, "not" should be omitted. We intended to make the admission that the production of wealth could be facilitated in an Association; at the same time we think that this fact would not better the condition of the laborer; because it was capital, alone which oppressed him, and any scheme which should increase the production of this, while the relation remains, would only tend to increase his burdens.

## The Physician

ODONTALGIA;  
ITS CAUSES AND CURE.

WRITTEN FOR THE UNIVERCÆLUM,

BY A. J. DAVIS.

The structure and functions of the human dental organization, have engaged the talents and attention of many learned and worthy minds; and their various discoveries have been reduced to a reliable science. The diseases and defections to which the organism is subject, have given rise, within a few years, to a very remunerative occupation. A beautiful set of teeth is a beautiful and useful ornament,—beautiful, because the youthfulness and symmetrical appearance of the cheeks and face are preserved by their presence, and because they subserve the purpose of mastication, or of preparing food for general assimilation. The young place but a slight estimate upon the possession of a beautiful and well developed set of teeth; but the more advanced, and refined, and experienced,—those who have grown to a contemplation and appreciation of the uses of things—feel what it is to be possessed or deprived of them.

But great advancement has been made in discovering the various causes engaged in producing tooth-ache and tooth consumption; but the best and most certain means and remedies, by which to prevent and cure this very distressing and unnerving affliction, remains to be developed. My object at present is, however, not so much to treat of the structure and uses of the dental arrangement, as to state something concerning the causes of tooth ache, (*odontalgia*) and the most expeditious and effectual means by which to cure and prevent it.

1. THE CAUSES. The primary causes of this, as of every similar affection, are temperatural and atomical disturbances. These disturbances take place in the general system, or aggregation of organs and functions, termed the animal or human economy; and, as I have already frequently stated, the weakest organ or portion of that economy is the seat of the visible disease. Frequent and continuous changes in the temperature of the organism will, at first, be naturally termed a "cold;" but if the lungs are the weakest among all the internal viscera, then a pressure, a fullness, a cough, hemorrhage, and tuberculous consumption, may be consecutively developed. On the other hand, if the head be the weakest part, then catarrh, a pressure, an ache, a violent pain, *tic douloureux*, inflammatory or cellular rheumatism, and congestion, would be individually, or, in a state of combination, developed; but, if the TEETH be the weakest and most susceptible organs in the entire structure, then one or all of the various species and phases of *tooth ache*, with all their characteristic painfulness, will be developed. Certainly, this is a plain and natural simplification of the primary causes of disease—freeing the mind of that multiplication and complication of terms which are thrown around the science of Physiology and Pathology, by scholastic and superficially scientific practitioners.

There is generally a slight heat or inflammation residing in the membranes and tissues near the tooth about the time when it begins to ache. This unnaturally high temperature excites the particles of matter in that region to unnatural and exaggerated motion,—this quick motion not only irritates and urges the nerves and causes violent pain, but accelerates the process of decay in the tooth. This decay may take place at the base or root of the tooth, in which case, the *ache* is caused by what is termed ulceration. Some teeth are not inclined to allow the process of disorganization to go on so far as ulceration, for sometimes the action of temperature upon the parts and particles is resisted and arrested, and, in such a case, the pain is attributable to *rheumatic* or *nervous* causes, and is generally treated in reference to them. And in consequence of physicians not pro-

perly investigating and understanding the progressive development of disease, the different and insignificant varieties of tooth ache have, with reference to their primary, secondary, and tertiary causes, been uselessly named *rheumatica*, *hysterica*, *gravida-rum*, *scorbutica*, *cariosa*, *catarrhalis*, &c., &c.,—while the simple truth is, that a change of temperature among the materials of that particular locality, is the parent and subsequent cause of every variation of tooth ache in existence.

And here I feel moved to remark, that Swedenborg must have been quite removed from the sphere of science and philosophy, in which he almost constantly dwelt during the greater portion of his earthly life, when he attributed his tooth ache to spiritual beings; for material effects are ever developed by corresponding causes, and these causes by more refined ones, and so the chain may be traced, link by link, until we come to the moving elements of the great Positive Mind,—but spirits never cause such slight and tangible effects as were, in this instance, attributed to them by the Swedish theologian.

2. THE SYMPTOMS. Tooth ache, as I remarked concerning *otalgia*, (or ear ache) is itself a symptom quite as well understood by the patient as by the physician; but their are symptoms, characterizing the actual progress of the decomposition, which it is necessary to distinguish and define as suggestive of the most appropriate treatment.

When the difficulty arises from *nervous* disorders, the symptoms are sensations of instantaneous enlargement of the teeth and adjoining portions; throbbing pain—intolerable lancinations and drawings—occasional cessation of pain, and sudden revivals of it,—the pain affecting not any one particular tooth, but darting along and through contiguous ones and the jaws, rendering it almost impossible for the sufferer to distinguish the tooth in which the pain is particularly seated.

When the ache is occasioned by rheumatic and chronic affections, the symptoms are dull, heavy pains, subject to occasional paroxysms. The teeth in and about the affected portion feel elongated,—accompanied with slight *tic douloureux* and ear ache.

When the ache is caused by *ulceration*, (remember all these causes are steps in the development of decay, or death among the parts,) then the symptoms are intense pressure at and around the base of the tooth; the cheek is red; great nervousness is experienced; violent congestion of blood in the head; in females, hysterical weeping directly before the *menses*, or during *pregnancy*, and near the period of *parturition*; and reading or meditation will increase the symptoms, which, however, are experienced in greater or less degrees of intensity in different individuals,—owing to the different stages of refinement to which the nervous structure has been developed. Thus far I have exclusively considered the natural developments and symptoms of tooth ache,—but in the section on the cure, I will glance at the remedies by which to remove these sometimes long existing but quiet causes, such as hollow teeth, unprotected nerves, &c., which influence the tooth or teeth to pain whenever disturbed by drinks or other causes which change the temperature.

3. THE CURE. To cure the nervous tooth ache: Extract of cicuta, five grains; oil of hemlock, half an ounce; laudanum, half an ounce; brandy, two ounces. Put these ingredients together, and add one ounce of alcohol; then warm and shake the composition until its constituents are in a complete state of amalgamation. (Get the medicine and keep it in the house.) DIRECTIONS. Bathe under and behind the ear, under the jaw, on the cheek over the aching tooth, and put a piece of cotton, saturated thoroughly with the liquid, into the ear; change this frequently, continue to bathe as directed, and relief will almost immediately follow.

But in order to arrest the pain and prevent ulceration and suppuration, prepare the following powerful anodyne: Take dry hops, a large double handful; vinegar, one quart; laudanum, quarter of an ounce; steep the hops thirty minutes in the

vinegar; then put them in a sack prepared for the purpose, and pour the laudanum upon them; place the patient's head and feet in the sack, and a quiet sleep will terminate his suffering. But if the patient is subject to the affliction, use the liquid preparation occasionally before walking or riding in the cold air.

I would advise every person, child and adult, to furnish himself or herself with the following invaluable tooth wash, which I know to be worth more for preserving and cleansing the teeth than any dentrifice or powder in being: Gum guaiacum and orris root, of each one ounce; camphor gum, a tea-spoonful; put these in a pint of good brandy, let the mixture infuse ten days, and filter the liquid gradually through a cloth into a suitable vessel. Wash and cleanse the teeth once in twenty-four hours with this preparation, and bleeding, enlarged, or detached gums will be healed, lessened, and restored to their proper places, and the tooth ache will be seldom experienced.

Magnetism, mineral or animal, is ever useful, and is frequently effectual in reducing a high temperature, and restoring the proper one.

If the teeth are hollow, have the cavities cleansed, and, if the nerves be not too near, have them filled with dry phosphate of lime and gold foil, but never with tin or silver foil, or with pastes of mercury. But if the nerves be too near, never believe that filling will preserve the tooth, or that it will prevent the severe pain, or do away with the necessity of ultimate extraction.

Never consent to have a tooth filled if it is very tender, nor let filling remain in the cavity if a sensitiveness is felt while eating, or whenever cold or warm fluids are admitted into the mouth. If it is necessary to have a tooth extracted, never inhale a sufficient quantity of chloroform to produce what is termed insensibility to pain, as it only causes a suspension of memory concerning pain, a derangement of mind, and a nervous prostration quite injurious; but I would not object to the inhaling of a quantity sufficient to allay pain, and subdue excitement and irritability.

## VERRUCA;

### ITS CAUSES AND CURE.

THE WART—OF *Verruca*, as it is scientifically termed—is an induration or hardening of particular portions of the cuticle. Warts sometimes appear and disappear without being attributable to any apparent cause. They are never useful, never beautiful, never free from soreness and tenderness. I do not like to behold the hands, neck, or face of the human body disfigured by such useless excrescences. And setting aside the inconvenience occasioned by the possession of them, their inutility and unpleasant appearance is sufficient to prompt me to suggest a cure.

1. THE CAUSES. An injury upon the fingers or hands sometimes so disturbs and deranges the exchange of particles among the little glands, where the injury is received, that warts are formed from the thickening of the tissues and cuticle. Warts are formed always by a congregation of little atoms which produce an elevation, more or less living and conspicuous, according to the quantity of atoms thus arrested and deposited. Sometimes it is supposed that warts are capable of communicating themselves not only to other portions of the body, but to other individuals. This is true: but they are imparted, or rather, received, by the action of the mind upon them—just as, when we perceive a graceful and attractive motion in another individual, we ultimately acquire it ourselves; and this is generally accomplished unconsciously to ourselves. In this way warts are made capable of proliferation, or of multiplying and communicating themselves indefinitely.

2. THE CURE. If the wart be elevated conspicuously above the surface, it is then like an independent or foreign body,—is

nearly without life and sensation, and the best cure is to cut it away. After it is cut off, bathe the parts with weak alum water, and put on it a paster of turpentine pitch, carefully spread on thin kid or linen cloth. But if the wart be large and not much above the general surface, bind a small portion of fresh burned lime upon it every night until the excrescence disappears. This will take place some time within ten days. The reader should understand that this latter prescription is a caustic, which is a substance that possesses the power and tendency to penetrate and permeate organized substances so as to disorganize them, and should be used with care and steadiness while it is employed to cure the wart.

Lunar caustic, and the nitrates of mercury, are occasionally employed by physicians in the removal of these unseemly excrescences. But Nature has prepared more effectual substances in her own laboratory, viz: common salt and alum in equal quantities, burned to a powder, and bound on the parts; or, fresh codfish skin, a small piece being put on the wart for six consecutive nights, (and days too, if convenient,) or, the skin of squirrels, of eels, or of rattle snakes, are good and most permanently beneficial in the cure of warts, or moles, and corns.

If the little elevations under consideration are not in the way when drawing on a glove, or in placing and displacing a ring, or while shaving, then I would let them remain,—for should the system be cancerous, and predisposed to cutaneous and acrimoneous eruptions, the effort to cure the verrucose formations might induce and develop a more serious and unbeautiful infiltration of unhealthy matter.

## THE HEART'S QUESTION.

BY MISS M. J. E. KNOX.

SHALL I know thee again in the happy land,  
Thou who has passed to that brighter sphere?  
Wilt thou meet me there with the clasping hand,  
And the loving smiles which were thine when here,  
Or is the hope of my spirit vain,  
That knowing and known, we shall meet again?

Shall I know thee again—or will Heaven's light  
Have rendered thy beauty too purely bright  
For one who knew thee on earth to trace,  
In the dazzling lines of her seraph face,  
The beauty that mortals said was thine,  
When thy soul was lodged in its earthly shrine?

Shall I know thy voice in the solemn song,  
That floats from the lips of the seraph-throng?  
Wilt thou remember the gentle name  
We called thee by? is it still the same—  
Or bearest thou one, but to angels known,  
Which they can utter, and they alone?

But vain and light are these words of mine—  
If thou in beauty seraphic shine,  
Not through the eye of mortality,  
Dazzled and dim, shall I look on thee,  
Not as a mortal would trembling gaze,  
On a being enveloped in glory's blaze.

The love that hath made my heart an urn,  
Fill'd with sweet thoughts of thee, shall know,  
Though cloudless glory about thee burn,  
A being so dear when we dwelt below;  
And thou wilt meet me with joy and love,  
And welcome me to thy home above!



## Choice Selections.

## THE MISSION OF HUMANITY.

The mission of humanity is good to Man. This is a plain truth, but greatly overlooked in the doings of the world. Indeed, so prominent a part does Good hold in nature, that nothing is more common than the *profession* of benevolence, and it is in great sincerity that this profession is made, even when the purposes and doings of men are directly opposed to the good which the heart indulges in. So it comes to pass, that in nearly all our strifes in the social world—in trade, speculation, literature, politics, religion, however much of evil and wrong there may be, we contrive to find some salvo for the conscience in the plea of good to humanity. We say, either that it was the best we could do, or all the circumstances would admit of, or that charity begins at home, or that there is no good without its evil, or that there is a better time coming, implying that however much of conscious wrong there may be for the present in our operations, there is, after all, a good connected with it—it will result in good, and this is the flattering unctio we lay to our souls, situated as we are in a world of conflicting interests.

This principle conveys a great practical teaching. It is manifestly true that good to humanity is the great stimulus which *should* actuate us in all our undertakings. This does not preclude *self-love*, for it is manifest that self is the central point from which all good emanates, so that the love which we bear to ourselves is made the measure of our love to others.

"God loves from whole to parts; but human soul  
Must rise from individual to the whole.  
Self-love but serves the virtuous mind to wake,  
As the small pebble stirs the peaceful lake;  
The center moved, a circle straight proceeds;  
Another still, and still another spreads;  
Friend, parent, neighbor, first it will embrace;  
His country next, and next all human race."

The mission of humanity, then, is good to man. How this good can be best accomplished, may be most apparent by considering the greatest evils. And what are the greatest evils? There is a word, I know, of but three letters, which we are accustomed to pronounce as containing an idea of the evil of the human race. It is *sin*. And redemption from sin is affirmed to be the *summum bonum* of mankind. This is undoubtedly true. But what is sin? and how is it the great curse of earth? Many have been the definitions of sin. "Sin," said one of old, "is the transgression of the law;" sin is disobedience to God and Man; sin is inward depravity, and outlived, intentional evil.

All very good, it is not our purpose to go into the metaphysics of the subject; sin, as we shall define it, is *disorder*, *discord*. It matters not whether this disorder is intentional, or unintentional; in the first case it is conscious and wilful sin; in the second, unconscious, or a sin of ignorance. Sin is discord, virtue is harmony. It may be moral, physical, or intellectual; it is somehow a crossing of the eternal laws of Good and Truth—a note or notes out of place—a jar in the Infinite Harmony. A well-tuned instrument, played skilfully, in accordance with the laws of perfect harmony, may be said to give forth a virtuous performance. It is the virtue of harmonic sound. A human body, in strict accordance with the laws of health, or the requirements of physical nature, exhibits the virtue of temperance, chastity, &c. Conscience may have nothing to do with it—it may be mere wisdom, prudence with the man, that prompts him to this physical virtue. It is so far harmony—harmony with the great laws of physical nature, and so far good, virtue. So of a human brain, or mind, when in strict accord with the laws of justice, truth, and good, there is moral harmony, or intellectual, as the case may be. The great point is, virtue is harmony, sin is discord, in whatever department of nature it is viewed, or however related. Intentional or unintentional, commission or omis-

sion, moral, intellectual, physical, here and everywhere, sin is discord, virtue is harmony.

Now then, we do admit, that this little word of three letters is the greatest evil with which mankind is afflicted. It is *the* evil, it includes the whole. We would be particular to be understood, that sin is not moral only, but that it is physical and intellectual. We are too apt to suppose, because we have got a Bible, that God's law is all moral. We speak of redemption as though there were no redemption but from moral and spiritual evil. We talk of the Savior, as though there were no Savior but Christ. This is a great mistake of ours. He who should save us from moral evil only, might still leave us in great degradation and sin. To be sure, moral salvation may be the highest—a moral hell the lowest and most tormenting from which we can be delivered. But even Christ confined not his attentions to such sin exclusively; he exhorted to temperance, physical obedience, and even set out in the world as a physician. He was, pre-eminently, a Moralist whose predominating principle was love, but he was also, a man to heal diseases and to take care of the body. All the gospels exhibit this, and it is strange that Christians have overlooked this prominent trait in the character of this Savior. But his whole character has been made miraculous, and so, when he uttered a simple axiom of morality, it was a supernatural truth, and so, when he cured bodily diseases, it was not only supernatural power, but put forth to demonstrate that moral mission! So blinded is the world by superstition and theology, and so narrow in its views of sin and evil.

And now, what is the mission of humanity? It is good to man—good, not only in its redemption from moral, but from all other evils. And this leads us to consider moral evil in its *connection* with all others. Sin, we say, is discord, and discord is simply the result of things out of place. A note out of place in music is discord in tune, and a man out of place in society is discord in more ways than one. Is he in poverty? he does not belong there, Nature has made provision for the whole. Is he a genius imprisoned in ignorance and pining in bodily toil? he does not belong there, and his very necessities may drive him to desperation and wrong. Is he the slave of another? Surely that is not his place, for liberty is the common right of all. Is he an oppressor of his kind—a treacherous dealer—a man of injustice, barbarity and crime? Here is moral and social discord. Discord is sin, the result of wrong relations among men and between men and the laws of the universe, and he who would secure the harmony of those relations is among the highest benefactors of the race. This is the conclusion we would arrive at. This is man's pre-eminent work—the work of humanity. It is to produce harmony. The world is in discord, and this is all its sin. It is not only sin in itself, but it produces sin. Discord upon discord, strife upon strife, augmenting from man to man. Wrong relations in one department of society produce wrong relations in another, strife in society produces strife in the individual, outward conditions affect inward affections, moral transgression is the effect of social wrong, and the most short-sighted cannot fail to see that if things outwardly were in place—if no discord existed in the social arrangements of men, harmony would soon reign in the mind, for there would be no temptation to that moral obliquity which now exists as the effect of external disorder.

This may be termed doubtful morality, and an overlooking of the first great requisite—internal regeneration. But when we reflect that virtue is harmony, moral, intellectual, and physical, it is instantly perceived that it cannot fully exist in any inharmonious conditions. External inharmony is as fatal to the soul's virtue, as internal discord, or what we generally denominate sin itself. The fact is, it is sin externally as well as internally. We have a wrong idea of sin, if we suppose it exists only in the human soul. Sin is discord, *wherever* it exists. If in society, it is sin there; if in intellectual confusion, it is sin there; if in physical disorder, it is sin there; it would doubt-

less appear monstrous to say that the very elements of air, earth, and water sinned, in their frequent confusion, outbreaking and convulsions. But inasmuch as sin is only discord, willing or unwilling, then, *wherever* we behold inharmony, whether in the inward or outward world, there we behold, if in the soul of man, moral inharmony, if in the outward elements, simply an analogy, which is physical inharmony. This I hold to be a great first truth.

Now, then, let us ask still more emphatically, what is the mission of humanity? I say it is to promote good, and good is harmony. And where is there the most inharmony? Manifestly in the outer world. The heart of man is not naturally depraved, and the greatest amount of sin is not that which is moral. Startle at the assertion as much as you please, we hold that if man's outward condition was reduced to order, if everything was in its place, and the bounty of an abundant world distributed according to wisdom, proportion, justice,—if industry was made attractive, the laborer duly rewarded, and all social interests harmonized, then the individual soul, and the whole inward world, would be redeemed almost at once. It would at least *commence* more greatly its entire redemption, and go on increasing to perfection. Perhaps it may be said, it is for the want of individual, inward purity and right, that the outward conditions remain so unfavorable. It is partly, but not mostly. We may preach love, justice, purity, forever, and all in vain, if the outward conditions make it impossible that they can be practiced. And this impossibility does now exist. Men cannot be virtuous if they would. The whole human instrument is out of tune, notes displaced, and it is impossible for the most skilful performer to extract from it much moral harmony.

The mission of humanity is to produce this harmony. It is the highest ideal of man. Virtue can have no higher name, religion no higher nature. Harmony is the ultimate perfection of the Divine Mind, and of all created minds. It is not, then, in artificial theology, that we are to look for salvation, or for any good to the race. So far as this has operated, it has only distracted mankind. It is not that we have souls to save in another world, though the consequences of our life here extend indefinitely through that world, that is to form the chief stimulus of our benevolence here. This is not the high mission of humanity. It is the production of all harmony in our relations in this life. The greatest evils we suffer under are those of discord in our social arrangements. They can hardly be called arrangements, but disarrangements. And to engage now for the highest good to man, is to remedy these social evils. This is the great problem of the age. To produce harmony—to destroy antagonism—to make self-love and social *truly* the same—thus to destroy sin, not only in the moral, but in the physical, intellectual, social relations of man—this is the proper mission of humanity. It is worth more than all religion as commonly held, because religion commonly is only a thing between man and God—a cherished secret with the Almighty, by which we are entitled to his favor, and finally to a home in his heavenly mansion. It is worth more than all other good, because this is all good combined. While we have such an institution as the Church, which we elevate by common consent to the highest; and while we make theology the first of all sciences, because of its eternal and infinite benefits, while that theology as it exists in its best sectarian form, is the greatest evil in the world; and while we overlook the divine and beautiful in all Nature, because of Nature's declared inferiority, when that Nature is the very God incarnated; and while, from our general grossness, consequent of poor physical and mental culture, we have not generally ascended to that refinement which can believe even the soul's immortality, not to mention the divine and spiritual things which are yet to be realized as men ascend in Nature; while such is our condition, how poorly do we accomplish our mission as men.

On the other hand, whenever we see a noble company of re-

formers engaged in every department of human philanthropy, laboring to benefit man's outward condition as well as to instruct and elevate the mind, seeking to produce harmonious relations in human society—between the employer and the employed, between the producer and the exchanger, between labor and reward, between all classes and conditions of men: when we see such a spectacle, let us rejoice for the promise of such a fulfillment of the true mission of humanity. This is striking at the root of all evil. Undervalue as we may, these outward conditions, and strive as we may to convert the heart and purify the conscience, while these remain as they are, and have in fact in a great measure *formed* the heart, and *perverted* the conscience, and we shall fail of success in our efforts of philanthropy. We may view sin as an independent existence, having no connection with circumstances and motives over which man has no control, as long as we please; but it is only when we come to look on it as simple discord, connected not only with the eternal, but with all external existence, that we shall prove successful in removing it. Those, then, who are engaged in works of practical benevolence, in righting the conditions of society, in benefitting man's lot exteriorly, in freeing the enslaved, in removing poverty, in promoting health and physical comfort, as well as imparting true knowledge and virtue to the mind, are the truest specimens of Nature's nobility. The curse of church theology and all unnaturalism will die out all the more speedily by turning attention to all these higher matters. A divine and spiritual religion will assert its power over Nature; harmony on earth will succeed to harmony in heaven; there will be none poor, none lowly, none evil, because there will be none displaced but each occupying a place in the great scale of human society, will be as a note rightly put, and all the vibrations of each and the whole, will ascend as a grand chorus to the ear of heaven, whose spirits will rejoice in divine accord with the harmony of earth. The realization of this result may be far yet in the distance, but such, we cannot doubt, is the ideal of the highest human good, and to promote this, the true and sacred mission of humanity.

[CHRISTIAN RATIONALIST.]

THE death of a true wife is beautifully drawn in the annexed portrait by Channing:—"Her reserve and shrinking delicacy threw a veil over her beautiful character. She was little known beyond her home, but there she silently spread around her that soft, pure light, the preciousness of which is never fully understood till it is quenched. Her calm, gentle wisdom, her sweet humility, her sympathy, which, though tender, was too serene to disturb her clear conception, fitted her to act instinctively, and without the consciousness of either party, on his more sanguine ardent mind. She was truly a spirit of good, diffusing a tranquilizing influence, mildly to be thought of, and therefore more sure. The blow which took her from him left a wound which time could not heal. Had his strength been continued, so that he could have gone to the haunts of poverty, he would have escaped for a good part of the day the scenes of his bereavement. But a few minutes' walk in the street now sent him wearied home. There the hovering eye which had so long brightened at his entrance was to shed its mild beam no more. There the voice that daily inquired into his labors, and like another conscience had whispered a sweet approval, was still. There the sympathy which had pressed with tender hand his aching head, and by its nursing care had postponed the hour of its exhaustion and disease, had gone. He was not, indeed, left alone: for filial love and reverence spared no soothing office; but these, though felt and spoken of as most precious, could not take the place of what had been removed. This great loss produced no burst of grief. It was still deep sorrow, the feeling of a mighty void, the last burden which the spirit cast off. His attachment to life from this moment sensibly declined. In seasons of peculiar sensibility he wished to be gone. He kept near him the likeness of his departed friend, and spoke to me more than once of the solace which he had found in it.

## Miscellaneous Department.

## MISS D. L. DIX AND THE INSANE.

Those who desire to relieve the miseries of the unfortunate, must regard with interest the exertions of Miss D. L. Dix, whose memorial to congress in behalf of the insane, presents a frightful picture of the wretched condition to which this afflicted class are consigned in many parts of this Union. For eight years has this distinguished and benevolent lady pursued her sad, patient, and deliberate investigations, visited on her mission of mercy all the States of the Union, except three, traveled more than sixty thousand miles, and having ascertained that about *eleven-twelfths of the insane* who need protection are unprovided with appropriate care, and those humane offices which their condition demands, she submits her report to Congress, and prays that five million acres of land may be granted to aid the States in making due provision for their relief.

According to Miss Dix, insanity has increased in an advanced ratio with the increased population in the United States; a few years ago it being estimated at one in a thousand; now, at one in eight hundred of the inhabitants.

It is found most frequent where there is the most liberty, where every one is free to enter upon the pursuits of wealth or ambition, and thus the intellect is most strongly excited. Statesmen, politicians, and merchants are peculiarly liable to it. It prevails less in the Southern than in the Northern States of this Union.

There are twenty State Hospitals, besides several incorporated hospitals for the insane, in nineteen states; yet liberally sustained as are most of them, Miss Dix assures us that they cannot accommodate *one-twelfth* of the insane population requiring prompt remedial care.

In her opinion, well-organized hospitals are the only fit places of residence for the insane of all classes; ill-conducted institutions are worse than none at all.

In June, 1848, the Grand Jury of New York use the following words in regard to the Blackwell's Island hospital for the insane poor: "We found no less than 425 afflicted children of humanity suffering under the most terrible of all privations, and, we observed with regret, less adequately cared for than their situation and the dictates of humanity require.

The same document also represents the accommodations for the insane poor of New York city as "inadequate and miserable; and the imperfect manner of their treatment is such as to be a disgrace to the city, otherwise deservedly famed for its liberal benevolent institutions." The same may be said of the Commercial Hospital at Cincinnati.

"*I have myself (says Miss Dix,) seen more than nine thousand idiots, epileptics, and insane, in these United States, destitute of appropriate care and protection, and of this vast and most miserable company, sought out in jails, in poor houses, and in private dwellings, there have been hundreds, nay, rather thousands, bound with galling chains, bowed beneath fetters and heavy iron balls, attached to drag-chains, lacerated with ropes, scourged with rods and terrified beneath storms of profane execration and cruel blows; now subject to gibes and scorn, and torturing tricks; now abandoned to the most loathsome necessities, or subject to the vilest and most outrageous violations. These are strong terms, but language fails to convey the astounding truths.*"

The details supplied by Miss Dix in this memorial fully sustain these declarations, and are sufficient to make us shudder at the thought that such shocking outrages upon this unfortunate class of our fellow-beings should be permitted to continue for a week longer. In all the States, where the winters are cold, have been found insane persons who have lost their limbs or the use of them by the frost, and cells, and chains, and dungeons, unventilated and uncleaned apartments, severe restraints and mul-

tiplied neglects abound. Those who would know the depth and intensity of their sufferings should read this memorial.

We can imagine no object which lays a more immediate or stronger claim upon the consideration of Congress, than that submitted by this humane lady, who seems animated by the spirit of Howard, and must share in the undying honors of his philanthropy. A report has, if we mistake not, been made in the Senate favorable to the prayer of the memorialist. We trust the next Session of Congress will witness its adoption. To neglect all means of relief to those whom Providence has smitten, who are cast helpless upon our compassion, would be to violate a most sacred duty to them and to God. Allow me to direct your attention to a few sentences from the concluding paragraphs in Miss Dix's Memorial.

"I advocate the cause of the much suffering insane, throughout the entire length and breadth of my country; I ask relief for the East and for the West, for the North and for the South; and for all I claim equal and proportionate benefits.

"I ask of the Senate and House of Representatives of the United States, with respectful but earnest importunity, assistance to the several States of the Union, in providing *appropriate care and support for the curable and incurable indigent insane.*"

"The whole public good must be sought and advanced through those channels which most certainly contribute to the moral elevation and true dignity of a great people. I confide to you the cause and the claims of the destitute and of the desolate, without fear or distrust. I ask for the thirty States of the Union, 5,000,000 acres of land, of the many hundreds of millions of public lands, appropriated in such manner as shall assure the greatest benefits to all who are in circumstances of extreme necessity, and who, through the providence of God, are *wards of the nation*, claimants on the sympathy and care of the public, through the miseries and disqualifications brought upon them by the severest afflictions with which humanity can be visited."

## HOW TO SPEAK TO CHILDREN.

It is usual to attempt the management of children either by corporeal punishment, or by rewards addressed to the senses, and by words alone. There is one other means of government, the power and importance of which is seldom regarded—I refer to the human voice. A blow may be inflicted on a child, accompanied with words so uttered as to counteract entirely its intended effect; or the parent may use language, in the correction of the child, not objectionable in itself, yet spoken in a tone which more than defeats its influence. Let any one endeavor to recall the image of a fond mother long since at rest in Heaven. Her sweet smile and ever clear countenance are brought vividly to recollection; so is also her voice; and blessed is that parent who is endowed with a pleasing utterance. What is it that lulls the infant to repose? It is not an array of mere words. There is no charm, to the untaught one, in letters, syllables and sentences. It is the sound which strikes its little ear that soothes and composes it to sleep. A few notes, however unskillfully arranged, if uttered in a soft tone, are found to possess a magic influence. Think we that this influence is confined to the cradle? No; it is diffused over every age, and ceases not while the child remains under the parental roof. Is the boy growing rude in manner, and boisterous in speech? I know of no instrument so sure to control these tendencies as the gentle tones of a mother. She who speaks to her son harshly does but give to his conduct the sanction of her own example. She pours oil on the already raging flame. In the pressure of duty, we are liable to utter ourselves hastily to children. Perhaps a threat is expressed in a loud irritating tone; instead of allaying the passions of the child, it serves directly to increase them. Every fretful expression awakens in him the same spirit which produced it. So does a pleasant voice call up agreeable feelings. Whatever disposition, therefore, we would encourage in a child, the same we should manifest in the tone in which we address it.



## MANNER OF FORMING A FINE CHEST.

I HAVE, in my lecture upon the uses of lungs, remarked that the chest is a basket of bones, so constituted and framed as to be most remarkably under the government of the will, and, totally unlike any other bony cavity of our bodies, it can be enlarged or diminished at pleasure. The first and natural mode of enlarging the chest, is by breathing, by inhaling the air. The lungs, I should say, are air-bags, hung up on each side of the chest, and folded into cells comparable to the honey-comb, and capable of being immensely expanded, or correspondingly contracted. The largest lung may be made to hold a gallon, or so reduced as not to hold one gill. Now, the larger the lungs, and the more air they can receive and digest, the stronger and healthier they will be. They will also enjoy an exemption from disease, almost exactly in the ratio of their large and full development. These changes in the lungs would, of course, produce corresponding changes in the basket that encloses them,—the chest becoming broader, larger, and fuller. No one should be afraid of the air, but consume as much of it as possible, by taking long breaths;—draw in all the air you can. Make a practice, many times a day, when in pure air, and especially when in pure, cold air, to suck in all the air you can, and, in this way, strain the chest open to its utmost dimensions, and hold the air in the chest as long as you can, and blow strongly upon it, not allowing it, however, to escape from the mouth until forced to do so. Should the person be of a stooping figure, or of a contracted, narrow, stooping chest, let him, on rising from bed in the morning, and as many times during the day as he pleases, draw in the air as long as he can, and fill the chest to its utmost capacity; now hold in the air, and throw back the head and neck as far as possible, and, at the same time, throw back the arms and shoulders with sudden jerks, as if to tear the shoulders from the back of the chest, at the same time retaining the air in the lungs. If the lungs are kept full of air during this exercise, on throwing back the head, neck, and shoulders, the air in the lungs becomes an elastic cushion, that acts powerfully on the inside of the chest, lifting the ribs and breast-bone outward, upward, and backward, and, in this way, rapidly enlarging the chest, and greatly assisting to give it full size and perfect symmetry.

The exercise of the chest should be practised on rising from bed, and repeatedly during the day. Another great assistance in forming a large chest, is to habituate ourselves always to speak or sing from a full chest,—that is, when singing or speaking, we should never sing or speak from a half filled chest. We should always remember, that the vocal organs, in singing or speaking, are placed in a proper position, and then a current of air is more or less forcibly dashed upon them from the lungs, and that the strength of the tones and the power of the voice depend upon the volume, the density, and the momentum of this current of air. Now, any speaker, or singer, who attempts to speak or sing from a half-filled chest, will soon greatly injure his vocal organs; his voice will become weak, his throat become irritable and inflamed, his windpipe injured, the upper part of his chest become flat and contracted, and much pain at the top of the chest: to these, singing and speaking is a great injury; but to those who always, when singing, or speaking, do so from a chest well filled with air, these exercises rapidly enlarge the chest, and give great firmness to the vocal organs. I met, two years since, a young gentleman, who, alone, and unassisted, gave a concert in a large house at New Haven, in Connecticut. He told me, that, originally, he had a very small, contracted chest, and was a teacher of the piano forte; necessity compelled him to become a teacher of vocal music; but his chest was so narrow, and contracted, and his voice so weak, that he almost despaired of being able to accomplish singing; yet by practice as I have mentioned, and inhaling the air, his chest began rapidly to expand, so that, in three years, his voice acquired a power and compass that enabled him to pronounce words so as to be

heard distinctly one mile. His chest was one of the largest I ever saw. Persons who pursue a sedentary occupation, and students and scholars, besides taking long breaths while sitting, should, at least, once or twice an hour, rise up from their seats, walk about the room for a few moments, and fully and thoroughly expand the chest, and throw the shoulders off the chest, as I have before directed. Those persons who have considerable weakness about the chest, and more or less pain, should commence these exercises kindly and carefully, and kindly habituate the chest to gradual changes, so that it will become freely and fully enlarged, without occasioning pain, or producing any inconvenience whatever.

## THE PROPER CARRIAGE AND POSITION OF THE CHEST.

The next step to the possession and continuance of a fine chest, is to learn to carry it well, and choose such a position for it as never to allow it fall forward. In this respect, there is a most astonishing difference between the Anglo-Americans and the Europeans. The latter, as a general rule, have straight, erect chests, while the Anglo-Americans most commonly have stooping flat chests. In walking, dancing, and all pedestrian exercises, the chest should stand plumb to the spine, not in a stiff and formal way, but in an easy and graceful manner, which habit will soon enable us to do. In sitting on horseback, or in a carriage, the chest and person should, at all events, be kept perfectly strait, and not allow the head, neck, chest, and spine to be bent and crushed forward, like the half of a hoop, as we may notice every day.

The drivers and conductors of coaches, in England, are usually among the straightest men we meet, and consumption is very rarely met with among them. They usually sit perfectly strait and erect. In this country, I have been repeatedly consulted by stage drivers, in confirmed consumption, brought on, or at least strongly predisposed to it, by sitting in a contracted, bent position while driving their horses. Persons pursuing sedentary occupations, such as clerks, students, watchmakers, and men pursuing sedentary and otherwise light occupations, boys at school, &c., are apt, and that most unnecessarily, to bend the chest forward, throwing the shoulders upon the chest,—in this manner extremely contracting the chest, especially at its base, and in this way rapidly predisposing to pulmonary consumption. One would suppose by the position of writing masters and students, at the writing desk, that they supposed the shoulders or eyes, or head, had something to do with the mechanical performance of writing. The hand and fingers alone are called into exercise while writing.

During a series of years in the occupation of writing, far more may be done by choosing a perfectly erect posture, not bending the head or chest at all, and with not one half the fatigue. In all these occupations, the elegance of the person may be perfectly preserved, the symmetry of the figure not in the least impaired, the natural form of the chest will be continued, and round shoulders prevented; at the same time more labor can be performed with vastly less fatigue. To correct this false position taken by students, clerks, artificers, &c., the tables at which they sit should be raised up very high; reaching nearly or quite to the arm pits, and then sitting or standing close to the table, but without pressing the chest against it. They will soon find that the chest will expand, instead of contracting, whilst employed at the writing-desk or work-bench. You, that are fathers, should follow your children to the school-house, and be most particular that the writing-desk at which they study, or on which their books are placed, should be raised so high that the child could not contract its chest. Little boys at their study should never be allowed to make a table of their laps, but should always sit behind a table on which their books are placed, and these should be raised nearly as high as the throat. Habit will soon render it far easier for boys to write or study at a comparatively very high table, than at a low one.

## THE UNIVERCŒLUM

AND

## SPIRITUAL PHILOSOPHER.

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

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

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

## A NEW PHILOSOPHY,

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

## THE TOTAL ANNIHILATION OF ALL MATERIALISM.

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

## IT DESTROYS ALL SKEPTICISM AND INFIDELITY.

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

## PROPOSALS FOR A NEW VOLUME.

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

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

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

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

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

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

## THE UNIVERCŒLUM WILL BE CONTINUED.

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

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

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

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