

# CHRISTIAN SPIRITUALIST



"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

VOLUME 1.

NEW-YORK, SATURDAY, MARCH 10, 1855.

NUMBER 44.

## Christian Spiritualist,

PUBLISHED BY THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE, At No. 533 Broadway, New-York.

The CHRISTIAN SPIRITUALIST is published every Saturday morning. Terms—Two Dollars per year, payable within three months. Ten copies for Eighteen Dollars; or, one person sending us ten subscribers will be entitled to a copy for one year. Single Copies—Five Cents. All business letters and communications should be addressed to the SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE, or, EDITOR CHRISTIAN SPIRITUALIST, No. 533 Broadway, New-York.

[From Buchanan's Journal of Man.]

### MENDING THE WORLD.

The world is full of reformers. Reform springs from discontent. They who do not fare well in the world, necessarily desire some change of arrangement for their own comfort. A considerable portion of reformatory impulse, therefore, arises from dissatisfaction and restlessness. Yet, at the same time that the dissatisfied demands a change for his own personal benefit, he will be apt to look about for the co-operation of others who may also desire a change, and extend his sympathies to other wrongs than his own. It is by no means certain that the Spirit of reform is always philanthropic, for the philanthropy and justice of the movement may be a secondary consideration. The same sect which struggles for toleration when in the minority, will often indulge in intolerant persecution as soon as it has obtained political power.

In this business of mending the world, they who fare prosperously as the world is going on at present, are not very apt to desire any change, since they have little personal occasion for discontent.—Reform, therefore, is never the fashion in the higher classes of society. The wealthy, powerful and learned, and they who belong to the higher classes by birth or association, are generally the opponents of reforms, while the poor, the unfortunate, the obscure, the half-educated, the oppressed and despised classes, all have so strong a personal interest in reform, that thousands are ready to listen to the suggestions of the reformer. It is a necessary result, therefore, that conservatism be fashionable, respectable, and influential, while reform is unfashionable, humble in its origin, unpolished in its manners, vehement in its language, and perpetually engaged in a struggle with the leading influence of society.

In view of these facts, he who feels impelled by philanthropic motives, to become a reformer, can but expect to lose his influence with the more important classes of society, and cut himself off from the broad avenues of ambition. He must be content to take a humbler position, and find in his own internal sentiments, a compensation for the loss of his external advantages. He must expect, also, to be thrown into associations less pleasant and attractive than those which belong to conservatism. Instead of the courtesy, refinement and cheerfulness, which belong to the prosperous who have enjoyed all the advantages of life, he must expect discontent, impatience, jealousy, and fault-finding, for as the whole movement of reform is a matter of discontent and criticism, reformers are necessarily critical, captious, and liable to internal dissensions. Many a liberal Spirit that would have been drawn into the ranks of reform, have been repelled by the captious strife, the personal jealousy, and censoriousness prevailing among reformers.

These are deplorable evils, but according to the ordinary laws and operations of human nature, they cannot well be avoided. It is true there are occasionally slight reforms, which even the most conservative may approve, and which call forth none of that deep discontent and censorious denunciation which belong to the discussion of greater evils. The slight reforms which do not excite the denunciation and persecution of the higher classes may be prosecuted without the fiery indignation and Spirit of contention which are aroused among those who are persecuted. But all great reforms, which disturb the existing condition of society, the rights of different classes, or the doctrines of the leading profession, are necessarily accompanied by all the fierceness of moral warfare.

If it be the inevitable tendency of the laws of human nature, what lesson does it teach us? Does it not teach that reformers should especially beware of indulging too much the Spirit of indignant denunciation, and censure, which their position naturally excites? Does it not teach that we should endeavor to look upon the world, not merely to find faults in men, but to recognize at the same time the good that is in them, in order that those whom we denounce and criticize, should feel that we are not unjust, nor void of human kindness?—Does it not teach that we should cherish a Spirit of hopefulness, to counteract the natural discontent of our position, and a Spirit of kindly mutual appreciation, in order to prevent our jealous criticism from operating too severely upon each other, and introducing into our own camp a degree of discord fatal to our success.

It is wisely ordained that they who cultivate too discordant a Spirit, shall be incapable of co-operation, and, therefore, shall be deprived of their moral influence. Hence a reform prosecuted in a jealous and censorious manner, necessarily results in failure, as it should. And just in proportion as the jealous and censorious Spirit is introduced, the power of reform is weakened and paralyzed.

When reform arises from pure philanthropy, its Spirit is genial and comprehensive; it seeks not to destroy anything that is worthy, but to preserve all that is good. It engages in no mad ultraism,

nor does it become the blind devotee of any single idea. With eclectic comprehensiveness, it embraces and cherishes all that is worthy of preservation, and makes no indiscriminate war upon parties, and their doctrines.

Perhaps the most important lesson to be drawn from the philosophy of reform, is that which relates to reformers themselves. They who would reform the world, and they who would mend themselves, are often sadly mistaken as to the true sources of the evils of which they complain. The majority of mankind, when they find serious evils accompanying their course of life, become indignant against the circumstances by which these evils are produced, and direct their attention to the outer world, instead of looking internally, to discover whether the source of evil is not in themselves.—So common is this that a multitude of examples at once rise before the minds of those who exorcise society, and denounce human nature, and the laws of the universe, because their own policy and course in life have been unsuccessful. There is not a greater delusion, nor a more universal source of human misery, than this very error of ascribing our misfortunes to external agencies instead of ourselves. Yet who among our moralists and divines are earnestly engaged in correcting this lamentable error, or give it more than a passing notice?

A few familiar examples will illustrate its prevalence. Young men and women set forth in life, with an education designed rather to gratify vanity than to serve the great ends of life. One is familiar with the dead languages, and another well supplied with light literature, music, and the accomplishments which ornament the parlor. They know almost nothing of the laws of nature, nothing of the laws of health, nothing of the constitution of their own bodies, nothing of the philosophy of their own minds, nothing of the principles of mental culture, and little of the practical, pecuniary, and industrial duties of life. Thus in the outset they have disregarded all the great laws or admonitions of nature, and the day of punishment is surely approaching, from which there can be no escape. From their profound ignorance of the principles of human nature, each contracts an unfortunate alliance, and the remainder of their lives is embittered by discontent and blighted affections. How seldom do they ever reflect that the fault lay in themselves. They complain of their fate, but do not complain of their own blindness and profligate disregard of the moral law. Hence they do not think of correcting the same evil in their offspring, by directing their attention to the science of man. Thus misery, crime and discord, are perpetuated, while the unfortunate victims blame their destiny, or denounce each other and the whole world, instead of denouncing their own folly.

The loss of domestic happiness is only a small portion of their sufferings. Ignorant of the laws of health, they blindly encounter diseases, which the study of their own constitutions would enable them to avoid. *He* suffers from dyspepsia, fevers, and inflammations, which cut short his life, and deprive him of half the energy of his constitution; while *she* falls a victim to neuralgia, headache, female disorders, and consumption, or a gradual failure of vitality, all the time regarding herself as terribly afflicted by divine providence, or by the agency of the devil, never dreaming that she is herself the sole cause of her own misery, and that she might be at any time relieved, by conforming to the laws of health.

Poverty, too, is among their afflictions; for neither has ever studied the moral principles which should govern the management of pecuniary affairs, and each lives with reference to fashion, and a false idea of respectability, sometimes spending their entire income, and sometimes running into debt, until, as old age, impaired health, and family responsibilities accumulate, they can only grumble at their bad fortune, and abuse their more opulent neighbors, instead of censuring themselves for their profligate disregard of the rigid economy which was necessary at their outset in life. Their children, too, are reared to consider it their leading object to keep an elegant external appearance, without regard to ultimate poverty and suffering. Thus the race of grumbling unfortunates is perpetuated. The constant pressure of misfortunes and annoyances, produced by their own imprudence, at length brings on an intense irritability of temper, which renders them unfit for social intercourse.

Young men and women with this peculiarity are seldom guarded against its effects. Their captious remarks, and offensive manners, soon make them enemies, and all their ill temper is reciprocated with four fold increase. They find themselves badly treated, if not decidedly persecuted, and this enrages them the more against society. Their opinion of human nature grows worse and worse, from their own experience; their deportment becomes more harsh and unpleasant, they live in continual warfare with society, and as they never look to themselves for the causes, they denounce mankind, and the very principles of human nature, and become firm believers in the doctrine of total depravity.

How easily might such individuals have been saved from their moral ruin, could they have turned their thoughts inward after their first conflict, and discovered that there was too much harshness in their own nature, and that a little personal reform would enable them to live in harmony with mankind.

The laws of the universe are stern, inflexible and just, and whether we are satisfied with their operation or not, we have no alternative but to obey their admonitions, or pay their penalties.—These laws, which operate upon all alike, indicate

very plainly certain courses of action, which lead to health, to happiness, and to success. Others have obeyed these laws and succeeded in accomplishing all their objects—happiness, wealth, power and wisdom have been theirs. If we, living under the same laws, and possessing the same human faculties, cannot likewise attain satisfactory results, the fault lies in ourselves. It is but blind and brutal folly to rail against the laws of the universe, or the principles of human nature—to refer to the wrath of God or the power of the Devil, in explanation of our own miserable failures to accomplish what other men have accomplished, who lived under the same fixed laws, and exercised the same powers which we possess.

The principle should be impressed upon the mind of every young man and woman, that *failure or success, in any of the desirable objects of life, is a matter which belongs entirely to ourselves*—that in proportion as we fail, we should study more diligently the causes of our failure, not in the faults of the world or society, but in the faults of our own mismanagement.

Success is the just and inevitable reward of power rightly applied. He who fails to win success, either had not the power or did not rightly apply it. He who does not rightly apply his power, has neglected the proper use of his intellect, which would have taught him the proper application. And he who has not the power necessary to win success, has neglected to exercise those organic energies which every human being possesses, and which all may cultivate.

When you have failed, the fault may not be entirely your own, as an individual, but you represent your ancestors—you take their places—their virtues, powers, rewards and punishments, as they were left by your predecessors. In speaking of your responsibilities, I speak of you as the representatives not only of yourself, but also of the sum-total of your ancestors. But there are few, indeed, so utterly bankrupted by their ancestors, as to be incapable of putting forth that energy which is necessary to success in all the important ends of life;—health, happiness and intellectual growth. They are all within your reach. If you fail, the fault lies in yourself, and you should look to self alone for the cause.

Every twinge of pain, every hour of melancholy, every personal inconvenience and punishment which you experience, you should regard as a punishment inflicted upon you by the inflexible laws of nature, to compel you to fulfill those duties which you had neglected—to compel you to resume the work of physical, mental, and moral development, until you are lifted above the evils which now surround you.

But (says an argumentative apologist who dislikes the work of self-correction,) my misfortunes do not originate with myself—the community around me will not appreciate my merits—I have been aiming all my life at moral and intellectual improvement—I know that I am vastly superior to those around me, but this superiority in knowledge and truthfulness of opinions only excites their jealousy and opposition. I am crushed by the discordant influences around me, and I cannot do better than I have done.

Indeed, sir, yours is a most plausible story, and excites my sympathies, but you furnish no exception to the law. Your knowledge, wisdom, and goodness, have all repaid you with a great amount of happiness; and even your enemies have an impression of your goodness which wins their respect. But you have failed of success in your relations to society, and why? Not because success was impossible, for others have succeeded under more unfavorable circumstances, and triumphed under greater difficulties; but because you have not the energy to command success. You want more power. Your career, and that of your ancestry, have been too inefficient. You want more physical and moral power. Were you a great man, the puny beings around you would be overawed, and the leaders of society would take sides with you.—You would be enabled to mould the community to your own purpose—to win their friendship and command their respect. But as it is, they do not feel your force; and you must struggle on for self-development, until they look up to you with reverence. Bring forth all your latent powers; assume the responsibilities of difficult enterprises; keep your brain and your muscles in incessant motion; shrink from nothing that is necessary to accomplish your purpose, and you will surely rise to a commanding position, from which your children and their descendants may go on to the very summit of society. Thus your moral and intellectual excellence will be a blessing to mankind.

But, says another modest apologist, I delight in the pursuit of science, and care nothing for money; and when I would bring forth the profound truths which I have acquired, I find that a poor, and shabbily dressed man, like myself, has too little influence in the community, and I am unable to bring forth my discoveries for the benefit of mankind, and to gain the credit to which I am entitled; scientific demagogues, who practice humbug and claptrap, and live in splendid style among the wealthy and fashionable, are always successful, without receiving the reproof to which their merits entitle them. I think I have a right to complain.

No sir, you have not. You need not complain and abuse society for its love of wealth. It is you who are wrong; the fault lies in yourself; and you should seriously set about self-reformation.—How do you gain this superior scientific knowledge? Is it not by cultivating and perverting itself further an unbalanced brain? Your pale face, your feeble gait, your lifeless manner, and your unconcerned poverty, all show that, while cultivat-

ing the intellect, you have paralyzed the occipital region of your brain, and lost a great amount of your physical energy. You have not only impaired your physical constitution, but have impaired that self-respect, and that honorable ambition to acquire the means of subsistence, which are necessary to every human being.—In the plan of Nature every individual must take care of himself. We cannot all be paupers. Let every one take good care of himself, and all will be prosperous, no one becoming a burden to his fellows. What pains have you taken to provide for your wants now and hereafter, when sickness or old age may overtake you? Have you ever thought of your pecuniary duties? Have you ever reflected that your duties to yourself are just as imperative as your duties to mankind? No! you reply—a generous mind is above selfish considerations, and you cannot bring yourself to care for the accumulation of money. Very well, if you do not care to be independent and comfortable, the fault is your own, and you know the consequences. Change your policy. Attend first to your physical constitution, and the means of existence. Then cultivate science without making yourself a martyr, and society will respect you, because you will become a more efficient, independent and respectable man.

But here comes another, protesting against the sternness of our rule, whose plea it is still more difficult to resist. I do not think, she exclaims, that my misfortunes are my own fault, or can be regarded as a just punishment. I was married early and inexperienced—my health became impaired—my husband became intemperate—and now, as a poor widow, I am toiling to support my family, leading a life of hardship, compared to which slavery would be a blessing.

Your case is indeed a hard one; but wherever there is suffering there must have been error as its cause. Why do women toil in abject poverty, when men by an equal amount of toil obtain a comfortable independence? Is it not because they pursue a different course from that pursued by men? because they have not fully cultivated their self-respect? because from a superstitious weakness, they think it necessary for them to confine themselves in a narrow and humble circle of existence, in which they cannot possibly develop their powers, or secure an adequate return for their labor? It may not be that every individual woman is guilty of this folly, but there have heretofore been but few exceptions. Perhaps even you who grieve over your hard lot would be the first to sneer at women who endeavor honorably to enlarge the sphere of their pursuits. But if you are not one of that class—if you heartily scorn the custom which has confined woman to the humblest and least lucrative labors, then show your energy like a man, and seek those pursuits in which you may attain comfort and independence.

If you married too early, or found your husband intemperate, you but confess your own folly in these acts; and yet, even these follies would not always depress you, if you had in the outset properly stored your own mind, strengthened your own character, and not attempted to exist as a mere parasite, resting upon another being, and void of independent resources for happiness and self-support.

Here comes another complainant, who does not appear to be seriously disturbed by his misfortunes, but appears to impart instruction or defend his course. I cannot, says he, approve of your doctrine that our misfortunes arise from ourselves; for all my misfortunes in life have arisen from others, and entirely from their ingratitude. If I had treated them badly, I should not complain, but since I have been abandoned and injured, by some of my best friends, or rather by those to whom I had been a most faithful friend, I must contend that the fault was not my own. The ingratitude of those whom we benefit, is a matter of which we have a right to complain, and for which we cannot blame ourselves.

Here, I beg leave to differ. The gratitude of our friends depends upon our deportment. We may cherish that sentiment by the kindness of our conduct, or we may destroy it by our insolence and exorbitant demands. If your conduct has been entirely kind and generous, it is scarcely possible that you should lose the regard of your benefactors. But, in any case, you should not complain. If you performed acts of kindness solely for the sake of receiving an equivalent in the shape of gratitude, you cannot boast of your motives, nor have you any right to complain if you were not sufficiently sagacious in making your bargain to secure your pay. But the truth is, you should not have attempted to perform a generous act from any other motive than the sense of duty, and the pleasure which your kindness in itself affords. If, in addition to the natural reward of kind deeds, you expect a more profitable return, make sure of a good bargain before you attempt the exchange, and do not complain if you are not shrewd enough to secure it.

Another complainant now comes forward, who appears conscious of the justness of her cause, and the world-wide sympathy which it demands. A drooping female, wearing the emblems of grief, approaches, and calmly relates her misfortunes, with a positive conviction that she must be exempted from the operation of our law. I cannot, she says, acknowledge the justness of your rule, which condemns the unhappy to bear their misfortunes as faults. I have endeavored not to neglect my duty in life; and although I have been afflicted by divine providence, I am sure that my afflictions were not sent as a punishment for any unusual offense. My whole life has been embittered by grief—grief for the loss of my nearest and dear-

est friends. I have devoted my life to the service of my family, and the misfortunes and deaths which have overtaken them have inflicted ten times the pangs of death upon myself. Early in life my parents were snatched away from me by the hand of death, and before my lacerated heart had recovered from this misfortune, my brothers and sisters one after another were taken from me, so that, for a long series of years, I have known nothing but the dark drapery of mourning, and the gloom and desolation of death. Worn down by a series of repeated and apparently unending sorrows, I gave all my affections with the most devoted reliance, to the sympathizing bosom of my husband. But even he too was taken from me, and then—cruelest pang of all—the last links that bound me to earth, my beloved children, have all been snatched from my arms, and consigned to the cold grave.—Could you be so cruel as to thrust your stern philosophy upon me in the depth of my affliction, and heap censure upon me, in addition to the terrible calamities which have overtaken me?

Your case indeed is one that calls forth our sympathies. But the law of nature and the dictates of truth never bend or vary on account of human misfortunes. If your friends and family have been snatched from you, before they had attained the proper limits of life, it is certain that they violated the laws of health and longevity, and paid the just and inevitable penalty. If your children have died prematurely, the fault was probably in yourself, either in giving them an imperfect constitution, or in managing erroneously the constitution that you gave them. Death was the misfortune of your family, as a consequence of their errors. In your own case this misfortune was felt heavily, on account of your own susceptibility to grief. Let me ask, then, was this terrible gloom which has overshadowed your own life, anything more than the operation of your own feelings? If but a matter of feeling in yourself, was it a proper and laudable emotion or passion? If productive of evil, it must be considered wrong, and the entire amount of mental anguish which you have endured, must be ascribed to mental infirmities, and the cultivation of erroneous sentiments. Grief is in reality but an infirmity, and like fear or melancholy, it is one that should not be encouraged. True affection does not imply the existence of violent grief. On the contrary, the best class of friends are those whose kindness and love are ever buoyant and energetic, and who never give way to depressing emotions. They who cultivate grief, gloom and melancholy, cultivate rather a vice, or at least a weakness, of a virtue. The wretchedness of your grief, therefore, has been but the natural or inevitable punishment of an error which you have cherished. Cultivate the hopeful and lofty sentiments which constitute the highest traits of human nature, and you will no longer see in death the gloomy and terrible picture which is sketched by the superstitious imagination. On the contrary, you will regard death as a solemn and beautiful transition to another mode of existence, and instead of leaning with childish weakness upon the society of your friends, and sinking into despair when deprived of it, you will rise from their death-bed with serene emotions, and with a determination to perform still more faithfully your part in the drama of life, to prepare yourself for the same final change. Dry up, then, your tears, and remember that your afflictions are really but a self-imposed penance.

Before we have finally settled this cheerful view of human sorrows, another complainant approaches, with the benevolent purpose of rectifying our philosophical error, and proving that the laws of nature do not always operate harmoniously and justly. I am, says he, a moral reformer—I have struggled for the welfare of my fellow-beings—I have been an advocate of education and of temperance—a preacher of Christianity, and an opponent of the works of the Devil in every shape. You may imagine that I have not attained much worldly prosperity by my course, but it is not of that I would complain; for I consider trial, temptation and suffering necessary work on earth. But I do complain of this: that while I have been laboring for the good of my fellow-men, I have not enjoyed either their approbation or their patronage. On the contrary, I have found enemies and persecution, where I should have found friends and support. I have found the halls of science and the temples of religion deserted by the multitude, while they eagerly attended the race-course, the circus, the theatre and the arena of political debate. Wherever the animal nature is to be gratified, there men congregate. Wherever the sublime truths of religion and science are taught and maintained, you may be sure of a small attendance. I have rebuked and warned against this false taste, but in vain. I have found enemies and opposition where I desired to find friends; and while those who pandered to a vicious taste were honored, carressed and rewarded, the stern and humble follower of Christ, has been abandoned or persecuted.—Hence I must assert, that in the government of the universe, punishment and suffering are not the evidence of divine displeasure, and that triumphant success is not the evidence of divine approbation.

Your objections, I acknowledge, are weighty, and would to most persons appear conclusive. But we must look a little deeper into the essential nature of things, and not be deceived by mere words. Why should he be disliked who rebukes or opposes a vice? Surely the fact that he has aroused angry passions, is proof that he has not taken the proper course. Since men are not to be reformed by exciting their anger against the reform intended, he who speaks with unnecessary harshness to the offender, should not be surprised if the laws of na-

ture punish the harshness which he displays. The better elements of character rightly displayed, are always attractive and pleasant in their impression. If teachers of morals, religion and science, fail to render their instructions attractive and successful, it must be that they have failed in properly addressing the human faculties. Men delight in having their whole moral and intellectual nature aroused; and a clergyman who has sufficient energy to do this, never fails to attract large audiences, and gain their approbation. It may be that the repetition of dry theological dogmas, and abstract homilies, would prove unsuccessful or unattractive, and it is right that they should be so. That which addresses the intellect with no great power, and fails to arouse the higher emotions or the passions, is not appropriate to teach and elevate mankind.—When men abandon a public speaker, it is generally right that they should do so, and we may always find among those who attract the multitude some substantial merit, of which the success is the reward. Public speakers who fail of success, however laudable their motives, should not complain of human nature, but renew the study of their own deficiencies, and prepare by proper discipline for better success in future efforts.

Another, yet, approaches, with serious countenance, and an apparent conviction that justice is on his side. He affirms that he is a member of the regular profession—that he has diligently studied his science in the most distinguished schools, for the longest period required—graduated with honor, and endeavored in every way to uphold the dignity and honor of the profession; but that while he has pursued a high-minded course, quacks and pretenders of low degree have gained the public confidence, and left him in poverty, while men whom he despises are acquiring wealth. He says much of popular ignorance—humbug—and concludes that he has been badly treated by the sovereign people, and that his sufferings are a penalty for his virtues.

This learned and respectable gentleman forgets that devotion to the dignity and pecuniary interests of his profession is not devotion to human welfare, or to any high moral duty. The profession has justly lost the confidence of the public, because it has been too busy with its own dignity—its traditional usages and learning, to realize the true ends of the healing art. The immense mortality of cholera, consumption, fevers, and inflammations, under the treatment of learned men of the profession, has impressed the public with the conviction that medical learning is no guarantee of success in the curing of disease. When, therefore, men of but little learning, or even more destitute of character, have shrewdness enough to learn what medicines to give, or what course to pursue in the treatment of prevalent diseases, they will be employed by common-sense people, even if their successful remedy should be a secret nostrum. If their remedies are innocent, they will be preferred, since your dangerous remedies are not always used with discretion. And if the class whom you denounce are intelligent, honorable, and educated physicians, the public sympathy will necessarily be enlisted in behalf of those whom you denounce, merely because they do not adopt your own creed, or belong to your own school. You should be content to have all practitioners judged by the result of their practice; and unless you can prove that you are more successful than your competitors, your medical learning gives you no peculiar claim upon the public confidence. And if your learning is superior to that of your opponents, you are inferior to them in other important particulars. You have less energy of character, less pleasant and attractive manners, a more stiff and repulsive bearing, or a more meagre and uninteresting countenance. Hence your personal influence is less pleasant and beneficial to the sick. It is for these facts, and not for your virtues, that Nature has punished you.

Another complainant now approaches with different and anxious countenance. He is a student. He is embarrassed by poverty. He experiences great difficulties in the pursuit of knowledge; and though he is determined to struggle on, he repines at his fate. Let him take a more cheerful view.—If knowledge were given him amid the luxurious appliances which belong to the heirs of wealth, he might become, for all practical purposes, as worthless as they. To enable him to accomplish anything in life, it is necessary for him to discipline his character, and strengthen his purposes as well as his mind and his muscles. It is necessary that he should have difficulties to overcome, and gain strength by overcoming them. When he has done this, the strength of character which he will have acquired, will carry him on through the remainder of life. Let him regard his early toil as a species of moral gymnastics for his own permanent benefit.

An intelligent laborer now approaches, and calls our attention to the oppressed condition of the industrial classes throughout the world. Capital everywhere is supreme, and labor sells itself for a bare subsistence, and often fails to obtain that.—He mourns the ignorance and degradation of so large a portion of mankind, and condemns the injustice which dooms those who erect stately buildings, to live in hovels; and those who clothe the human race, to go in rags; while he who tills the soil, has scarcely food enough for life.

It is vain for laborers to occupy their time in idle complaints or disorderly action. If they are degraded, the fault is their own. They have the physical and moral power to elevate themselves whenever they will it. Even if capital is arrayed with its power against them, let them combine in proper co-operative associations, and they will soon be independent of capital. Ignorant, passionate, intemperate and lawless men, ought not in justice





