

THE SPIRIT OF THE AGE.

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Selected Poetry.

SOAR HIGH! SOAR HIGH!

SOAR high! soar high! nor fear to fly—
Think not about the falling—
Stay not to shrink upon the brink
Of high or holy calling;
But, being right, with all thy might
Go on—the clouds of sorrow
That here to-day obscure thy way,
May all be gone to-morrow.

The world may sneer, and laugh and jeer,
Yet stay not for repining;
Alike for all, the great and small,
Creation's light is shining.
Take heart of oak, there is no stroke
Man strikes, but it may aid him;
For if the deed from good proceed,
Say what on earth shall shade him?

As every joy we unemploy
Is an ungracious measure;
So every gift we cast adrift
Is a most wasted treasure.
And it may be, perchance, if we
Should once alike refuse them,
We may in vain strive to retain
The slightest power to use them.

Soar high! soar high! nor fear to fly—
Think not about the falling—
There is a power in every hour
To help us in our calling,
If only more we would adore,
And seek its mighty aiding,
Nor rack our brains, and take such pains
To search for things so fading.

NO NIGHT BUT HATH ITS MORN.

There are times of deepest sorrow,
When the heart feels lone and sad;
Times when memory's spells of magic
Have in gloom the spirit clad.
Wouldst thou have a wand all potent
To illumine life's darkest night?
'Tis the thought that e'er in nature
Darkest hours precede the night.

When the world, cold, dark, and selfish,
Frowns upon the feeble flame,
Lighted from the torch of genius,
Worth has kindled round thy name;
When the fondest hopes are blighted,
And thy dearest prospects fade,
Think, Oh! lone one, scorned and slighted,
Sunshine ever follows shade.

For The Spirit of the Age.

SOCIAL EVILS;

THE GREATEST OF THESE IS POVERTY.

I will ask attention from the philanthropists of the world to the following plan which is offered as a remedy for Poverty, Pauperism and Crime. I have been impressed with this proposition for several months, and desire a calm, dispassionate review of it, for to me it seems like a self-evident truth.

PLAN.

Let every City, Town and Village, provide a house of such capacity as may be required, with food, clothing, and bedding of a wholesome, necessary kind, such as will comprise only the absolute necessities of life; call the place simply Home! Here let it be known that every man, woman and child in health, and in distress, can find the means of living at all times, paying the Home! establishment in their labor; their liberty to be restricted only so long as is necessary to secure their services to the Home, for what they have received. The debt being discharged, let each one be perfectly at liberty to try their fortunes again in the world, going forth with the assurance that, come what may, Home is always open to them without money, and at the price of their labor. Let all the more simple mechanical trades be first introduced, together with such other simple industrial pursuits as may forward the interests of Home, and suit the capacity of its occupants.

To such an institution, the wealthy benevolent men in willing away their worldly goods, could safely, and would surely contribute liberally. It would, when in operation, entirely supersede the Poor-houses, Work-houses, and Houses of Refuge, where a man is branded in the forehead as a recipient of what the world calls charity, forced down his throat against his will, and the uniform of those odious institutions upon his back.

The institution once set in operation, will possess the means, and power of sustaining itself, and also of perpetuating it indefinitely. It will save thousands of dollars to every community, now expended and abstracted as follows:

- 1st. Fees for Watchmen and Police.
- 2d. " Arresting.
- 3d. " Feeding and clothing before trial.
- 4th. " Expenses of trial and transport to Penitentiary.
- 5th. " The enormous sum now forcibly abstracted, as follows:

- 1st. By petit thefts, burglaries and larcenies.
- 2d. By swindling, pocket-picking, &c.
- 3d. Gambling and violating the moral laws.
- 4th. Other modes of dishonesty too numerous to mention.

It will also prevent an enormous amount of human misery now suffered by that class of God's creatures denominated poor. And last, though not least, it would elevate the moral character of those people so far above the temptation of crime, as to be out of its influence, instead of schooling them in crime as now practiced in our Penitentiaries and Prisons, and will enable

them to start in the world again with a chance at least of success, by paying them the honest value of their labor for all they may feel disposed to do, over and above what will discharge their absolute indebtedness to the institution.

A great saving also in dollars and cents will be effected in amounts now thrown away upon street-beggars. No one should be permitted to beg them, but should be sent home at once, and provided for and made to labor, if not otherwise willing to do so.

The poor will then perceive that though penniless, they are not friendless, but that they live under a government which does its duty by them, and they will find it to their interest to be good men and true—they will then be assured that no one can be arrested for poverty, who has the impress of his God—to have the mark of his poverty burnt into his forehead, face and heart, and to be sent to commune with those already steeped in vice and crime, for being poor and friendless.

The additional security which would be given to life and property, is alone worth the effort to get them in operation.

W. H. HUTCHINGS.

For The Spirit of the Age.

PROPERTY AND ITS RIGHTS.

BY J. K. INGALLS.

We have seen that Property exists as the product of man's activity on a possession, which is his by birthright. The right to property thus produced, cannot be questioned; it is to us a self evident truth, which would involve the utmost folly to deny, or attempt to establish by rules of logic. Nor can any of the evils complained of, as attaching to the present relations of capital and labor, be justly attributed to this source. It will be seen on the contrary that they generally arise from direct violation of this right, and that to establish it on natural and scientific foundations, would be to abrogate all unequal and unjust operations of business, which now enable the indolent rich to plunder the toiling poor.

But it must still be remembered, that this right is second to the other of possessions, from which alone it flows; so that in fact the consistent recognition of one must result in the recognition of the other. But it is necessary that the terms be explicitly defined. That property is the product of man's activity is well enough; but then by trade, it has been made to mean other things as well; indeed anything else, but this. It seems another self evident proposition that *the product of human labor can only be exchanged for the product of human labor*. If this be true, then nothing can be property, but what has been produced by toil, human toil; and whoever claims protection under its rights, for that which has not thus been produced, is practising an imposition. It is not necessary to distinguish between actual creations, and that which has merely been "taken out of a state of nature;" for after all, we only change the relations, forms and combinations of things in our most elaborate productions. When this shall apply, however, to the primitive elements, as the earth, the air, and the water, something more must be understood than a mere fencing in, or still more questionable appropriation on paper. A legitimate use of these can only entitle one to assume property in them, and even then the property is not in them, for they are natural possessions, but simply in the products realized. If a man chooses to employ his labor in such a manner as to render the soil more productive, to build a labor saving machine, or in any other way improve the power of production, he thus changes the property to a passive agent; but his rights over it as property only extend to the expenditure of skill and toil, and not to the original element, or even materials. These are his by right of position, to the full extent of his needs and power to employ. No false claim, based upon unnatural law, can justify another in the ownership of

that soil or material, upon which he exerts his mental or physical energies; or, on the ground of such ownership, in exacting one half or two thirds of the results. Were the rights of possession fully guaranteed, the value of everything, and each improvement, would just equal the industry requisite to replace them. And in this remark would be embraced the remuneration to the labor of the financier and agent of exchange, as well as the actual producer, inventor or teacher.

Moreover, it may not be entirely certain, what things are, and what are not in a state of nature. An emigrant may cut a tree in a mighty forest; does the forest therefore belong exclusively to him? Does the tree even? If he leave it there to rot, and another traveller take the dried branches to kindle himself a fire, could the utmost stretch of justice demand more than the cutting down another, of similar dimensions and quality. Then it will be remembered that property is the result of industry, and that alone, never by any construction, extending to the passive elements, or the spontaneous productions of nature. These are the heritage and benefactions, a bountiful Creator has bestowed upon a family of brothers and sisters, equal in natural rights and possessions, however varied may be their capacities and attractions. With this understanding we will proceed to speak of the Rights of Property.

In our civil and social codes, these rights are numerous; as we have seen, they are superior to all rights of men; and human life and liberty are not to be regarded, where a protection of them is involved. Yet upon the plane we have treated our subject, there appears very little to say about rights of property except what is vested in the producer. If we are not able to expatiate upon the positive side of this question, there is certainly abundant room on the negative. We may show how it has been misconceived, and what disorganizing and unjust results have transpired, principally, from having confounded the rights of man, the rights of possession, and the rights of property, all in one, and made the less, not only to supercede the greater, but to embrace the whole. This much may be affirmed, nevertheless that he who has produced twice as much as he has consumed in one day, may, if he choose, consume, another day, without production, and so for any given length of time. But this is the farthest extent to which he can lay any claim. It is impossible to conceive the least particle of justice in the claim of A., to have for life, one half of the products of B's labor, because A. produced, for a while, double what B. could, or worked some years previous to the period when the latter began, or because his ancestors worked, or cheated, or robbed more successfully than the other's. And yet this is the only ground upon which remuneration to capital is based. Its present practice is principally owing to the necessity to which the wronged are reduced, in consequence of having their natural rights to the soil, and the passive agent generally, infringed by irresponsible monopoly. Man must have access to the soil or die, he must have the materials to act upon, or he cannot labor; and the present monopoly of these, and not the legitimate operation of any law defending the rights of property, cause all the derangement of rights and duties complained of, and alone enable the capitalist to cancel the labor of man, by the use of money, or of things, justly or unjustly, termed property. Few capitalists, certainly few Reformers, would urge as a reason why money should be paid interest, that with it you could buy slaves, and appropriate the proceeds of their industry. And yet this is one of the powers which are accorded to property by our civil polity in this nation; and the license no doubt exerts a large influence on the rate of usance which money at present commands. It were not difficult either, to show that the power which enables wealth to buy possession of the passive agent, is only exceeded in injustice, by that which gives it a like power over the active, human being; is not exceeded in its horrible, terrible results.

The right of property as well as all other rights must be self

limiting. It must not interfere with itself. It is based on the claim that individual production has exceeded actual consumption. How then can this right enable the capitalist, landlord or slaveholder, to take from the operative, tenant or chattel, the surplus of their production? By no means, justly. An inversion of this, with the other rights are alike destructive to all, bestows a power on the representative of property to own the active and the passive agent. No wonder that property may be productive! But property justly conceived, possesses no power of reproduction. A hundred dollars locked up in the misers' coffers, will, by no magic, come out a hundred and six at the end of the year. A new house, left tenantless, would in no way produce another of equal value in eight or ten years, and these two, another pair in another period, and so on in duplicate ratio. On the contrary, it would continue yearly to decay, until all value was annihilated. The greatest mass of human productions, decay in few years. Most of the agricultural productions are valueless at the end of one year. The most exquisite works of art or mechanism are subject to change, gradual though it be; and are liable to be superseded, at any time, by higher attainments. No production can now be thought of, which should entitle its owner to a compensation for its use. He may use it to his own advantage, so might another; but the man who uses it is entitled to the results; the owner, only, a return of value for value. Under any just and equitable arrangement the advantage of having the surplus productions of labor preserved to us, by allowing them to be employed to facilitate the productiveness of other's labor, would overbalance any advantage derived from their use. A young man, with health and strength, can produce with moderate labor, several times the amount of value he need consume. But this activity will not always remain. Besides he contemplates the rearing of a family, the members of which will be non-producing consumers. What an advantage to him, that society uses his grain, vegetables, or any other perishable productions, and in his future need returns the same, undiminished in quantity or value! *This is the true basis of reconciliation between Capital and Labor*; and this would be sought by both, were the rights and possessions of all in the first place guaranteed. It might be asked, if it would not be better, could this man at the end of a few years receive as interest enough to double the principle? By no means; a condition of things which would secure such a result, would have extracted from the products of his labor, in the first place, more than would be made up to him afterwards. For if he should pay for the privilege of laboring, and to this all remuneration of capital comes, if he should pay the same as he subsequently received for allowing others to labor, what were the object to be gained, except to stimulate greed, and discourage patient toil? If he receives more than he gives, then he who is evidently better able to do without it, extorts from some more needy than himself, what they pay and never receive back again.

In a joint stock association, dividends could not safely be made to capital, unless the amounts of capital each member should contribute were equal; in which case it would amount to nothing. This would be impracticable, and on the other ground, entirely unnecessary; since the organization would guarantee to each capitalist great or small, the consideration merely of his property. The man who is dissatisfied with such arrangement, would enter no association, because parasitical commerce, stock-jobbing, organization to monopolize the soil, and establish a universal system of pionage; companies for the concentration of wealth and subjection of the operatives under the wages system, where men are brought into direct competition with brutes and machines; and last though not least, chattel slavery, its traffic and speculations; these offer at present, and will for some time to come, much greater inducements for investment, than any association could offer short of suicidal ex-

pendients. Carried into the phalanx, this wrong would work out the same results as in the world. Not the most industrious, the most useful or worthy, would be best rewarded, but the crafty, the scheming and unprincipled, at the expense of those.

One family, transmitting for a few generations their talents of acquisition and accumulated fortune, would at the lowest rate of usance, absorb, not the wealth of the association alone, but the wealth of states and nations. It would seem that society applies its arithmetic least in financial matters, where its employment is most required. Mr. Kellogg in his book on "Labor and Capital," gives a table which shows the terms, in which the principle doubles itself at fixed rates of interest or of rent. Even at one per cent, it will become double in seventy years, quadruple in one hundred and forty, eight fold in two hundred and eighty years, &c. The higher the rate, the more destructive the operation. At a low rate there is little inducement for the poor man to invest a few dollars or a few hundreds, as he would realize for the year, but a few cents or dollars; but with hundreds of thousands, even at one per cent, his income would be thousands of dollars. So that here, would be repeated the same system of favoritism, partiality and unbrotherly assumption, that now disgraces our professed christianity. The object would be, to obtain, in some way, possession of capital enough to enable the individual to live idle on the income. The interest of the larger capitalists would dictate a high rate of remuneration to wealth, the laboring portion would be interested in curtailing it, and thus the old antagonism, so far from being reconciled, would be renewed in closer quarters.

The question about rewarding the passive agent has already been canvassed. It is not with us a question. It is a clear principle of nature, a chemical fact, that "soil can only retain its thriftiness and capacity of vegetable production, by having restored to it as much elementary matter as is taken from it." But society must see that this award goes to the real and not to an assumed passive agent; for thus both man and the soil might be robbed. Now, when any kind of property, for purpose of preservation, or with a generous regard for the social prosperity shall be employed productively, it becomes a passive agent, and should be regarded as such; that is, its value like the productiveness in the soil should be preserved. When the owner of the property thus converted, requires it, in a form to be consumed, his right over it as property, enables him to claim it without deterioration of value. But it must be remembered, that nothing but what justly represents the products of human industry, can be thus reclaimed.

In speaking of the united relations of capital and labor, the various bearings of this question will be more fully dwelt upon. It is now requisite to notice but one remaining ground which has much weight with associationists generally, because, supposed to be furnished by Fourier. He found the human faculties divisible into twelve elements, of three groups, with five productive, four mental, and three affective powers, in each group respectively; and he based the ratio of distribution on this order. Three twelfths to the affections, four twelfths to mental endowment, and five twelfths to physical activity. Now it is nowise clear that he intended what is claimed; or if so, it is inconsistent with some of his other propositions. But why was five twelfths awarded to labor? plainly because labor was performed, not because its power was possessed; or because it had been exercised in years past; this alone would make it consistent with the principle of paying capital a premium. So with the mental faculties; they are to be employed as well as possessed, or they are clearly not entitled to any reward. And the affections are to be exercised, or no share belongs to them. So after all it is only labor of one kind or other, which Fourier proposes to reward, and not capital, a passive possession; which perfectly coincides with his conception of property, that it is the product of man's activity, not of his passivity. What then is

the exercise to which the affections are called? Surely the affections embrace something higher than avarice! To provide for and educate the young, to beautify the common or individual home, to care for the sick and aged, these had been supposed to be the common duties of the affections, and for which they require that a portion of the common products should be set apart. But will your capitalist or monopolist do these things? or will he appropriate these means to his own purposes and suffer the objects of regard to die with hunger? He is entitled to no dividend until he has performed the duty, and then it would be accorded him cheerfully by all. The miserly grasp with which he clutches gold, and obtains it by any and every means, could never have been thought worthy of three twelfths of the award of all human industry, by Charles Fourier. It is somewhat singular that although Fourier and Davis both deny the right of capital to any compensation, but only seem to yield to the method, as a matter of *present* expediency, the prominent admirers of their works have each attempted to prove the principle consistent with nature and right; whether with a view to conciliate capital cannot be said. As however we reverence no name or book as much as truth, the authority of nature, not of men, is sought.

Within the present century rights were accorded to property and measures for obtaining it were legalized, which now would incur the crime of piracy and the punishment of death. By such practices, capital, invested in whatever business, commanded a high premium. The mass of capital, that is now in the hands of the few, was obtained by means scarce less questionable. In the place of being a *preservation* of the products of labor, which all accumulations should be, it is an *isolation* and monopoly; the main detriment to useful enterprise, the juggernaut that crushes the limbs, and forms, and souls of human beings. Whoso shall live another half century, shall see the system of Rent and Interest and Dividends to capital, looked upon by the lover of human freedom, the moralist, the Christian, with as little favor, as he now looks upon the slave trade, privateering, or slave holding; or else they shall see chaos come again; and Cossack Europe and Spartan America, laying anew the basis of an obsolete civilization. The resources of no country, however bountifully endowed, can long satisfy the rapacity of the greedy monster. Bankruptcy, the peculiar attendant, follows in close proximity to this wrong; strangling first, with the hand of want and death the poor laborer, then higher and higher victims, until there shall only be two classes left, and all distribution of the results of business be determined by the relative amount of capital and labor employed. Let us hope and labor for the first.

ANECDOTE OF WASHINGTON.

The following anecdote of Washington was told many years ago; the name of the relator is not now recollected, but it is remembered that the connection of the individual with the events of the Revolution, was calculated to inspire confidence in its authenticity:

C. S. one of the contractors for supplying the American Army, then (1790) stationed at West Point, with fresh provisions, had on several occasions, when the high price of cattle threatened to make the fulfillment of the terms of the contract not quite so lucrative as was by him originally calculated, failed to furnish the requisite supply, and in lieu thereof *ad interim*, gave to the Quartermaster of each regiment, a certificate specifying that there was due to such regiment, so many rations of beef, &c. These certificates did pretty well for a while, and the privation was borne with characteristic patience by a soldiery accustomed to hardships, and ready to endure anything in the cause of liberty and their country. But even patience has its limits—the cause of the omission became at last understood, and dissatisfaction manifested itself throughout the ranks. Remonstrance,

from the subordinate officers had been repeatedly made, and promises of amendment readily and repeatedly given, till at last, finding that nothing but promises came, it was found necessary to complain to the Commander-in-Chief.

Washington, after hearing the story, gave immediate orders for the arrest of Mr. S. Upon his being brought into the camp and placed under guard, the officer having him in charge waited upon the General to apprise him of the fact, and to inquire in what way and by whom the prisoner was to be fed.

"Give yourself no trouble sir," said Washington, "the gentleman will be supplied from my table."

The several hours of breakfast, dinner and supper passed, but not a mouthful was furnished to the delinquent prisoner. On the ensuing day, at an early hour in the morning, a waiter in the livery of the General, was seen bearing upon a silver salver all the seeming requisites for a meal carefully covered, and wending his way to the prisoner's room. Upon raising the cover besides the apparatus for breakfast, there was found nothing more than a certificate that "there was due to Mr. C. S. one breakfast, one dinner, and one supper," and signed "G. Washington."

After the lapse of a reasonable time the delinquent was conveyed to head-quarters, when Washington, in his peculiarly significant and emphatic way, addressed him with—

"Well Mr. S., I presume that by this time you are perfectly convinced how inadequate to satisfy the craving of hunger is the certificate of a meal. I trust after this you will furnish no further occasion for complaint."

Then inviting Mr. S. to share in the meal to which he was just sitting down, he improved the lesson by some friendly admonitions, and gave the order for his discharge.

For The Spirit of the Age.

FEMALE USEFULNESS.

As this paper proposes, among other objects, to vindicate the true social position of woman, perhaps a word from a woman may find an appropriate place in its columns. The spirit of the age is one of progress, but oh my sisters, women of America, shall our brothers leave us behind in their onward career? Are we doing our part? When we pray "Thy kingdom come on earth as it is in Heaven" do we realize how much we can do to hasten that blessed day? Are not too many of us occupied with trifles light as air, when we should be working for highest and noblest ends? Can a true woman's heart be satisfied with living in luxury and idleness, when so many of her sisters are pining in moral and physical degradation? We can all do something, even without averting a hair's breadth from the beaten track to which the conventionisms of society confine most of our sex. The mother, when she teaches her young child to lisp his evening prayer, can impress upon his tender mind the great ends of his existence; that he was not born to live for himself alone, that all mankind are brothers, and that he must live for usefulness rather than happiness. These good seeds will take root in his child heart and spring up a fair tree for the healing of the nations. Wives, sisters, all can do something, all can show that there are other and graver matters now to be discussed than the color of a ribbon or the affairs of their opposite neighbors. It is our own fault that so many of us are regarded as mere parlor ornaments. We do not make ourselves worthy any higher calling. Let it be so no longer. We must awake, and we will awake! Let us do all we can to prepare ourselves and others for a better order of society. We need look no farther than our kitchens to see how many of our sisters are degraded beyond all hope or desire of intellectual and moral culture. The streets of New York tell a still sadder tale and shall we refuse to listen to it? Is there nothing we can do for their elevation? For my own part, I should be glad to hear through the medium of this paper suggestions from others of plans for individual or cooperative effort, and am ready to do my share towards accomplishing any such plans.

MARY.

For The Spirit of the Age.

THE PHILOSOPHY OF ENDLESS PUNISHMENT.

BY FRANK A. HOWIG.

THE subject of endless punishment should above all others be rationally discussed—should be considered as partaking of the invariable rule “that nothing is without its appropriate cause.” The question most natural to arise in the mind would be what will be gained by endless punishment? Is God a perfect Nero that his vengeance must be satiated by an eternal punishment of his children? Must five eighths of his children suffer to pay the penalty of their brother?—and does not the parent love his children?—and can love and endless punishment exist together? As well might life and death conjoin. Can the parent view the clods of the valley thrown upon the coffin of a depraved and wicked child, and yet believe that he is suffering the excruciating tortures of “a fire that is never quenched?” No. No parent ever did sincerely believe this. And yet they will return to their home from the grave of such a child, and still contend that God will punish eternally. But say they he is merciful. His mercy extendeth even to the eleventh hour. Well, admitting this they have just as much reason to suppose that their child is eternally miserable as eternally blessed; for they yet contend the five-eighths must suffer. As a friend of mine has justly remarked, each person has a heaven and a hell of their own. Some have a very large hell and others a comparatively small one; and we usually find that those who are continually preaching the doctrine of endless misery, are the most destitute of all moral character. Said a person a few days since, “If I thought there was no place of punishment after death, I would immediately shoot yonder man and take his property, &c.” Now such a person needs a large hell or the fear of something worse hereafter to keep him from murdering his brother. The answer at once reveals the character of the man. Nothing but the fear of eternal punishment prevents him from committing every vice. Now perhaps this is right—it may not be diverging from the order of nature. It may be right that a man having such a character should live in the constant fear of *something* to guide his career in this world. We certainly do not believe in endless punishment; but we have higher and nobler feelings toward our brother—instead of wishing to take his life, property, &c., we would wish to respect and honor him, raise him in the scale of existence, and at last behold him enjoying perfect happiness from having lived a life of honor and integrity. We know from actual observation that those having a large hell hardly know the strict meaning of Friendship, Love and Truth; and those with a small hell I have ever observed the first to lend a helping hand to the afflicted, oppressed and degraded, while the preachers of endless misery will toss their heads doubtfully and say, “let him alone, it is the will of God.” Man was made in the image of his Maker—a being endowed with reason—capable of making by his acts alone his heaven or his hell, and every day he lives he partakes of the one or the other. There is a silent monitor within the breast of every one that never directs him wrong. Only obey this and earth is heaven, and vice versa. Death is only a transition from this world to a better—only a continuation of the present life—a change from the mortal to the immortal. God is the father of all, the great first cause from which has emanated every effect; and if the first cause was good and pure so also must be the effect. God is perfect, and the effect of the great first cause is progression, and progression will ever be the order of all things, until at last man himself is perfect.

Think of thy relations with nature and its parts—that no mortal man can hinder thee from thinking and acting in conformity.

From the Meant Holly Mirror.

POPULAR ERRORS.

All the so-called infidel arguments, and criticisms, depreciating essays, speeches, books, published, printed, or spoken, for 1800 years past, have all been levelled only against the mere literal superficial sense of the Holy Scriptures, and are themselves, consequently superficial and evanescent; and have only been useful, so far as they have assisted to demolish, or check the spread of the prevalent false and depressing doctrines—doctrines, dogmas improperly suggested in the first instance, from the supremely base and selfish affections and dispositions of men—sometimes in high places—and then enforced in the dark ages by state and church authority; and the great Book of God so tortured from tittle page to colophon, (and in some cases so falsely translated and interpolated,) in order to substantiate such doctrines—that the hope or possibility, almost, of a better understanding of the great problem of Christianity, and of Life and Death, has almost been abandoned as hopeless. So with every so-called infidel argument, against a life after death. These have all been, also, drawn from the merely literal and superficial sense of Physical death; without any understanding whatever, of any of the internal realities and beatitudes connected with that ordinance. But now, when within the past century, the internal sense of the sacred word has been opened to rational perception, all further arguments against the apparent discrepancies and insufficiencies will cease. And inasmuch as the most powerful infidel criticism of that kind, ever penned, (if such an argument could be called powerful or worth answering, which was dictated in a mesmeric sleep,) against the Bible, has been published within the last two years, and remains unanswered, I doubt if the subject is not now exhausted, and a more profound appreciation of the great laws of Divine Inspiration, imminent in the Holy Scriptures, will gradually insinuate its way into the better heads and better hearts of Christendom, as is actually the case. And so with the article of mortal death—which having been so villified, time out of mind, is now, also, within the past century, so perfectly unfolded in all its purely beneficent and really captivating arrangements, it is impossible that the great and cheerless dread heretofore entertained of it: so unreasonable, as absolutely, to preclude the theme as a forbidden one in the ordinary social circle, shall be cherished or entertained much longer. And it is surely vain, at any rate, to designate so gentle, and absolutely necessary a chastisement, as cholera, a scourge!

Only look how perfectly conservative and beneficent it is in its general effects! How salutary an influence it is exerting in the habits of society. How cleanly, and temperate, and moderate, and circumspect we have become in our domestic and social relations. And how the abodes of destitution and wretchedness, in the larger towns and cities, and the sinks of vice, and misery, and poverty, and more especially of those which include filth, are visited, and renovated, and purified, and supplied; and how vastly society needs to be brought to practice all those virtues, freely, and at all times, which self-preservation alone, it seems, can at long intervals awaken to active life. And how imperiously do men's minds need to be permanently opened in a spiritual point of view—and to be called to reflect and to pause a moment in their dreary, and heartless, and cold career of affairs, supremely selfish and worldly! The chance of a call, a summons, from the great amphitryon, Death, and a sudden or speedy one at that—who invites his master's well-prepared guests to an entertainment of so superb a spread, that no table ever laid on this side of his curtain can compare with it, is surely not a subject of supreme fear. And when no proxy or substitute will be acceptable but the one especially called, it becomes surely one of those gentle and persuasive spurs to humility, gentleness, truthfulness, brotherly kindness and charity, which are so much needed.

I think, therefore, that the prevalent effects of the disease called cholera, is by no means, to be regarded as disastrous, no more so than death by old age—not a whit. On the contrary, it is truly only one of those messengers of God's immaculate benevolence—and is more properly an object of respect than fear—or denunciation—or abusive and very improperly placed epithets. But it is vain to exhort men to be fearless at the approach of a pestilence, when all are so supremely dark and doleful in their present, almost universal contemplation of the article it brings with it! Fear to such is an unavoidable ingredient in an article that all science and ordinary teachings, whether from the press or the pulpit, have not as yet begun to solve; and it is the principle object of this short essay, to suggest to those interested in such subjects, to entertain, if possible a doubt, that the ordinary and long nursed ideas on these great problems, may not all be true. For myself, I have long known that they are not—and as the abrogation or perpetuity of the death penalty for crime is involved in this matter, I have prepared an article, the first of a series against that Law, wherein I claim to state facts and arguments, which I regard as entirely unanswerable—and I shall be prepared to prove them so on all proper occasions.

V.

Mount Holly, July 4, 1849.

A SINGULAR RACE OF MEN.

The St. Paul (Minnesota) Register of a late date, has the following interesting article:

"Within the limits of the Hudson Bay Company, there resides a class of men who, ground down by the tyranny of that huge monopoly, seek to place themselves under the protection of the U. States. These men are known as the Red river half-breeds. They are mostly of mixed Indian, English, Scotch or French blood. Brought up from earliest youth to feel that their substance will depend upon their skill as horsemen and hunters they accustom themselves to every exercise and privation which can tend to harden their muscles and prepare them for their vocation. As a matter of course, the whole body of these hunters are capital horsemen and amazingly expert in the use of fire arms. Depending entirely upon the Hudson Bay Company for ammunition and arms they must submit to any and all the arbitrary rules imposed upon them, and they are heartily tired of these exactions.

"Twice each year, these hunters, four or five hundred in number, start for the American territories after the buffalo, with from a thousand to twelve hundred carts, drawn by horses or oxen, which are driven by the women and children. The men are governed by fixed rules while at hunt, which must not be infringed under severe penalties. They all leave the camp together with the exception of a few who are left as a guard; and when a *cerne* or surround of buffalo has taken place, the women and children are sent for to assist in butchering and drying the meat of the slain animals. Each cart will contain the pemican (or dried meat, pounded and melted tallow poured over it) of ten buffaloes; so that the slaughter of these animals may be estimated at upwards of twenty thousand annually. The meat thus prepared is purchased at a small price by the Hudson Bay Company, and is used to provision the inland trading posts.

Attempt has on one occasion been made to prevent the incursions of these people within our boundaries, but without effect. Many of these mixed bloods desire now to remove to Pembina, which is on the American side of the line, and settle there, if permission can be obtained from our government. They would constitute a formidable and efficient defence to our northern frontier in case of Indian disturbances, as they are much feared by all the different tribes. The British settlement the Red River in the vicinity of Fort Gray numbers about five thousand souls."

From the Cleveland True Democrat.

SOUTHERN ANTI-SLAVERY.

There is a phase in the anti-slavery agitation of our country which is not noticed often, and yet which should be understood. We refer now to the action of Southern men who are opposed to southern ultraism and who would be very glad to see the country rid of slavery, and ready as they reason, to help bring this about if they could.

An example or two will best illustrate what we mean.

1. There are planters in S. Carolina, and the planting States proper, who regard slavery as an evil, and hate it. They dare not say so, for they are not ripe for a social death. They will not propose direct action for that would involve martyrdom in or out of jail. But they know that certain measures will open a pathway to the main question, and as they are carried, lead to it with certainty, and, therefore, they struggle for these measures boldly.

They are chiefly—

—Universal Education,

—The White basis,

—Election by the people of all officers,

—The equalizing power in every way, and not allowing Slavery to be the basis of it.

2. There are slaveholders and non-slaveholders in the grain growing slave States who would annihilate slavery in an instant if they could. The social and political despotism of masters, would destroy any one who would attempt it. But there is greater freedom of thought in these than in the planting states, and, therefore, they can come nearer to the question of emancipation, and push it forward with great vigor. Hence they debate all sorts of propositions bearing upon it. Such as—

—That slavery is a moral evil,

—That blacks should receive mental instruction,

—That they must be taught to read the Bible,

—That they should be legally married,

—That the law should prohibit the separation of families, &c.

As the basis of this Southern anti-slavery agitation rests the Northern. When that begun, there was not one in the far South, who had any thought of action, however distant, on the subject. The master builders are the despised and hated abolitionist, and whatever the world may say of their rashness and temper, in certain respects, the world as it grows older, will acknowledge this great fact and do them justice.

But independent of this, what a motive exists in these facts, for renewed diligence and a fresher zeal in the good cause! Who knowing them dares lag in spirit or halt in action? Who realizing his responsibility, can help making himself heard from side to side, as he rings out appeal, or states argument, or gives figures illustrating the truths of the great cause? If the people of the North can only harmonize conflicting interests, and speak with the moral power which becomes freemen, their tones would be the key note to the National voice and dash slavery from the land by the pure and swelling sweep of that grand moral power.

THE YEOMAN.

The man who stands upon his own soil, who feels that by the laws of the land in which he lives—by the law of civilized nations—he is the rightful and exclusive owner of the land which he tills, is by the constitution of our nature, under a wholesome influence, not easily imbibed from any other source. He feels—other things being equal—more strongly than another the character of man as the lord of the inanimate world. Of this great and wonderful sphere, which fashioned by the hand of God, and upheld by his power, is rolling through the heavens, a portion is his; his from the center to the sky. It is the space on which the generations before him moved in its round of duties; and he feels himself connected, by a visible link, with those who

preceed him, as he is, also, to those who follow him, and to whom he is to transmit a home. Perhaps his farm has come down to him from his fathers. They have gone to their last home; but he can trace their footsteps over the daily scenes of his labors. The roof which shelters him, was reared by those to whom he owes his being. Some interesting domestic tradition is connected with every enclosure. The favorite fruit-tree was planted by his father's hand. He sported in his boyhood, by the side of the brook which still winds through the meadow. Through that field lies the path to the village school of his earliest days. He still hears from his window the voice of the Sabbath bell, which called his fathers and his forefathers to the house of God; and near at hand is the spot where he laid his parents down to rest, and where he trusts, when his hour is come he shall be dutifully laid by his children. These are the feelings of the owner of the soil. Words cannot paint them, gold cannot buy them; they flow out of the deepest fountains of the heart; they are the life spring of a fresh, healthy, generous national character.

[Edward Everett.]

AFFECTING INCIDENT.

Ellen was a lovely girl of fourteen—the eldest daughter of a once happy family. When the school hours were over, she would hasten home and sit with her needlework by her mother, or tend her little brother, yet in his cradle, or do whatever else was required of her so kindly, so uncomplainingly, that her presence in the family was like an angel's visit. When she was about the house in her pleasant and quiet manner, her mother's brow of care would often be lighted up with joy and hope. She would sometimes sit and fondly gaze upon her daughter, after having listened to the sweet tones of her voice, while she related some little occurrence, some passing event; and as she looked upon her in all the loveliness of her young and unembittered existence she felt all the affection of a maternal heart. And yet her eye grew dim with the rising tear, as she thought of the future; as she more than anticipated the woes which might in coming years be the portion of her beloved child. But only a short time from that period of which I am now speaking a change came over the spirit of the mother, for a change came over the spirit of the lovely daughter. Ellen became pensive and languid. Her eye was sunken—her cheek was pale—her form emaciated and she was languishing upon her couch, over which her mother watched by night and day, till the evening which I refer.

It was the hour of twilight; the streets were getting still; all was hushed around the dwelling of—, where lay the wasted form of Ellen. She had been raised up in her bed that she might see the sun go down in the west. She watched; grew tired of looking. She had just seen his rays as they lingered among the distant hills, till she was replaced in a more reposeful posture, when the very room where she lay became the scene of strange confusion. From the hoarse throat of the drunkard was poured forth a volley of oaths and horrid imprecations. The room was filled with his sepulchral breath. The care-worn and broken-hearted wife, was rudely driven from the side of the dying Ellen.

The younger children were huddled together in one corner of the room, pale with fear and their eyes red with weeping. The senseless, babbling, and noisy voice of the drunkard still continued. She raised her little skeleton head and beckoned her mother, who stood weeping on the other side of the room, to come to her. She came. The poor child had only time to say, "Why don't you ask pa to be still while I am dying?" These were the last words of Ellen—but they were in vain. With the last sigh of her gentle spirit there went up to Heaven also the inhuman ravings of the drunken father. This story is not fiction—not a story of imagination, but of real occurrence.

[Advocate and Guardian.]

Let it be thy delight to go from one good turn to another, yet ever mindful of God.

ANSWERING OUR OWN PRAYERS.

In the vicinity of B—, lived a poor but industrious man, depending for support on his daily labor. His wife fell sick, and not being able to hire a nurse, he was obliged to confine himself to the sick bed and family. His means of support thus cut off, he soon found himself in need. Having a wealthy neighbor near, he determined to go and ask him for two bushels of wheat, with a promise to pay as soon as his wife became so much better that he could leave her and return to his work. Accordingly he took his bag, went to his neighbor's, and arrived while the family were at morning prayers. As he sat on the door stone he heard the good man pray very earnestly that God would clothe the naked, feed the hungry, relieve the distressed, and comfort all that mourn. The prayer concluded, the poor man stepped in and made known his business, promising to pay with the avails of his first labor. The farmer was very sorry he could not accommodate him, but he had promised to loan a large sum of money, and had depended upon his wheat to make it out; but he presumed neighbor—would let him have it.

With a tearful eye and a sad heart the poor man turned away. As soon as he left the house, the farmer's little son stepped up and said, "Father, did you not pray that God would clothe the naked, feed the hungry, relieve the distressed, and comfort the mourners?" "Yes; why?" "Because, father, if I had your wheat, I would answer that prayer." It is needless to add that the Christian father called back his suffering neighbor, and gave him as much as he needed.

Now, Christian reader, do you thus answer your own prayers?

[New-York Evangelist.]

A most pertinent question, and one which if applied as a touch stone to popular piety, would prove it lamentably wanting. Why, it is the essential heresy of the "modern infidels," the reformers of our age, that churches, priests, and professors shall go to work to "answer their own prayers," and that all prayers without such works are empty mockeries. When the churches of our land shall act on this truth, and while praying shall also labor for the coming of God's kingdom "on earth as in heaven," intemperance, war, and slavery, and all kindred abominations will soon be numbered with the dead. The Evangelist must be cautious how it teaches such "radical morality" if it would retain its respectability.—[Pennsylvania Freeman.]

BROUGHAM AND HORNER.—I recollect meeting Mr. Brougham well. I met him at Mr. Sharp's with Mr. Horner. They were then aspirants for political adventures. Mr. Horner bore in his conversation and demeanor evidence of that straightforward and generous frankness which characterised him through life. You saw, or rather you felt, that you could rely upon his integrity. His mind was better fitted to reconcile discrepancies, and to discover analogies. He had fine, nay, even high, talent rather than genius. Mr. Brougham, on the contrary, had an apparent restlessness, a consciousness, not of superior powers, but of superior activity, a man whose heart was placed in what should have been his head; you were never sure of him—you always doubted his sincerity. He was at that time a hanger-on upon Lord Holland, Mr. Horner being under the auspices of Lord Lansdowne. From that time I lost sight of Mr. Brougham for some time. When we next met, the subject of the parliamentary debates was alluded to, previously to which Mr. Brougham had expressed opinions which were in unison with my own upon a matter of that time of great public interest. I said, "I could never rely upon what was given for the future in the newspapers, as they had made him say directly the contrary; I was glad to be undeceived." "Oh," said Brougham, in a tone of voice half confidential and half jocular, "Oh, it was very true I said so in parliament, where there is a party, but we know better." I said nothing; but I did not forget it.—S. T. Coleridge.

Wander not, but let thy deeds be just, thy motives pure,

THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, SEPTEMBER 8, 1849.

CHURCH AND STATE.

THE imperturbable self-satisfaction,—with which secular and religious editors, in sheets of all sizes and calibre, have pronounced judgment upon the attempt to re-combine Spiritual and Temporal Government at Rome,—is not a little amusing, when we remember what a handful Protestants of the United States of America are as compared with the whole of Christendom through all ages.

Might it not be well to ask ourselves, whether the word INDEPENDENCE is a quite adequate solution of the problem, which the profoundest legislators of all lands have propounded, namely :

What is the right relation of Religion with Politics ?

Are we sure, that the Chinese, Hindoos, Persians, Egyptians, Greeks, Romans, above all the Jews in ancient times, and the Christian world down to the last century or so, in Protestant America, were in the dark as to the indissoluble connection of worship and well-being in communities ? Is the confidence altogether reasonably, that a tolerably well indoctrinated Sunday School child of eight years and upwards in this privileged republic could give Confucius, Zoroaster, Moses, Plato, and the long train of Christian prelates and potentates a new view of Statesmanship, in the briefest *tete a tete*, by simply unfolding "the Voluntary Principle," "Freedom of conscience," "No Union between Church and State ?"

To one who surveys at all attentively the signs of the times, it is becoming evident, that Civilised Christendom is about to take up the Church and State problem, with a speculative and practical thoroughness, such as have never yet been brought to bear upon it. And however unwilling timid conservatives or laissez-faire optimists may be to admit it, as surely as the seasons roll, so surely will this century witness a *criticism*,—not negatively sceptical like that of the last century, but all the more searching that it is positively earnest,—which will try tradition, ecclesiastic and civil as by fire, and leave only pure gold amid the rubbish.

Meanwhile it is well for every one to be refining his own principles in the private crucible of a single spirit and a faithful life. And it is surely most desirable that all who can influence the public through the pulpit, forum, lecture-room, or press, should forego complacent glorification, and present fairly the fact, that the actual relations between religion and politics are already felt by tens of thousands to be an intolerable farce.

The world has reached this point: Christendom must be *christianised*, or Humanity will try some more effectual mode of *humanising* mankind.

What light does the Spirit of the Age cast on this problem, of the true organisation of Christian Commonwealths ?

HISTORICO—CRITICAL.

1. Let us begin at home, and trace the working of our boasted system,—*Independence of Church and State*.

Three years ago this Free, Republican, Christian Nation was engaged in a war of aggression upon a sister Christian Republic, with the undignified end of extending the area of slavery.

Who concocted and carried on that war ? The State.

What did the Church do about it ? Editors of religious papers fulminated indignant paragraphs of every quality from sputtering sparks to blazing thunder-bolts; pulpit-cushions were pommelled till the dust flew, and the walls of meeting-houses rang again with eloquent Jeremiads; synods, conventions, associations, associations, elaborated well attuned resolves and addresses, which were duly forwarded to the Executive; one or two practical pastors drew up, had signed, and

sent into Congress quite plithy protests against the Nation's crime, declaring that the war with its horrors, was not on their skirts, &c.; in a word as much of talk was done as could be expected of rational beings, who knew that their function was limited to doing nothing but talk. What was said was sound, but unfortunately all sound. Meanwhile beardless volunteers ran away by regiments from dependent mothers and sisters; recruiting sergeants drummed up regulars amid rowdies under the shadow of city steeples; scrupulous Sunday observers sold powder and ball, pontoons and canvass, shipping and wagons, clothing and bread stuffs, to commissaries at reasonable rates week in and week out, praying gratefully doubtless each morning and evening for continued mercies on honest dealers; and devout bankers accepted treasury notes, made loans, advanced specie, at decent discount, trusting for spiritual guidance in their temporal speculations. When politicians considered that the ends of the war were gained, by the possession of solid territory, peace was made by politicians; and the religious world was left to comfort itself with the hope, that by moral chemistry it had evolved volumes of ethereal sentiment, excellent no doubt for redeeming conquered Catholics and exhilarating emigrant slave-coffees. Soldiers and cannon were brought home; preachers and tracts were sent out; and Anglo-Saxondom glorified God for the fulfilment of its manifest destiny.

A majority of Christians throughout our land,—if they think at all about a matter so much in the usual course of events, as this oppression of the weak by the strong—probably only shrug their shoulders and say, "what will you do about it; all comes of corrupt human nature; man can not hurry Omnipotence; wait for the millenium." And so each goes his way to manufacture munitions, revolvers, bowie-knives, rum for miners, or to ship off old unsaleable stock, at high prices, for new markets opened thus providentially. Why olog aspiration after unseen and eternal things by perplexing conscience with casuistry as to the seen and temporal things of this wicked world ? Is it not the Christian's work to lay up treasure in heaven; let him not clip the wings of prayer by scruples as to the mode in which he scrapes up and scatters treasures upon earth. If trade thrives, will not contributions pour into the coffers of Missionary and Bible Societies ? Verily, it would be folly to feign patience at such transparent spiritual humbuggery as the "eccligious world" of these United States practices upon itself.

2. Turn we then next to the seven-hilled city, and survey the entirely opposite system,—*Dependence of State on Church*.

A strange sight was Rome in her palmy days, before that wild horse Reform ran away with the Supreme Pontiff, and the Holy Monarch persuaded himself that he was imitating his Master by riding on the ass,—a docile People. Matin and vesper bells sounded; processions black, white, brown, with tapers, banners, crosses, threaded the streets by day and night; contadina and countess, prince and mendicant, kneeled side by side before altars in ever open churches; files of cocked hatted, many buttoned, long robed, shoe-buckled priestlings, mournfully aired themselves in demure promenades; choristers of all ages, from maturest manhood to sportive youth, practised chants, genuflections, sprinkling of holy water, waving of incense, wearing of sacred robes, &c., in college chapels; red caped cardinals in heavy rumbling carriages rolled in and out through gloomy gateways of damp palaces; bedizzened halberdiers with large cockades, uncouth attire and awkward weapons mounted guard about the Vatican; strangers from every land straggled into churches consecrated by countless saints and palaces polluted by countless sinners, gazing at pictures, statues, frescoes, gems and heaps of relics; beggars beset incomers and outgoers by fountains, ruins and every door; Transteverini basked in the sun shine, or jabbered, frolicked, quarrelled round glewing brasiers after dark; in wine shops and trattorias stilletoes gleamed; along dark allies, on lonely steps, beneath

Black porticoes lurked robbers; pimps bore demurely, from place to place, messages of prostitutes, and sootied billet-doux of lovers; chained galley-slaves, defiled and broken men, swept streets and dug up fragments of ancient temples and justice-halls; and in a word, flesh and spirit, beauty and horror, wealth and want, piety and profanity, were jostled and jumbled in such incessant intimacy, that faith in possible future purgatory was rudely shaken by sensible experience of its present torments.

What wonder, that the glory of Cesar Augustus should outshine the pallid pomp of Cesar Pius; that images of old Roman Senators, grave and firm, courageous and enterprising, from curule chairs giving law to a world-wide empire, should stir the hearts blood in shrunken veins, which the skulking, intriguing, miracle-mongering, mystery-breeding, ghostly, awful policy of Roman Priests had palsied; that memories of the once mighty Roman People, whose sign of citizenship was a passport of freedom through all nations, should make the cramping ceremonials and creeds of a Roman Hierarchy seem like fetters and dungeon-vaults! Above all, what wonder, that sluggish justice, corrupt police, complex municipal arrangements, clogged markets, blighted fields, heavy taxation, yawning pauperism, embarrassed finances, should force even the most reverent and loyal to feel, that the petticoat government of monks needed an infusion of virility by popular representation, republican responsibility, and practical statesmanship! Certainly the experiment tried so often, so variously, so thoroughly, throughout the Ancient world and by the Roman Church, may be considered as having fairly proved,—that Priestly Monarchy and Aristocracy, when established in *Sole Sovereignty*, though professedly seeking Heaven, hereafter, practically ends in Hell, here.

3. Finally, let us glance at the third mode of relation between religion and politics—*Dependence of Church on State*.

The purest type of National-Religion is, perhaps, English Episcopacy; let this serve, at least, for present illustration. Very droll to those in laughing humor, very sad to such as have even dim visions of what a Religious Nation might be, are the incongruities, inconsistencies, hypocries, presented throughout the history of the Establishment, from Holy Henry VIII, Head of the Church, through Primates, Arch-bishops, Bishops, Deans, Prebendaries, Arch-deacons, Deacons, Vicars, Rectors, down to the rusty and starving Curates, who on forty pounds a year save as best they can the souls of scattered country congregations, while scape-grace branches of noble families fatten on the "livings" wrung out by tithe-men from these poor peasants, hunt foxes if need be across their gardens or through their corn-fields, gallop over the liturgy and lessons, and once in a while drowsily read sermons bought to order by city agents.

One would hope that Churchmen, high or low, will not forever think it a duty of vital importance to discuss the exact degree of regeneration received by baptism, while children by tens of thousands in dense cities, lonely collieries, and the buzz and dirt of manufacturing towns, are left to degenerate amid squalor, ignorance and vice. The Bench of Bishops might possibly find out some more tangible mode of sanctification, than by logically and learnedly proving to their parishes the "real presence" of Christ in the Eucharist, on Sunday, while their tempted, tried, care driven, toil oppressed hearers are fighting a hand to hand death struggle with actually present Antichrist in commercial competition. Will it much longer be regarded as a befitting function of Apostles of the Prince of Peace to bless banners, and read prayers for armies engaged in conquests over heathen, giving thanks meanwhile for the extension of missionary ground, while in garrets and cellars in lanes and alleys, beside their stately cathedrals, fellow christians by scores and hundreds are being led captive into idolatries of intemperance, licentiousness, gambling, robbery and murder? It was a rich joke, certainly, when Christian Statesmen in the House of Lords lengthily debated whether Jew Rothschild should

have a vote and voice in disposing of monies which he had bought as means for carrying on the domestic and foreign administration of Great Britain, or whether the intruding tread of an Israelite upon their holy convocation would not shake down from foundation to cap-stone the National Temple. But let the absurdities of English Political-Religious Aristocracy be forgiven and forgotten. There are signs of amendment. Ragged schools, lodging houses for the poor, extended plans for popular education, rights rendered back however reluctantly to dissenters, more liberal legislation, a growing spirit of practical philanthropy, and movements too numerous to mention, are a pledge that the reign of Formalism draws to an end, that the "good time" of Worship of Work is coming. God speed the day.

And now to sum up the results of this three-fold experience; Will either of these Systems—Independence of Church and State—Dependence of State on Church—Dependence of Church on State, for a moment stand the test of a truly Christian Criticism? Can any sane reader of the New Testament doubt whether the Prophet of Nazareth would not freely use his scourge once more, were he to stand amidst our churches, saying, "Ye have made my Father's house a den of thieves?"

The fatal fact is, that through each of these systems alike, different as their methods are, the Nations of Christendom have been led to one end—

By giving up all to Cesar they have kept nothing for God.

There must be then one error pervading each and all.

What is that error?

W. E. G.

Translated for The Spirit of the Age.

MAN AND HIS MOTIVES.

BY JULIEN LE ROUSSEAU.

IV.

Fall and Redemption.

ALL religions declare that man was originally created good, and that the state in which we now find him is in consequence of his fall. They assert as the cause of this fall, the violation of the laws of the Divinity. The degradation which has weighed down the Race for so many thousands of years, could be nothing else, according to religious traditions, than a deviation from providential destiny, an abuse of ignorance and of egotism on the part of the primitive species, symbolised by Adam in the Hebrew version.

There is certainly a truth at the foundation of this unanimous sentiment of all religions, it is this in fact, that man has failed in his Intelligence and Justice.

The interpretation of the text of Genesis which serves as the basis of the whole Catholic edifice, is more simple than at first appears. Its value consists in defining precisely the personages and objects which play a part in this antique drama, or in other words to know the significance of the Man, the Woman, the Serpent, the Tree of knowledge of good and evil, the fruit of this tree. It is evident that we can not give here all necessary information concerning the authority for our explanation. Learned men will know where to find it.

Man, in symbolic language, signifies the Understanding or Intelligence; Woman represents Affection or the Will. Adam and Eve are, then, Intelligence and Will in the human race. The Tree of the knowledge of good and evil is the source as yet unknown of all positive amelioration, of all enjoyment—a source which can only be discovered by study and persevering labor, and not by violence. The fruit of the tree, is the riches to which all have a right, provided that they secure its fecundity. The Serpent tempter is *Egoism*, which solicits man the more powerfully as he is ignorant and the slave of his instincts.

The prohibition given by God to man, not to touch fraudu-

lently the fruit of the tree of knowledge of good and evil, is only the revelation of the Wisdom, which desires that man should be laborious and foreseeing, that he should increase his well-being and arrive at happiness by the development and application of all his faculties, and not simply by an act of appropriation purely material. This last act leads in fact to exhaustion, and consequently to all sufferings. God desires that man should be at the same time creator and consumer, that he should produce and multiply in a manner always to satisfy all his wants.

See now the application of these principles.

Egotism is an evil which attacks at first the heart, and never gains the mind until that is corrupted. The serpent represented by the animal, the farthest in his horizontal position from the human form, addresses effectively Eve or the Will, which in its turn seduces Adam, the Understanding. The object of this seduction is nothing but the appropriation of the fruit or wealth without labor or effort, and remaining in ignorance and idleness, that is to say, violating the laws of nature, which would lead every being to the accomplishment of his destiny by the integral exercise of his faculties.

This act, committed by the blindness of egotism, is a degradation of the human creature, who thus refuses to develop by employing them, his industrial, scientific and artistic faculties; but it must bring many other fatal consequences in its train, the waste of natural productions for instance, their progressive insufficiency, inequality among the members of the great family, the establishment of false hierarchies, exploitation of the masses by the strongest or the most cunning, a vicious distribution of property, fraud, theft, violence, murder, wars, &c.

The deviation of the human race, which all theologians have called the *Fall*, and Catholicism has designated as original sin, is then, in its principle, only a protestation of man against labor and industry, only an energetic refusal to consecrate his activity to the cultivation of wealth,—a signal violation of the laws of God, who desires that every one should maintain and preserve himself by intelligent action.

This crisis in the passage of the primitive race to a social period, in which industry was necessary to life, having resulted badly, man fell into savagism, a state inferior to that which the poets have designated under the name of Eden, or the golden age. Savagism is the first degree of this long succession of unfortunate phases which humanity has passed through, from its original fall unto our present civilization. If, during all this continuance of disasters, knowledge has increased, it is equally certain that the heart has only become more and more corrupt. Without being actually as cruel as the savage, we are assuredly much more refined in perversity. There is not a single sentiment which has not been sadly wrecked in our societies so vaunted. The savage is self seeking as the brute, and only so; but for us, we can offer every variety of selfishness.

Many philosophers have thought that the savage state was the first through which man passed upon our globe. This is an error. Man did not come from the hands of God with ferocious instincts; the necessity of supplying his appetites could alone render him cruel and sanguinary. The first law is to live and to preserve himself. Adam, chased from Paradise, that is to say, the primitive hordes scattered by scarcity, compelled to seek in the animal kingdom nourishment which the trees no longer furnished them in sufficient quantity, thrown into want by the neglect of culture, were obliged to have recourse to hunting and fishing, and often even to fighting with and destroying each other, when these resources became too rare.

Once let man imbrue his hands in the blood of his fellows, his manners speedily become more ferocious. Necessity justifies and even glorifies all this. Here is the explanation of the ferocious customs of most savage tribes with which we are acquainted; but what proves that we should be wrong in believing these inherent in human nature is, that we never meet with

such manifestations, in any nations free from all relations with barbarians and civilizes. Thus, for example, the first navigators who landed on the Tahiti Islands found the inhabitants perfectly gentle and kind. These good savages, still few in number, abundantly provisioned by the natural productions of the country, protected by a delicious climate, received their first visitors with extraordinary joy and cordiality. They were happy, and free from care for the future, why then should they be wicked? No, it calumnates man to pretend that nature has filled him with evil propensities. It is because his reaction, when he suffers, or is threatened, is as much more terrible as he is superior to other animals, that superficial minds judge with such severity.

If we have indicated the true causes and character of the original *Fall*, ought we not in the same manner to bring before you the means necessary to repair it? An evil is only difficult to cure when we are ignorant of the cause. Let us see then how we must understand *Redemption*.

We have said that the fault of man has been a protestation against personal and isolated labor, a movement of ignorant idleness and *Egoism*, which had drawn in its train all the scourges which to this day desolate our societies. The reparation of the fall of Adam consists then in the organization of *Associated Labor*, which will create all the elements of happiness to which our race has a right on the earth. In reuniting and combining their efforts according to scientific laws, which are none other than the laws of God, men will create here abundance, general and graduated wealth, they will bring back the reign of proportional equality, of liberty, of fraternity, they will determine the participation of all in labor and in the immense enjoyments to which it will give a right. The true conditions of human activity and of the employment of the innumerable aptitudes which God has dispersed for the realization of his eternal plans, being once well established, the old Adam will effect with rapidity his brilliant transfiguration, for he will then commence upon the earth the establishment of the Kingdom of God and his Justice.

To enter into this phase of reintegration in true humanitarian destiny, must at the same time guard against the vices which have principally occasioned decay, ignorance and egoism; we must love goodness, order, justice, and seek with ardor the means of making them triumph in our social world; we must follow the precepts of Christ, that sun which rules all intellectual regions, but follow them in their highest application, the collective welfare of Man, instead of limiting their meaning to his person.

Redemption consists in this double task of intellectually comprehending and practically applying, the laws of God. Thereby the world must raise itself to the height whence it has fallen.

Some persons will consider themselves very philosophical in calling our interpretation of sin *peurle*. They will find it more simple and more reasonable to deny this grand traditional affirmation, than to explain it. They are free to do so; but they may thus be taught at least that one can admit the tradition without rendering himself the slave of a superstitious credulity. Even if attentive examination of the state of the world, of its endless disorders, and general subversion, were not sufficient evidence of a catastrophe lost in the darkness of antiquity, the immutable law of analogy would suffice to convince us of the existence of such an early crisis. Every being which leaves the hands of nature has different phases to pass through during its career, but above all, one in its childhood, more apparent and more dangerous than the others. According as this crisis is accomplished happily or unhappily, the individual is more or less in a condition to reassume his vital growth. Humanity was then, pure, innocent and happy, in its appearance upon the earth; then having reached a certain epoch of its development, at the moment of producing its first industrial birth, it failed

in strength and genius. This failure in the first ages of the human species corresponds to the dentition which we pass through in extreme youth.

Having thus established, in a few words, the inevitable nature of the fall, or crisis in the intellectual creation of humanity, let us see if God is justifiable in imposing upon his creatures so painful a law.

Every being in the Universe is an organ charged with fulfilling a function which constitutes its peculiar destiny. We conceive that animals are guided to this end by pure and simple *Instinct*; but man, to whom *Intelligence* has been given, must understand the end which God assigns to him. This is the seal of his royalty over the globe which he inhabits, his highest title of glory: by this also is he constituted free and responsible. The discovery of the laws of order—the elevation of the love of man to the clear and precise knowledge of his mission—the reconciliation of the human will with the divine—these are the different ends which humanity must attain in its terrestrial career. From the moment that Providence should reveal successively to the generations what would be necessary to them to arrive at the perfection of their societies, it is evident that the faculties of observation and invention would be struck with sterility. Of what use would be the genius which God distributes to his children, if not to teach them that they ought to imitate him in his admirable works? No, the faculties of the intellect, those which above all render us like our Creator, have not been given us to sleep inert. If the lowest creations have their uses, how much more the greatest and most noble.

Providence can aid, and in truth does aid humanity, in the accomplishment of its destiny, but never charges itself with completing the task which has devolved upon it; for this would be a second time to make man fall from his rank, to paralyse him in his genius and his liberty, to condemn him to revolve, like the brute, within the narrow circle of instinct, to despoil him of that divine attribute of Unity, which makes him the chief agent of order, the associate even of the great Architect.

For The Spirit of the Age.

THE CAUSE AND REMEDY.

Man exists. Happiness is the aim, end, and essence of his very existence. Then all men have one self-evident, eternal right,—the right to all the happiness that they are capable of enjoying. This right is naturally divided into three consequent rights. 1st, the right to all the forces and attributes of his being. 2nd, the right to exercise all these forces and attributes. 3d, the right to the results of the exercise of all those forces and attributes.

Society is filled with wrongs to its members in regard to property. The cause—all men are not secured in the enjoyment of their rights. The cure—secure to them the enjoyment of those rights. Let us examine. Property is a thing or things that belong to a man. All that belongs to a man is himself. Happiness is a part of himself; therefore it belongs to him, and is his property. To enjoy happiness man must have the materials of nature to exercise his forces upon, that is to labor upon, in order to enjoy the happiness, that these same materials are capable of conveying. Now happiness is man's property, therefore the materials of nature and his labor on them are his property. Man has found that he can enjoy infinitely more happiness, by fitting one kind of nature's materials to convey happiness, and then exchange them with each other for another kind fitted for the same purpose; therefore man has a right to exchange, and does exchange. And as one individual cannot exchange with another, thing for thing, without often a great inconvenience to both, so society has adopted a general representative of property bought and sold, called money. Man is his own property, therefore no man has a right to buy or sell him without his consent.

The materials of nature are the common property of the race of men, till an individual embodies his labor in them, to make them particularly his own. Then no man has a right to buy or sell these materials in their natural state, without the consent of all men, present and future. Now the consent of man to sell himself, and the consent of all men to sell what belongs to all, can never be obtained. Then these things cannot of right be bought and sold.

Labor being the exclusive property of the individual that labors it, man has the right to sell it to, or buy it of, each other, and it is the only property that can of right be bought and sold. Then money rightly represents no other property than labor. Now it is evident that one amount of labor, is worth just as much as another same amount. Then a standard amount of money, ought to represent a standard amount of labor. These great rights of mankind, men have deprived each other of the enjoyment of; and till these rights are restored to all, will wretchedness, want, vice and misery, exist in the world that is given all men to enjoy equally. In the present state of society, some have deprived others of the right to themselves—made slaves of them or destroyed their lives; and have deprived others of their right to embody their labor in the soil, and the other materials of nature; and have deprived them of their right to their labor or a just equivalent.

There has been a great agitation in the world in regard to the first right, some in regard to the second, much less in regard to the third. They will all eventually be restored in their regular order, the first soonest, the second next, the third last. Let us look at the present state of mankind, in regard to the last great right. Society may be divided into two classes; 1st, those that do not receive a just equivalent for their labor. 2nd, those that receive more than a just equivalent for their labor. More than three-fourths of mankind compose the first class, and do nine tenths of all the productive labor done on the globe, and receive from, say twenty-five cents and under to one dollar and more, for from ten to twelve hours of hard labor, and do the agricultural, mechanical, and odds and ends, manual labor, of society. The other class compose the rest of mankind, and do one tenth of the productive labor, and receive from (say) five dollars and under to ten thousand and more, for from five minutes to twelve hours hard, and easy labor, and do the trading, speculating, money-lending, jobbing, and cheating labor of society in its present state; by the means of which they rob the other class of their just earnings. That such a state of things is radically wrong, is easy to be seen; and it cannot exist for another century. But says one, how are you going to apply your remedy. I will tell you my mode. Let the hard laboring classes, form industrial cooperative associations; let them have their places of labor, and materials, as near together as possible, for the sake of economy, and mutual benefit: then let them ascertain the amount of money requisite for a convenient circulation; then let them set a standard price accordingly, say upon one hour's labor. So as to know the worth of an article, it would be required to know how many hours, or parts of an hour, it consumed to produce it. Then let a number of men of each branch of labor perform each a piece of work of the same kind, and observe the time taken, remembering to have them work easily and steadily: then make an average of the time consumed to perform each piece of work, then set the price upon such articles accordingly. This state of things or one similar, must soon be the order of society. The cry of the oppressed has swelled up from the earth—shook through the stars to Heaven, and awakened a response from the Omnipotent Mind. The world vibrates beneath the tread of free principles, and the rights of man. A spirit of distributive justice is abroad, a revolution must come, and the equilibrium be restored, though systems and governments should rock to ruin, and the world convulse with doom.

E. H. Minor.

EQUALITY.

BY PIERRE LEROUX.

I.

THE THREE POSSIBLE FORMS OF INEQUALITY OR CASTE.

For many years I surveyed history, with tormenting anxiety, seeking to discover the *general law* of past ages, whereby Order might become apparent amidst the seeming disorder of bygone generations; so that there might be no longer room for that heartfelt grief which Herder thus expresses: "How many have I known, who through the boundless sea of human history have sought in vain for traces of that Deity, whom they behold wherever they look in the physical universe, and to whom their hearts turn with ever fresh gratitude from every flower of the field, each grain of sand. In the temple of terrestrial creation, a hymn rises on all sides to the glory of eternal power and wisdom. But in the theatre of human actions appears only an unending strife of blind passions, uncontrolled forces, destructive arts, abortive plans of good. History looks like the web of a spider hanging from a palace roof, whose inextricable threads preserve traces of recent carnage even when the insect weaver has hidden in his hole. Yet surely, if there is a God in Nature, there must be also a God in History. For Man is a part of creation, and amidst the extremest bewilderments of passion must still be guided and constrained by laws as beautiful, immutable, as those which determine the revolutions of the heavenly bodies.

What is the law of the past?

So far as History and metaphysics have enabled me to perceive, it is as follows:

The Human Race, according to the idea of Lessing, passes through all the phases of a successive education.

It has reached the phase of EQUALITY, only after having passed through the three possible forms of INEQUALITY:

1. The Regime of *Castes* of FAMILY,
2. The Regime of *Castes* of NATIONALITY,
3. The Regime of *Castes* of PROPERTY.

The human mind aspires to break loose from this threefold rule of castes, which is slavery, and to attain to liberty. This aspiration it is that characterizes the present age.

To-day we stand between two worlds,—the world of Inequality and Slavery, which is coming to an end; the world of Equality, which is opening before us.

EUROPEAN AFFAIRS

TO THE WEEK ENDING SEPT. 1,

Latest Date, Aug. 18.

THE intelligence from HUNGARY, like that of the previous week, is in the highest degree favorable to the success of that struggling people. The discreet military policy which has been so long pursued is still continued by the Generals of her army, and is attended with very satisfactory results. They avoid a general engagement, in which the fortunes of the nation would be risked on a single battle, but they constantly hover about the enemy, and in this way, have gained several important victories. They have captured the city of RAAB, which forms an important post, on account of its situation between Comorn and Presburg and Vienna. Comorn was previously in the hands of the Hungarians. By the capture of Raab, they have gained possession of a large amount of military stores, belonging to the Imperialist army, spread terror into the ranks of the enemy, and cut off communication between the Austrian Army and the Capital. At Miskobcz, in the interior, near the upper Theiss, a battle has been fought between the Hungarians under Gorgey, and the Russian forces, commanded by Gen. Grabbe, which though claimed as a victory on the Austrian side, is in fact in favor of

the Hungarians. The object was to intercept Gorgey on his march to Debreczin; this was not effected; Gorgey continued his progress, while the enemy gave up the pursuit. In the Southern district, Croatia, and on the lower Theiss, the Austrians have been more successful, and a union has probably been effected between Haynau and Jellachich. In Transylvania, Bem has met with reverses.

It is stated in a London paper that the dismissal of SCHWARTZENBERG is said to have been resolved upon by the Austrian Emperor. Should he be dismissed, the Emperor will probably at once enter into negotiations with the Hungarians. Indeed, it is said that the Austrian government has already determined to open negotiations with the Hungarians. Of this, however, there is no reliable intelligence. Reports were also circulated of the desire of the Russian Czar to withdraw his troops from Hungary, and one despatch attributes this to the protest made against his intervention by the governments of England and France.

An exciting and disgraceful scene took place in the FRENCH Legislative Assembly on the 10th of Aug. It was occasioned by an application from the Attorney-General of Beaune for leave to prosecute two representatives, MM. Sommer and Richardet, for the publication of seditious articles in the *Democratie Jurassienne*, of which the latter is editor. M. Dariste read one of the articles, headed "Restoration of the political scaffold." When he came to the following passage, referring to the execution of the assassin of Gen. Bres, "Where was the President? he was resting from the fatigues of the ball the night before, and recruiting strength for the ball of the next night. What was it to him? Had he not his 500,000 francs a year to spend?" M. Gastier, an aged representative, belonging to the left, exclaimed, "It is quite true!" M. Pierre Bonaparte, who happened to be sitting near him, immediately addressed him and said, "Oh, you do not know my cousin, or you would not say so. It is not true." The other retorted, "Oh, I know better; it is quite true." M. Pierre Bonaparte then said, "No, I say it is not." On which M. Gastier hastily exclaimed, "You are an imbecile," which was replied to on the instant by a slap on the face from M. Pierre Bonaparte. The members of the left immediately rushed to the assistance of M. Gastier, and those on the right to protect M. Pierre Bonaparte.—The ushers ran up to stop the tumult, but the crowd had in a moment become so compact that they were unable to effect their object. A number of members were then seen struggling together, and the confusion was of the most painful description; so that the President at once put on his hat, to intimate that the sitting was suspended. The struggle, however, went on, until, at the end of about ten minutes the members of the dense crowd gradually unclosed their hold, and with disarranged dress and heated faces withdrew to their places.

On the resumption of the sitting, M. Dupin, the President, suggested the appointment of a committee to inquire into the facts, and apply to the two members the penal enactments of the 120th regulation of the Assembly, namely, censure and temporary exclusion. This proposal was received with cries from the left, "There was no provocation." At this moment M. Pierre Bonaparte re-entered the hall, and having ascended the tribune, said: "I beg pardon from the Assembly, and deeply regret a moment of vivacity, which was excited by the most violent and personal provocation. I hope the Assembly will not follow the affair any further. It will be settled elsewhere."

M. Oudillon Barrot observed that the police of the hall belonged exclusively to the President and the Bureau; but he assured the Assembly that no later than the following day judicial proceedings would be taken. The President then announced that he had written to the Attorney General to commence proceedings, and M. Gastier with great difficulty obtained a hearing. He protested vehemently against the outrage offered to him. M. Dupin observed that the moment he had heard of the incident,

he had ordered both parties to be taken into custody. This statement elicited another explosion on the left, and M. Dupin, being unable to re-establish silence, again covered himself, and invited the Assembly to adjourn to the bureaux. In a few minutes the hall was completely cleared.

On the 11th the President presented a requisition for authority to prosecute M. Bonaparte, for the outrage committed the previous day. This was granted unanimously.

The President has continued his journey to the principal cities of France. He was received at Rouen with great enthusiasm on the 11th ult. His first act was to proceed to the Cathedral, where he was received by the archbishop and clergy. During the afternoon he reviewed the troops and visited several manufactories. An entertainment was given to him in the evening, at which M. Thiers, who was on the way to Dieppe, was present. The Mayor, M. Henry, after a short speech, referred to the President's uncle, the Emperor Napoleon, and proposed the following toast:

"To Napoleon! to his nephew, who is also called to be the savior of France and of civilization, and whose well justifies the hopes of the country."

The reply of Louis Napoleon was filled with expressions of common-place conservatism, the upshot of which was that the evils of society are not to be cured by mystical theories, but by common-sense and commerce. His reception at Havre the next day was less cordial, the cries being principally "Vive la Republique," "Vive la Constitution"—scarcely a voice calling "Vive Napoleon." The clergy and a large number of people met him, and paid him every respect. A dinner was given to him in the evening, at which about one hundred and fifty persons assembled. The address of M. Bertin, who spoke in the name of the Mayor, breathed a spirit of true Republicanism, and of strong attachment to the Constitution. The example of Washington was warmly recommended to the President of the French Republic. The reply of Louis Napoleon could not have been shorter without a violation of decency. Here is the whole of it.

"I regret, exceedingly, gentlemen, not being able to thank you as I could wish for your kind reception. Permit me in a few words to propose a toast: 'The town of Havre and the prosperity of its commerce.' The population of this town will be convinced every day, more and more, that there is no prosperity for commerce without order and stability. No, without order and stability there can be no public prosperity. Gentlemen, I drink to the town of Havre."

The Archbishop of Paris has addressed a long letter to the French Minister of Foreign Affairs, strongly advocating the joint interference of France and England in bringing about a settlement of the differences between Austria and Venice, and saving the latter from the inexorable conditions which the former wishes to impose on her. It concludes as follows: "Evil be to the government who shall witness with a dry eye the agony and death of a vanquished people! What does history already say, and what will posterity forever say, of those who allowed the destruction and partition of Poland? Venice, doubtless, is of less importance; but the right of a large State is not more sacred than that of a small one. To labor for the salvation of Venice, or at least to prevent its total ruin, would be also worthy of the Minister who at this moment directs our foreign affairs. His heart, so noble and so open to the inspirations of true liberty, must be filled with sympathy for such misfortune. Let him not allow it to be one day said, that French diplomacy, under his Ministry, did not make a last effort to stop the pitiless designs of Austria, and save the Venetian States from a complete loss. I do not speak of the promises made to Venice, of the hopes that have been held out to her, and of the support even which has been given to her. I only speak of France, of the interests of her glory and of her dignity. I speak also of the glory of a Minister who is dear to us. I con-

jure him to turn his eyes toward the Adriatic, or rather toward Vienna. There are in that city envoys from Venice, rejected and abandoned. Let him come to their aid, let him take their interests in hand, and he is sure to acquire imperishable claims to the gratitude of all who love justice and hate iniquity."

At Rome, Gen. Oudinot has resigned his authority into the hands of the Government Commission. A commission composed of three Cardinals, Altieri, Vannicelli, and Della Cenga, has been empowered by the Pope to form a ministry, and restore the temporal authority of the supreme Pontiff, and has arrived at Rome.

A proclamation was published on the 1st of August, announcing the triumph of religion by means of the devotion of the Catholic powers, and abusing in the severest terms the "wretches" who had dared to set up a Republican form of Government, but mentioning neither constitution, concessions, amnesty nor in fact any of the points which chiefly interest the public.

The other acts of the Pontifical Commission are equally ominous. They comprise the re-establishment of the ecclesiastical courts; the abolition of all laws enacted since the 6th of November, 1848; the dismissal of all persons who served under the Republic, and other measures so absolute and despotic, that nothing but the presence of French troops prevents a general convulsion. In short, the French Republic has "liberated" the Romans with a vengeance.

The Pope had still refused to return as long as that city remains in the exclusive possession of the French troops. It was added that his Holiness had expressed a wish that the French army should retire and leave the protection of his person and capital to the Spanish troops under General Cordova; but that in the event of this not being agreed to, he should be satisfied if the garrison of Rome should consist of French, Austrian, Neapolitan and Spanish troops in equal numbers; but he adds the condition that the whole of the foreign troops remaining in Rome, of whatever nation, should wear the cockade of the Pope.

The French diplomatists have completely failed in obtaining terms from his Holiness; and the Cardinals who surround him, show a decided determination to carry their victory to its utmost limits.

Dr. Giacinto Achilli has been arrested in Rome, and thrown into one of the secret dungeons of the Holy Office. In these dungeons the bones and other remains of former victims were brought to light in the beginning of 1849. Dr. Giacinto Achilli is a Protestant of about five years' standing. Formerly, "Vicar of the Master of the Holy Palace," under Gregory XVI, professor of theology and professor of moral philosophy at the College of Minerva, he subsequently became a Protestant, and is well known both in England and in many other parts of Europe, as one who from conscientious motives, had quitted the Roman Catholic Church. He exercised the right which the *de facto* constitution of Rome gave him to take up his residence there, and to labor in the dissemination of the Holy Scriptures, and in the propagation of his principles among those who were disposed to hear him. The name of the French Republic has there been used to re-open the tribunals of the Holy Office; an eminent protestant theologian has been thrust into an inner dungeon, in the name of France.

The most important intelligence from ENGLAND is contained in the following extract from a letter of the very able correspondent of The Tribune.

"The troubles abroad have one effect upon us that few anticipated. Socialism expelled from Paris has come to London, and that, in the persons of its ablest defenders. They seem to think that John Bull is a fair fellow after all, and that he will still listen to them, even though they be unpopular and not successful at home. Louis Blanc is publishing an English Socialist Magazine in London. Others of the party are not inactive; and

in short, it is more than probable that Continental events will set up a very active and very peaceful Socialist propaganda among the English. If Proudhon were here, the thing would be complete. We should then have with us representatives of at least three great schools.

By the bye, I am surprised that Proudhon's works are not translated into English. Our gravest journals laud them to the skies, when most detesting their doctrine. The Quarterly Review regards Proudhon as a giant in thought and logic; and the Athenæum very lately passed upon him the same judgment, defended him from the charge of Atheism, praised his literary powers to the utmost, and paid equal tribute to his terrible sincerity.

In other respects the English Socialists are busy enough. We find announced in the Times a translation of Fourier's papers on the Soul, from the Phalange, which will form a large work in two volumes 8vo. Then, moreover, his New Industrial World is in the press, and the first number published, being done, as I understand, at the expense of a gentleman in high life who intends to promote this cause. Among the clergy, too, there is a little Socialist knot, and a periodical called the Anglo-Saxon, is boldly taking up the question, chiefly in the direction of Fourier's views. My decided impression is, that these questions are about to be very actively canvassed in this country, but chiefly through the medium of grave and unexciting works. The Owenites have all but disappeared, which was necessary before Socialism could gain a hearing.

News of the Week.

GREAT MEETING IN FAVOR OF THE HUNGARIANS.—An immense meeting in favor of the Hungarians was held on Monday evening in the Park. During the day our national and civic flags, and the flag of Hungary were displayed on the City Hall, and early in the evening crowds of people began to assemble in the Park, until they formed one of the largest assemblages ever seen there. Three large platforms were erected, one for the American speakers, another for the Germans and Hungarians, and third for French and Italian speakers.

The meeting was opened by Alderman Kelly, who said that the Governor had been invited to preside and regretted extremely his inability to attend; but said that his most heartfelt wishes were for the success of the glorious cause of the Hungarian People, struggling for their liberties, and that the highest honor which could have been paid him, was the invitation to preside at this meeting. Mr. Kelley then proposed ex-Mayor Havemeyer as President, and he was appointed to preside.

The meeting was addressed by Mr. Havemeyer, N. B. Blunt, Esq., General Walbridge, Messrs. Doheny, Sickles, Walsh, Mumford, and by a native Hungarian; also by Mr. Raymond, editor of the Courier, this gentleman having been loudly called for.

An Address and several Resolutions were read and adopted; among the resolutions were the following;

Resolved, That it will be the imperative duty of the American Government to recognize the national and political existence of Hungary as soon as an accredited Minister from that Republic shall make the necessary application.

Resolved,—That a committee of 22 be selected to proceed to the city of Washington, to urge upon the General Government the immediate, absolute, and unconditional recognition of Hungarian independence.

The following gentlemen were appointed the Committee to carry them into effect: Wm. F. Havemeyer, John Young, F. B. Cutting, Henry J. Raymond, Wm. V. Brady, Dr. A. S. Doane, David Graham, J. Phillips Phoenix, Robert Emmett, Charles Webb, Simeon Draper, James Kelly, F. A. Tallmadge, Moses H. Grinnell, Jacob Bell, Robert H. Morris, Peter Cooper, Charles W. Hall, M. Van Schaick; Hungarians,—L. R. Brei-

sach, S. Ludwig; German,—M. Rader, Gustavus Bach; Italian,—Gen. Avezzana.

ELEVEN AMERICANS IMPRISONED IN MEXICO.—The Cincinnati Daily Commercial contains a letter addressed from Puebla June 1, by W. H. McElhany to his father, J. McElhany, a Keeper of the Cincinnati and Harrison turnpike, from which it would appear that young McElhany and ten other Americans are held in close confinement on charge of robbery. His version of the affair runs thus:

"On or about 5th of June, 1848, I with about twenty more young men, set out for Vera Cruz, on horse back. We were very badly armed. When we arrived at a small town about 12 miles from this city, we were persuaded to leave the main road and take a higher cut to Jalapa. We proceeded on this new road about forty miles, when we were attacked by a party of lancers, and after killing eight of our party they made us prisoners. After securing us, we were robbed of everything but our shirts and pantaloons, and then taken to a small town called St. Andrea, where they held a consultation whether they should shoot us the next afternoon, but they did not; some Colonel interceded for us. From that town they marched us to another, and kept us until Gen. Worth and the remainder of the American army, had left for Jalapa, and then marched us to this city. When we were coming here we could see the last of the Americans going on another road, but we could give them no sign. After we had been here for fifteen days they took us out and tried us for highway robbery. Such a trial and court was never seen before. The whole court consisted of the Judge and interpreter—no jury or witness. After trying us he sent us back to prison, where we remained for seven months more, when we were called out again and tried after the same manner. No witnesses have ever appeared. What ground they have for charging us with this crime we cannot see. Yesterday we were told that they were going to send our cause to another town and have it settled by another court.

LITERATURE IN BOSTON.—Our book publishers have a rare feast in store for the reading public this fall. Emerson's lectures on "Representative Men," Napoleon, Fontaine, Bacon, Swedenborg, Shakspere, and others, are announced. Ticknor Reed & Field have in press Lectures on Literature and Life, by E. P. Whipple. Greenwood Leaves, a collection of Grace Greenwood's writings. Lectures by Henry Giles. The Boston Book, new series. Old Portraits and New Sketches, by John G. Whittier. Angel Voices, or words of counsel for overcoming the world. Poems of Robert Browning. The miscellaneous writings of De Quency, the celebrated English opium eater. The three last mentioned works, are reprints of English publications. The Lectures of Messrs. Whipple and Giles are favorably known to the New-England public, and will doubtless meet with a ready sale, as the reputation of their authors is well established, and the subjects on which they write are of a general interest.

The work of Mr. Whittier is a reprint of many of his pleasing sketches of the famous men of old, the sturdy Reformers of England at the period of the commonwealth, and the founders of the sect in which Mr. W. was educated, and which retains his sympathies. These articles have had a very extensive circulation in the *National Era*, where they have been originally published. This newspaper has a large number of paid contributors. It has a circulation of upwards of fourteen thousand copies. It has over six hundred subscribers in Boston, and is delivered by carriers, the same as our own journals. This fact shows that a good newspaper will find patrons in this country who can appreciate elaborate articles from good popular writers.

CHARITY IN THE TIME OF PESTILENCE.—How often is it the case that the greatest sacrifices are made for charity by those

who are at the smallest remove from want. *The Herald of the Prairies*, at Chicago, records in the same paragraph the sufferings of the Norwegian people during the pestilence, having lost one in fifteen of their number by the cholera, and the heroic liberality of the same people towards a still more needy and afflicted company of Swiss emigrants who arrived in the place during the epidemic:

"Their pastor is an evangelical, benevolent and laborious man, and like Moses, he has impressed his own spirit on his people. The health of their community in the spring was as good as that of any part of the city. A large number of Swiss families came to our city, and being strangers and without friends or money, they were taken into the Norwegian families. Many of them were sick with cholera symptoms, and the result is as we have stated above. They have fed the hungry and clothed the naked, and they will not lose their reward. Even this affliction, severe as it really is, does not deter them from still extending the same benevolence to others who need their care. 'He that giveth to the poor lendeth to the Lord,' and it shall be returned to him with usury."

THE ST. LOUIS BANK DEFALCATION.—A correspondent of the *N. Y. Evening Post*, writing from St. Louis says:

Within the past week, an event has transpired in our city, that produces more excitement than did the fire or the cholera. An embezzlement of the funds of the Bank of Missouri has been discovered to the amount of \$120,000. The party accused, Mr. Nathaniel Childs, late paying teller in the bank, has heretofore borne a high character for integrity and piety. He is a minister of the Methodist persuasion. The case is now before the grand jury, and they have found a true bill against him, but whether a conviction will follow or not, is very uncertain. The evidence will be mainly circumstantial, and our jurors sometimes take a *chute* totally unexpected by the court, the lawyers, and the parties themselves. The trial will not, probably, come on at this term of the Criminal Court, as the docket is full.

THE CASE OF MARTIN.—An examination was held on Saturday morning in the case of John and Elizabeth Hayes vs. George Martin, an action of damages to recover for services rendered by a fugitive slave. The defendant had been lodged in jail, and was brought out upon a petition for hearing under the act of 1846, prohibiting the imprisonment of non-residing debtors. The evidence to the immediate issue proved that Martin was a resident of Chester county, Pa. Upon this testimony which there was no attempt to disprove, Judge Legrand ordered his discharge. In the course of the examination, some statements were brought out, by which it appeared that the slave in question had been residing for some eight years past, in Chester county, a portion of which time he had been in the employ of Mr. Martin. He had passed as a free man, and was generally supposed to be so; even his wife is represented to have been ignorant of the fact that he was a slave.—*Baltimore Sun*.

THE CUBAN EXPEDITION.—*The Mobile Herald and Tribune* of the 23d, speaking in relation to the rendezvous of a large band of suspicious characters at Round Island, opposite Pascagoula, says: "Nothing is known here to the public except that some 400 or 500 hundred men have been rendezvoused upon Round Island. It is understood, also, that they are entirely without arms and ammunition, and our last information represented them as almost destitute of provisions, so much so, indeed, that they have killed all the cattle on that and the neighboring islands, and had forcibly taken all the stores from the light-house keeper. At Pascagoula, it was feared they would become still more lawless, and in their extremity of hunger, ravage the coast. So far as we can learn, the men themselves are totally ignorant of their destination. Upon enrollment they were paid \$20 each with a promise of an additional bounty, and at the termination

of the expedition, are to receive \$1,000 each. This is the current report hereabouts.

There is, without doubt, something in the wind, and the Government is probably in possession of the leading facts; at least we infer so from the promptness with which it has moved to to counteract the project, whatever it may be. The U. S. sloop of war *Albany*, Lt. Ridgley commander, arrived off Pascagoula on Tuesday afternoon, to keep a watch on the movements of these men. Other vessels of the Gulf squadron were, we learn detailed for the same service, but they had sailed from Pensacola before the orders reached there.

Town and Country Items.

OPPOSITION TO CHANGE.—We have noticed in an extract from Macaulay the spirit of opposition to all change which was manifested on a particular occasion in London, when it was proposed to light the streets. In that extract Macaulay referred to the opposition which was made to vaccination. The same spirit was shown when inoculation for small-pox was first introduced. The following account of it is given in a paper before us:

hen, in 1718, inoculation for small-pox was adopted in the country, the greatest uproar was stirred up against it. Not only was the whole medical profession opposed to it, but further, as Moore tells us in his amusing work on inoculation, "some zealous churchmen, conceiving that it was repugnant to religion, thought it their duty to interfere. They wrote and preached that inoculation was a daring attempt to interfere with the eternal decree of Providence." Lord Wardcliffe, in his "Life of Lady Wortly Montague," says that "the clergy descanted from their pulpits on its impiety." A Mr. Massay preached in 1722, in St. Andrew's Church, Holborn, that "all who infused the ferment were hellish sorcerers, and that inoculation was a diabolical invention of Satan." And one of the rectors of Canterbury, the Rev. Theodore de la Faye, perhaps exceeded this, in a sermon preached in 1731, for he denounced, with horror, inoculation as the offspring of atheism, and drew a touching parallel, between the virtue of resignation to the Divine will and its practice.

LIBERIA.—A correspondent of the *N. Y. Express* has the following account of the people and products in Liberia:

"Two crops a year! Such coffee as Mr. McLain showed me, commanding the highest price in the market, of an oily richness, as if it came from a land 'flowing with milk and honey!' Arrow root, too, that even now competes with the best of the West India Isles. Coopers, carpenters, millers, cooks, washers, and seamstresses are found among this number. Those of twenty years old and upwards have lived that length of time or longer with the same master. They are sensible, orderly, and industrious people, have been used to the culture of rice, sugar-cane, corn and cotton. They understand the preparation of rice for market, and the manufacture of sugar. William Goldman is a very ingenious blacksmith and house carpenter; has had the management of a steam saw, and rice mill, and has acted as engineer on board a steamboat, can read, write, &c.

GEN. TAYLOR ATTACKED WITH CHOLERA AND RECOVERING.—President Taylor arrived at Erie, Pa. Saturday, P. M., quite sick having been attacked with purging and vomiting at Waterford, Pa. and was obliged to be lifted out of his carriage and carried into the Hotel. He rested well last night and feels better this morning, and has determined not to go East until after the N. Y. State Fair. Gov. Fish has, we understand, received a letter from the General, in which he states that he intends to visit Albany on or about the 14th of September. This will be immediately after the State Fair.—*Albany Evening Journal* of the 28th.

PRINCE METTERNICH, it is said, is suffering very much from "a softening of the brain." So much that he cannot recognize his own daughter. If he had suffered some time ago by a softening of the heart, mankind would have suffered less. Whether the Prince's celebrated Johanneberg wine has had anything to do with softening his brains, we are not informed, but we have noticed that the people who buy the wine of that name sold at our crack hotels at \$12 per bottle, have the softest of brains. Yet the Prince's politics are a greater humbug than his wine—a greater, thank God, than the world can ever bear again.

A JOKE MADE A MATTER OF NEWS.—George Hudson, the exploded railway king, has, say the English papers, purchased from the government the ruins of Longwood, at Saint Helena, and is about to go thither. The Admiralty, it is said, have offered him passage in the man-of-war brig *Stag*.

The above item of intelligence is circulating in the newspapers, the *Boston Courier* says, without any suspicion on the part of readers or publishers that the story is a quiz. The downfall of the Railway Napoleon, naturally suggests the parody of the French Emperor's exile. The "brig *Stag*," is of course the proper craft to carry Hudson off. The dealers on the Stock Exchange give the name of this animal to a speculator who gets hopelessly "cornered."

SINGULAR FATALITY.—Interments in cities have long been deemed unhealthy, yet a case has lately been made public in Boston, by the Rev. Mr. Barnard, of that city, which is worthy of note. He says that two children who went to the Neck Burial ground for a walk, were taken with vomiting on their return home, and one of them died in consequence of the poisonous effluvia. He also says that a clergyman and mourners were recently driven out of the grounds by the noxious exhalations. He further adds that the whole neighborhood is tainted therefrom, and that no one can live there with impunity.

Some of the English railway companies now issue insurance tickets to their passengers. A first class passenger may, on buying his ticket, by paying three-pence extra, have his life insured for the journey to the extent of £1000, payable, if he is killed, to his legal representatives—and compensation for personal injury, if life is not lost. A second class passenger may insure for £500 for two-pence, and a third class, £200 for one penny.

MEETING OF TAILORS.—A general meeting of the tailors of the city and county will be held this morning, at the Filbert Street Hall, to consider the condition of their brother tailors of Boston, who are now on a strike for an advance of wages. A delegation from Boston will be present to address the meeting.—[Phil. Sun, 28th.

Speaking of the fighting firemen of Philadelphia, the *Leigler* says:—

The fighters now look to the newspapers for an account of their exploits as regularly as the public world look to the bulletin of a commander-in-chief from the field of battle, and feel chagrined if no notice is taken of them.

RIGHT.—The colored people of Pittsburgh, Pa., are about to inquire legally, whether Boards of Directors of that State, have the right to exclude black children from their common schools.

A French wag says that when the fogs hinder the working of the telegraph, the French provincials do not know whether they are governed by a King or a President.

PSYCHOLOGY.—An association has been formed in Troy, N. Y., to test the efficacy of "Electrical Psychology in the cure of diseases."

NOTICES.

BACK NUMBERS, from No. 1, can be supplied to new subscribers. We hope all, who intend to take this paper, will remit promptly.

All who are friendly to the interests of this paper, are respectfully solicited to aid in extending its circulation.

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PROSPECTUS

OF

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