

THE SPIRIT OF THE AGE.

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Selected Poetry.

From the German of Fauer.

GOOD NIGHT.

DARK is the night!

Yet stars are glimmering through the cope of heaven;
The air sighs softly through the wandering trees;
And innocence, unstained by evil leaven,
All bright within—the outward gloom can please,
With the sweet influence of the calm hour filled,
In its clear bosom carrying its own heaven!
To all who have their day's work well fulfilled—
To them good night!

Still is the night!

All day loud noises wane;
Weary and tearful eyelids own the calm;
And sleep is lulling in her soft domain
The throbbing heart with Heaven's own soothing balm.
To you for whom her shades descend in vain,
Whom care keeps watching, peace your cares disarm;
Soothed be the couch of sorrow and of pain—
To such good night!

Rich is the night!

Can man hope here for more,
When the dark night of trouble veils him round,
Than in bright dreams to see heav'n ope its store,
And each warm wish by fancy crown'd?
Do you for whom Hope smiles by day no more,
May her soft whispers in her sleep be found!
To you good night!

Faith springs by night.

When all the fond heart hailed,
Have long beneath the lonely hillock slept—
When they—the dearly loved—the deep wailed—
Fate's bitter flood from thy fond arm hath swept:
Think, amid all the trials that assailed,
One eye, above the stars, its watch hath kept:
And watches still, good night!

ALL FOR THE BEST.

ALL's for the best; be sanguine and cheerful,
Trouble and sorrow are friends in disguise;
Nothing but folly goes faithless and fearful;
Courage forever is happy and wise;
All for the best—if a man would but know it:
Providence wishes us all to be blest;
This is no dream of the pundit or poet:
Heaven is gracious, and—all's for the best.

For The Spirit of the Age.

REFORMERS.

FANATICISM is not peculiar to any age or country. Wherever there are systems of belief, religious, political, or philosophical, fitted to excite the sensibilities, there will be error, or which is saying the same thing, there will be differing opinions and zealous partisanship. There will be men who believe essentially opposite creeds, and earnest natures that cannot believe except they also *feel*. That man has but superficially studied human nature who would not expect such results, from the peculiarities of its constitution. "If" says an author, "a man makes a mental advance, some mental discovery, if he acquires some new idea, or some new faculty, what is the desire that takes possession of him at the very moment he makes it? It is the desire to promulgate his sentiment to the exterior world, to publish and realize his thought. . . . Immediately there becomes joined to his acquirement, the notion of a mission." Here is the spring of all attempts at reformation. And the law of progress working by individuals implies the collateral existence of that successive enthusiasm which men call fanatical. For in the very act of discovering error, the fortunate discoverer alone in his triumph is likely to be more deeply imbued with a consciousness of the importance of his new acquirement, by the power of that principle which in some measure excites every man to aspire towards originality and to desire that which is new and strange. The knowledge of some new chemical combination, or principle in physics or morals, the solution of a baffling astronomical problem,—any such treasure, whether it promises special emolument or not, is a secret of which any man may be proud; prouder than he can be of accumulated gold, or even of extended authority, and it is an elevation of soul which we more easily justify. It is not wonderful then, if his enthusiasm is greater than that which marks the common daily routine of labor, or recreation, or even of religious duty.

The religious enthusiasm of the Apostles, of Luther, and of the Crusaders, the political enthusiasm of the French Revolutions and our own, the incitements of earlier chemistry, the mercenary ambition of which our times and our country furnish a present illustration; all these and all like these and of which there are types *must* have dwelt as they did in the hearts, and guided the minds, and nerved the arms of men, the elements of whose natures were just what are those of our own.

It may be doubted indeed if the total absence of fanaticism would not imply an unfortunate and lamentable stagnation in the current of human affairs. Every reformation must be preceded by an exhibition of energy on the part of its first leaders which to an unambitious conservatism will seem undue and unwise, "zeal not according to knowledge," which quoted in such a connection implies that knowledge has or should have determinable bounds; and a preference for intellectual immobility over intellectual restlessness which must attend progressing knowledge. Nor, can we suppose, that a cautious and limiting conserva-

tism is without its uses; just as the drag upon the swift wheel of a chariot is useful; just as the checks and counter checks of constitutional government have their value. It furnishes the modifying influence in human affairs; but what if it seek to rule? The shade affords relief from a vertical sun; but what if there were nothing but shade?

Our own age, our own country, has its proposed reforms. In the matter of our "peculiar institutions," in the penal department of legislation, in the modes of executing laws, in the general social organization that prevails, in theories of medicine and in prevailing theological systems. There are men, who daring to dispute human authority, and to resist human usurpation, but not to dispute or resist the voice of conscience or the claims of heaven, proclaim aloud their detestation of that dark and malignant disease in our political system,—human Slavery. There are others who would have judicial condemnation discriminating and merciful, not relentless and harsh, who would save life where it can be saved, rather than lose it wherever it may legally be lost, who cannot forget the common endowment of humanity, which belongs to the criminal and the judge, who recognise the possibility of error even in systems of divinity guarded by the poetical conservatism of age and the erudition of a powerful ministry; and who reverently and hopefully wait for new truth from any source, so it is but truth. Social evils have attracted the notice of a few earnest and philanthropic minds and these are occupied continually with systems of social reform. They would have labor rewarded, education free and ample, physical and mental suffering alleviated; the hunger of Ireland and the poverty and destitution of England and of our own country, are not mere narratives of fact necessary to the complete education of gentlemen as matters of knowledge; but startling and mournful realities fitted to inspire, and inspiring the active philanthropy of men and brothers. They would inquire how far crime which riots most in the hovels of poverty is the result of poverty, and how far that poverty is unavoidable and undeserved, and they would further presume to hope and ask for a remedy of such dread evils. These are the men who are called fanatics.

Their opponents, those whose professions are to suffer and the tenure of whose incomes may become less secure if these proposed reforms succeed will constitute the conservative party. They will see evil in slavery, but it is remediless, they will passively witness its overgrowth upon our institutions, and take shelter in their own supposed irresponsibility against the attacks of more honest haters of evil; some notion of the depravity of the races will impede their conversion and paralyse their benevolence, the faces of their suffering brethren do not exhibit the beauty of feature or complexion necessary to give the right to freedom, but rather indicate the inevitable providential destiny against which in their piety they would not murmur. They would have the penalty rigidly enforced whenever the law is violated, and crimes punished because they deserve punishment, and in accordance with their desert; the preservation of society which they deem a subordinate object is to be better secured by an impracticable attempt to render equal and exact justice to crimes (the power only of Omniscience), than by a reasonable and feasible apportionment of penalty to crime as a directly preventive force. The system of these men might be complete and adequate, if it were not by the very nature of the beings it proposes to govern incapable of being realised. Theologians are astounded at the presuming innovations of those whose efforts are aimed at what are deemed inconsistent and contradictory views of God and destiny of punishment and salvation. Physicians reverently cherish and indignantly defend systems of medicine produced by the learning of ages; the great names of the profession have lived and died with full belief in their efficacy and shall there be any thing new that is better than theories confirmed by remarkable success and fortified by voluminous learning.

But perhaps no sarcasm has been so bitter, no attacks so furious, no personalities so violent and unjust as those which meet the efforts of social reformers. The names of Socialist, Federalist, Agrarian are with this class only the synonyms for fanatic, infidel, fool. The merchant or professional man with quick and dignified step passes through the crowded thoroughfare to his princely mansion or lofty storehouse, elbowing poverty and vice which no false sensibility shall invite him to consider. Choice rhetoric embodies beautiful and consoling thoughts of the religion of mercy as they come to our ears from gilded pulpits and in measured tones. "The violated law speaks out its thunders," but the evils of society by which many are rendered liable to its penalties find little consideration. Social improvement and all hopes for man kindred to it are in the view of many poisoned fruits that spring up from the soil of infidelity. Strange, is it not, that infidelity should exhibit a concern for human misery which the church fails to show! Strange, that the church is so easily satisfied with existing things, and stranger that she looks so jealously upon those whose efforts however mistaken, are directed to the removal of temptation, and the true enjoyment of life.

But what should be the treatment of reform? We answer—The end they propose being a good one and their sincerity being unquestioned, they should be met in a fair, generous and philanthropic spirit, a spirit anxious for truth, and caring little whence it comes, if it be only truth. The characteristic eagerness we see in them should be regarded as natural to their position. Prompt and zealous co-operation, cordial and honest acknowledgment and just honor, a spirit of candor and deliberation which may soften asperities, and modify extravagance, and distinguish a great good from little evil which which it may be associated, and give to it a judicious and practical working—these, and not wholesale condemnation and sarcastic bitterness are the feelings with which all sincere endeavors to reform evil should be met. It is far more to the honor of professed reformers, who are sincere and honest that they offer projects of amelioration which if even extravagant and impracticable attest their earnestness and vindicate their sensibility, than to the honor of those who indulge in sweeping denunciation of such reforms that they thus denounce, and yet offer no substituted plan by which to show their interest in suffering humanity.

"Tis easy thing to say, that men are knaves;

'Tis easy thing to say, that men are fools;

'Tis easy thing to say, an author raves;

Easy, to him who always ridicules

The incomprehensible, to allege—and saves

Trouble of farther thought—that oft there rules

Fanatic feeling in a madman's brain."

The late Dr. Channing, in speaking of one of these reformers uses this language, "I far prefer his morbidly sensitive vision to prevalent evils, to the stone blindness of the multitudes who condemn him."

"Reform" should be no equivocal suspicious word, but one we should joy to hear. The age in which it will not be heard, must be either an age of unparalleled sloth and insensibility or the millenium.

It is no purpose of this article to argue against the condemnation of false reformers, nor in favor of their extravagant propositions. We only insist that hasty censures and violent abuse shall not discourage the benevolent heart, and that the true spirit of reform shall be ever welcome. A noble conciliation and a considerate magnanimity are the safe principles upon which error may be avoided and truth elicited. There lives no man so high in station, with so varied acquisitions of wealth, or power, or knowledge, of such intrinsic or derived dignity, that he can be more nobly employed than in investigating the great problem of human suffering, and seeking with a fervent pur-

pose its most effectual remedy. There is no man so lowly in birth, or poverty, that he may not contribute to the treasury of human charity, and in some way aid in the speed of universal happiness, for

"Man is dear to man; the poorest poor
Long for some moments in a weary life
When they can know and feel that they have been
Themselves, the fathers and the dealers-out
Of some small blessings; have been kind to such
As needed kindness, for this single cause,
That we have all of us one human heart."

A. W.

BEWARE OF DESIGNING ADVERTISEMENTS.

Our city readers may not all be aware that advertisements not unfrequently find their way to a portion of the daily press, designed to mislead the unwary, and whose authors are actuated by the basest motives.

An occurrence has just been narrated to us by a worthy widowed mother, who desires it noticed as a warning to others. She has an attractive little family of daughters, and being in feeble health, and left dependent on personal exertion, has very properly instilled upon the minds of her household the importance of each doing their part toward meeting their common wants. One of the elder children, a girl of fifteen, in looking over the daily *Sun*, observed an advertisement saying that apprentices were wanted at No. —, Canal-street, to learn the business of artificial flower making, and that small wages would be given at first, and increased according to competence, &c.

The daughter supposing that an opening was thus presented of which she might avail herself to begin to be useful, took it to her mother to ask permission to apply for the work in question. As no evil was suspected, her wish was approved. She went to the place designated, and on ringing the bell was met by a gentleman who assured her she would be wanted, and directed her to go to their place of business a long distance down town. She did as desired, and on arriving at the place, found an elegant residence, with nothing to indicate its being a place of business. For a moment she hesitated about entering, but finally ascended the steps and was about to ring the bell, when a person on the walk, who had observed her attentively, inquired her errand. She gave it readily, and he at once admonished her not to enter the door, saying it was known to be a disreputable house and should she go in she might not so soon go out again. He enquired if she had a mother, and counseled her never again to answer such an advertisement unattended. His kind solicitude led him to accompany her almost to her home, but she did not learn his name or address. "Oh," said this mother while her eyes filled with tears, "if I could but know where to find him so that I might go to him and express my grateful thanks for his timely caution to my child."

The truth here was obvious. A fresh supply of young victims was wanted for the charnel-house, and the advertising agency could be made available for this end. Who can tell how many are, through such means, unwittingly introduced to disgrace and infamy. Let mothers and daughters beware, and may the latter especially, ponder the paths of their feet, and heed no tempting bait, till it has first been examined by those competent to judge of its true merits.—[Advocate and Guardian.]

ROYAL ARGUMENTS.—Fredrick the Great was very fond of a disputation; but as he generally terminated the discussion by collaring his antagonist and kicking his shins, few of his guests were disposed to enter into the arena against him. One day when he was even more than usually disposed for an argument, he asked one of his suite why he did not venture to express his opinion on some particular question: "It is impossible, your majesty," was the reply, "to express an opinion before a sovereign who has such very strong convictions and who wears such thick boots."

HOW CRIMINALS ARE MADE.

THE NEWSPAPER BOY.—Entering the police court, as usual one morning, I noticed among the prisoners a youth who was poorly clad, and who was bathed in tears. Sitting down by his side, I said to him, "Why are you here my son?"

"I am accused of selling newspapers, sir, without a license."

"Are you guilty?"

"Yes sir."

"Have you been arrested before?"

"Yes, twice."

"What for?"

"For selling newspapers."

"Why do you persist in doing it?"

"Because I don't know what else to do to get a living."

"Have you a father?"

"No sir, my father is dead."

"Is your mother living?"

"My mother is a drunkard; she does not take any care of me, and I don't know where she is now."

As the thought of his loneliness came over him he wept as though his heart would break. I was much moved.

"Where do you lodge?" I inquired.

"Near Union-street, sir. I pay ninepence a night for lodging in advance, and I buy two plates of beans in the course of the day for which I pay as much more."

"How do you spend your evenings?"

"I walk about the streets or go into the auction rooms."

"Cannot you sit down in the house where you lodge, by the fire and read?"

"No, sir, the woman of the house is poor. She has no room for me at her fire."

"Would you like to go into the country and work, if a place could be obtained for you?"

"Yes, sir, I would be glad to go and work for my living. I don't want to stay in Boston any longer. But I have nobody to get a place for me. I don't want to go down to the jail again."

I now spoke to the judge respecting the prisoner. One of the officers of the court said, "It is of no use for you to try to do anything for him, for he has been sent to the jail twice for doing the same thing, and it did not do him any good"—"That is a good reason," I said, "why he should not be sent there again."

After some conversation with the judge, I agreed to pay the costs of the prosecution, and he agreed to call the fine one cent.

Taking the boy by the hand to my house, he was supplied with food, shoes and stockings were put upon his feet and a good place was immediately obtained for him in the country, where he is now doing well.—[John M. Spear.]

THE FABLED UPAS TREE.

What passes with most as a fable, is after all a reality. Brooke's Journal of a residence in Borneo are entitled to all credit, for their author ranks already as one of the most remarkable men of the age—having by his individual enterprise, put in train a series of events resulting in the conquest and probable civilization of the savages of that Island.

While making geological examinations in search of coal, he with his friends discovered an isolated upas tree, (*Antiaris toxicaria*), nearly forty feet high. Its trunk was almost straight, its bark smooth and of a red tan color, and its head a dense mass of dark green glossy foliage. The ground beneath its shade is crowded with tombs, yet vegetation flourishes luxuriantly round its roots.

In tapping it, no bad effects were experienced from the effluvia. But on cutting it to obtain a portion of the wood, bark and juice, a man was so much stupefied that he was obliged to desist. It is ascertained that the bread-fruit tree, the mulberry, and the cow tree of South America, belong to the same natural order as the deadly Upas.—[N. E. Puritan.]

THE FALLS OF NIAGARA.

We have had many descriptions of the Falls of Niagara by English tourists, and it may perhaps seem unnecessary to add to the number. The following, however, from the pen of the Rev. James Dixon, D. D., late representative in this country of the British Wesleyan Church, differs from others in its analytical character. It is taken from the doctor's published narrative of his visit to America.

Prepossessions in visiting scenes of this nature are unfavorable to first impressions, to a full admission of fine feelings of lofty sentiments, or even of adequate conceptions. These prepossessions, in my case I found to be all untrue; they had all to be removed from my mind before even the grandeurs which stood arrayed before me, in all their majesty and glory, could produce any accurate ideal, or excite any corresponding emotion.

These mental errors reached to everything just as the mind under the influence of one false impression is itself placed in a wrong position and consequently becomes incapable of seeing any thing aright. The whole scene from these causes, though not less extraordinary than I had imagined, yet was so in a perfectly different manner from anything anticipated.

From all I had read, as well as from the testimony of eye-witnesses, I had always supposed that the scenery around—the country itself—was bold, lofty, sublime—whereas it is perfectly level. Through the same deception I had imagined that the waters of the river must rush through some mighty chasm, some prodigious rent and fissure of mountain, broken through to form the channel, while overhanging rocks, hideous precipices, and lofty peaks frowned in awful majesty upon the current as it passed; but instead of this, the banks are quite even and covered with verdure, plants, flowers and beautiful trees. Under the influence of the same misconception I had next fancied that the visitor was always placed at the bottom of the Falls, that the torrent fell at his feet, that he had to lift up his astonished eyes to gaze on the descending flood; while, in reality, he finds himself at the top, on a level with the edge of the precipice, having to look down into a frightful gulf below.

Our path across Goat Island brought us close to the American Fall. I sat down on the roots of a tree, on a level with the crest of the cataract, and almost near enough to touch the waters with my foot. My companion, who had often seen these wonders of nature previously, left me alone, and amused himself by walking about the island. I sat silent and motionless a long time, looking with a sort of vacant astonishment on the whole scene. The thoughts "It is grand! it is sublime! it is awful!" crossed my mind, but nothing definite had fixed itself there; all remained in the same confusion, chaos, stupefaction. At length as if awakened by a dream, I exclaimed, "How beautiful!" And then in a moment, a thrill ran through my soul like an electric shock, which at once scattered the misapprehensions, and I exclaimed loud enough to have been heard, "Ah yes, that is it, that is it—it belongs to the beautiful!" This was a new idea, a revelation, and transformed the whole scene in an instant into perfect unity and glory.

With this general notion, this new instrument, I began to examine the several objects around; endeavored to analyze, to separate the elements, to watch the extraordinary movements of the liquid machine which was moving so majestically around me; and yet, at the same time, to combine, to grasp the whole. Is beauty compatible with sublimity? Can the two attributes in one and the same object? Must the sublime be necessarily devoid of the beautiful? Must the beautiful be destitute, *per se* of the sublime? These are questions which have engaged the attention of great authorities. Generally speaking they seem to have entertained the notion that the ideas are incompatible; that the beautiful and sublime belong to distinct and separate departments, whether of nature or of thought; and that no union no harmony, no concord of circumstances, can blend the beauti-

with the sublime, or the sublime with the beautiful, constituting them one and the same object. We venture to differ from these authorities; and our proof, our demonstration is in the Falls of Niagara.

No one doubts as to their sublimity; the grandeur of the scene is too palpable, too imposing, to overwelming to admit of doubt on this point. The subject admits not of reasoning—it is a matter of mere sensation. No human being ever beheld these wonders without doing homage to this sentiment. Many have probably been unable to comprehend their own sensations as they looked upon the astonishing phenomena; but they have felt their power, and been subdued into reverence and awe. It seemed almost impossible for me to stir for a great length of time; an irresistible fascination seizing all my faculties, as if over-shadowed by the presence of a mystic power, whose voice was heard in the thunder of many waters, as well as his majesty seen in the grandeur of every object around.

But the sensations of pleasure and happiness are produced by the beautiful; and, at the time, I considered Niagara the most sublimely beautiful object my eyes ever beheld. Heaven was most propitious. The sun shone forth in all his glory, the skies were lofty, blue, clear, and stretched over an infinite span, an ample arch, such as is only seen in such climates on a summer's day. Seated on the roots of the tree before mentioned, I began to employ my new power, the idea of the beautiful, and soon found its use. Above the crest of the cataract the water was of yellow color; but I saw that as soon as it passed, with the exception merely of slight streaks of its primitive hue, and in one or two places green, which only heightened the effect, it instantly changed into perfect white. The brilliant and dazzling white, as pure and spotless as snow, was predominant, and gave its character to the whole scene.

By intense gazing, I next perceived that the descending waters did not retain in a smooth, glassy, stream-like surface, but broke into crystals, as the dew-drops of the morning, losing their watery appearance, and were made brilliant and sparkling like gems, by the illumination of the sun's beams. This magnificent expanse of crystals was next seen falling from the precipice in countless myriads, not in confused heaps, but in perfect order as an immense roll of beautiful drapery studded with brilliants, and united by the force of some common element. The unity and order are, in fact, one of the peculiarities of the scene. It might be expected that the "flood of many waters," was dashed against the stones and rocks, and broken into fragments. Not so. The flow is perfectly regular; and the splendid sheet of fluid gems is seen to fall in a regular and continued stream. The only deviation from this regularity is the apparent formation of a beautiful curve at the Great Fall, the band or concave side being inward; while below the flood of white foam spreads itself out like the robes of sovereignty at the feet of a mighty prince. But this splendid robe does not present the aspect of an even surface; it is gathered into festoons, as if so formed for the purpose of ornament. The crest of the precipice is evidently uneven—there are rocky projections, and yet these are not sufficiently great to divide and break the waters in their fall, while the stream retains its unity. The effect of this is to grasp the flood, as if by the human hand, into folds which fall gracefully down, and add much to the beauty of the scene.

Here then, is the combination of beauties seen at Niagara. Let the reader imagine a rock with a crest three-parts of a mile in length, and one hundred and sixty or seventy feet above the level ground; then let him imagine some mysterious power, everlastingly rolling from this crest a robe of hoar frost, white, dazzling, pearly, descending like beautiful drapery, festooned and varied, yet regular in form, with a long train spread on the level plain below, and he will have the best idea which I can give of the garniture of Niagara. Conceptions are difficult perfect description impossible; nature has, however, supplied us with the power of short ejaculations in the place of all other

means of expression; and after gazing with indescribable intensity on this glorious object, I could only exclaim "It is like beautiful robes falling from the shoulders of a goddess."

As soon as some necessary preliminaries were disposed of, we went to see the Great Fall. The river at this point is about three-fourths of a mile across; the fall itself is in the form of a crescent, the curve inward, and is often called the Horse-shoe Fall, by reason of its resemblance. The descent of water at the American Fall is 164 feet; and at the greater one 158 feet. Below the cataract the river is only half a mile in breadth, being as we see, contracted after its descent, while its depth is said to be three hundred feet. This rush of water is connected with distant forces. The river forms the outlet of the waters of the great upper lakes, which together with Erie and Ontario, drain according to professor Drake, of Kentucky, an area of country equal to 40,000 square miles; and the extent of their surface is estimated at 93,000 square miles. These lakes contain nearly one-half the fresh water surface on the globe. On arriving near the fall I placed myself on Table Rock, the usual and best position to obtain a perfect view. With all the characteristics of beauty mentioned in connection with the first scene described, we have here many additional elements brought to view. The difference is in position, extent, greatness, and if, the term may be employed, the unity and perfection of the object.

The lesser fall is that of a branch stream—this is the parent river; the former finds its way into the channel from the side, the bank—this spans the channel itself; the crest of the smaller precipice is nearly a straight line—this is a beautiful curve; the dependent stream looks like an accident, a phenomenon that need not have been, and in which, even now, some change might possibly be produced; but the Great Fall looks like the "everlasting hills," as so to speak an eternity, an essential, original, immutable power of nature. A stranger, having never seen this fall would be led to imagine something extremely confused must prevail, like the heavens in a storm, cloud rising after cloud, or like the ocean agitated by opposing currents. Nothing can be a greater mistake. The very opposite is the fact. The day does not break, the tide not flow, the planet does not move in its orbit, with greater regularity, and certainty than Niagara. From Table Rock, or my bed room at the hotel, I always saw the same calm, unruffled majestic object. No diminution or augmentation of water appeared but a constant inexhaustible roll of the torrent, nothing analogous to the rise and fall of the tides, or the ebbing and flowing of the sea occurs, but one deep, even, everlasting movement; winds and storms will scatter the spray before the cataract is reached, but after the waters have passed they can have no effect; they cannot turn the stream one hair's breadth or stop its course for a moment. There is something perfectly awful in the idea of the unrelenting uniformity of all the forces seen to be at work at this great fall.

We behold motion, calm but rapid—uninterrupted, irresistible, eternal—with the feeling that this motion has been in progress for hundreds, for thousands of years; for aught we know, from the beginning of time, or, at any rate, ever since the flood. We see force and power—palpable, tangible, concentrated, and, to man, omnipotent—always at work and unwearied, silent, majestic, like the omnipotence of God. We contemplate a created sovereignty, a kind of rectoral glory, enthroned—a power, concentrating itself at this point in lofty grandeur, as if to render itself visible,—then sweeping along, and, in regard to all within its sway, helpless in resistance; like the mighty stream of time, bearing the fate and destiny of nature and empires into the abyss below, the Hades of all created things. We follow the course of the waters, and see, at a prodigious depth, a frightful gulf, scooped out as if to embrace the descending flood and conduct it to some new destiny,—as the present receives the past in its passage onward, and impels it by a new impulse, together with all it bears on its tide, to the mysterious future. We stretch our gaze over this yawning deep, and perceive that the water has changed its aspect altogether. It has not a milk-

like appearance, and is tossed, agitated, whirled, infuriated—heaving its bosom to an immense height, and sending forth its spray and mist to be arched by the rainbow, and painted by sunbeams with every variety of color; thus imitating the progress of human events in reducing old, great, majestic time-worn forms of power into chaos, and then handing them over to other agencies to receive some new form, to run in new channels, and push their way into an untried destiny.

Such were the thoughts which passed through my mind; but who can grasp, who can describe, the combined effect? We have no analogies in nature. Falls are alone in the universe hestand in peerless majesty; nothing is like them. The sublimity consists in their combined majesty and beauty. Their grandeur is no in the slightest degree in harmony with that of the Alpine mountains, rugged heights, and overhanging rocks covered with clouds and lost in darkness. It is rather as if nature had sat in council with herself to create a living embodiment of her utmost power, sovereign glory, irresistible force, rapid motion, and then throw around the representation of her visible symbol—instinct with the life of many, of all elements—a covering of exquisite, of inexpressible beauty.

There this living monument stands, a glorious emblem of the majesty of God! It has been looked upon with wonder next to adoration by a countless number of visitors; these have all received different impressions, in accordance with the structure of their nervous systems, the powers of vision and the faculty of combination. Many have given their impressions to the public; some in classic and eloquent, impassioned and poetic strains; some again in scientific and geological language; but all have come short, all have failed. This attempt to convey the impression of another soul, the feeling of another heart, is equally short of the truth, is equally failure. Who can describe thunder? Who can paint the rainbow? Who can exhibit the ocean in language? Who can grasp the infinite? God has left in all his dominions and works space for imagination. Every thing has its mystery—nothing its limits. Niagara stands a mystic creation, defying the admeasurement of the human intellect. But he welcomes all who approach to indulge the feelings of admiration wonder, awe. And by the eternal roar of his glorious music he sends up sounds of adoration to God, and challenges for his Creator the homage of all hearts.

CANNING FLOORING AN IMPERTINENT.

Before dinner, Lord ——— called on Frere, and asked himself to dinner. From the moment of his entry he began to talk to the whole party, and in French—all of us being genuine English—and I was told his French was execrable. He had followed the Russian army into France, and seen a good deal of the great men concerned in the war; of none of those things did he say a word, but went on, sometimes in English and sometimes in French, gabbling about cookery, and dress, and the like. At last he paused for a little; and I said a few words, remarking how a great image may be reduced to the ridiculous and contemptible by bringing the constituent parts into detail, and mentioned the grandeur of the deluge, and the preservation of life in Genesis, and the Paradise Lost, and the ludicrous effect produced by Drayton's description in his *Noah's flood*:

"And now the beasts are walking from the wood,
As well of ravin as that chew the cud,
The king of beasts his fury doth suppress,
And to the ark leads down the lioness;
The bull for his beloved mate doth low,
And to the ark brings on the fair-eyed cow." &c.

Hereupon Lord ——— resumed, and spoke in raptures of a picture which he had lately seen of Noah's Ark, and said the animals were all marching two and two, the little ones first, and that the elephants came last in great majesty and filled up the foreground. "Ah! no doubt my Lord," said Canning, "your elephants, wise fellows! stayed behind to pack up their trunks." This floored the ambassador for half an hour.

Coleridge's Table Talk.

SKETCHES OF DISTINGUISHED MEN.

BY J. E. SYME.

THOMAS BABINGTON MACAULAY.

EVERYTHING in its place, and a place for everything, seems to be a law of natural order, as well as poor Richard's economies. Thomas B. Macaulay, like M. Guizot, was out of his place as a statesman: he is where he ought to be in the closet of the historian. It is true that Mr. Macaulay looked pretty enough in a debate, or on the ministerial benches; but practically he was a perfect partisan, a specious talker about liberty, who was at the same time one of the most passive curs to the whipper-in of British Whiggery, and who earned and won dismissal from every constituency which he represented. As an intellectual man, however, T. B. Macaulay deservedly claims the esteem of his contemporaries. In literature his position is equally high and independent.

Thomas Babington Macaulay is the son of that famous Zachary Macaulay, who, although a slaveholder, delighted to struggle with Clarkson and Wilberforce for the freedom of the slave.

T. B. Macaulay studied at Trinity College, Cambridge; took his bachelor's degree in 1822, obtained a fellowship at the October competition open to graduates of Trinity; and, after studying law at Lincoln's Inn, he was called to the bar in 1826. It was in this year that his *Essay on Milton*, appeared in the "*Edinburgh Review*," to which celebrated periodical he has since continued to contribute. The career of Macaulay has two aspects; it has been political and literary. In both spheres has he shone with a splendid brilliancy, but in the latter only has he acquired solid fame. As a parliamentarian he has been well paid for his speeches; and no one can give him a higher title as a statesman than that of an orator.

He was first appointed by the Whig administration one of the commissioners of bankruptcy, and entered parliament as member for Calne in 1822. In 1834 he sat for Leeds, at which period he was appointed secretary to the India Board, but soon after he was named member of the Supreme Council in Calcutta, and proceeded to India to assume his office. In 1838 he returned to England and was elected M. P. for Edinburgh at three several elections. In 1846, the people of Edinburgh, disgusted with his domineering disposition and servile partisanship, refused to elect him again, and chose as his successor, Charles Cowan, a gentleman whose independence and urbanity are only surpassed by his active benevolence.

Mr. Macaulay's defeat was exceedingly mortifying to his vanity. His organ of self-esteem is very large, and it is whispered that he would rather have been defeated by Milton's Satan than the good paper manufacturer; by a famous fiend than an obscure saint. He retired into private life immediately after his discomfiture, and the result has been his recent *History of England*.

Macaulay is a poet, essayist and historian, but perhaps his genius may, after all, be termed simply historical. His bold bursts of song are all animated by the historical spirit; the "*Battle of the League*" is an enthusiastic description of an episode of French history; and his lays of ancient Rome are classical ballads, or illustrations of the "*brave days of old*" when the woodman left the waters of Auser, and the hunter of the deer, the Cimbric hill, and the herdsmen, the meads of Clitumnus, that they might go and cut the throats of the Romans or have their own throats cut. The "*Lays of Ancient Rome*" are just illustrations of Livy, and certainly contain more romantic history than poetical tenderness. Macaulay's powers as an essayist, have shone most luminously in literary history; and his highest achievements have been in the descriptive more than in the philosophical branches of criticism.

He has travelled over the world of general history, and has anatomised some of its episodes with the scalpel of an analyst,

and adorned them with the skill of an artist. It is impossible not to love Macaulay as a writer, for he possesses an exuberance of spirited sentiment, which might easily impose upon those who did not know him as a politician, as earnestness of principle. In his personal predilections he is free and liberal and sings,

"Then none was for a party;
Then all were for the State;
Then the great man helped the poor,
And the poor man loved the great.
Then lands were fairly portioned,
Then spoils were fairly sold;
The Romans were like brothers,
In the brave days of old."

The Whigs of England once were animate with the classical republican spirit of old Rome, but in modern days, modern whiggery and toryism are nearly arrived at the point of coincidence. Macaulay theoretically maintains the sentiment of the Whigs of 1793, but we have heard him superciliously tell the working men of Edinburgh that they had no right to the franchise, while at the same time he stigmatised them as Cherokees and savages. The purpose of God, as seen in the tendencies of humanity, has pushed Mr. Macaulay back into his closet, there to sit and look at the stream of history, as it flows on to the universal republic. Neither orators nor partisans can change the current of ages.

Mr. Macaulay is of middling stature, with a receding brow, oval face, and lively, mobile feature. In speaking, his voice is clear, full and sonorous; and his gestures lively and animated. Long may he be spared to write history, and never may he be called upon again to assist in making it.

THE "COMING MAN" FOR CANADA.—The following appears in the French republican journal, *Le Monteur*. It is a description of the coming man—that individual to whom is to be entrusted the organization of Canada:

PROMPT.—Canada will become free, and will be annexed to the United States in five years. Upper Canada will form one State, Lower Canada, a second, and New-Brunswick a third. Independence of the country will be obtained by means of petitions addressed to the parent country, signed by men of all parties, and among others by 60,000 French Canadians. Lord Elgin will never go back to England. The first Governor of the State of Lower Canada will be a man of middle age, who, just now is living very retired, equally unknown to all parties. He is a Canadian in heart and feeling. His mother is a Canadian, but his father is of English origin although born in Canada. It is this double character meeting in him, which will cause him to be advanced to the Presidency by the almost unanimous voices of the People. Louis Joseph Papineau will not be one of the first to declare himself in favor of the annexation, although he longs for it with all his heart. His name will be glorious in the future, (*dans l'avenir*.) All the Canadians will unite to send him as their representative to the Senate in Congress. Believe this, or believe it not, as it suits you; it will turn out the same in the end.

ATHENS AND SPARTA.—The ancient philosophers praised the aristocratic constitutions of Sparta; but really I prefer all the Athenian licentiousness, bad as it really was, to the order of Lacedæmon. What have they done or produced, except some noble instances of self-devotion? They are noble, to be sure; but if a country produces nothing but this readiness in sacrificing one's self, it seems to me something very negative. It is easy in this life to sacrifice everything to a single object, as all the human faculties in all their variety and activity nearly, were sacrificed to the single object of making Sparta a warlike state: but the difficulty is to find out systems in which all the different parts have their proper sphere assigned them. And yet (he added after a pause) Sparta forms after all a beautiful part of the whole picture of favoured Greece.—[*Nibubhr*.

HOMESTEAD EXEMPTION.

A COMMENTARY of that old and excellent paper, the Knoxville Register, (which wears now the same face it did twenty years ago,) is, out in favor of the Homestead Exemption for Tennessee. His argument is a good one—its main points being, that the proposed exemption "would curtail credit to its legitimate bounds;" that it "would have a favorable influence upon agriculture," now in a deplorable condition in that State; and that it would give greater stability to the population, rendering the people "more domesticated and more attached to the soil."

These three points are all important, and either of them supplies the materials for a strong argument in favor of the Exemption proposed. Of the three points, perhaps the last has the most force. In a military age, great States might exist while the tens were freeholders and thousands tenants or slaves. But in an age like the present, when the arts of Peace are held paramount of those of War, a first necessity is the gratification of what we have called the *Proprietary instinct*. To be contented and stable, and undoubtedly prosperous, men must have Homes, and have them secured to them beyond the caprices of fortune, the risk of business, or the knavery of associates.

This is what the Homestead Exemption proposes and can be made to accomplish. We can foresee the most beneficent results, from its general establishment by the different States of the Union. There are many ways in which it would influence the lives of men favorably; and while it would be thus advantageous to individuals, we can see no particular reasons for believing that it would have any general effects of an adverse nature upon the business interests of the country. Its action, of course, must be made prospective in all cases; and this being so, when it shall be the settled policy and law, it will be a thing always taken into account in trade, and be regarded as are all other contingents.

The Exemption, unfortunately, failed in Ohio last year. Its friends must see that a similar fatality does not attend its introduction into the Legislature next year.—[Cincinnati Gazette.]

MORE UNITED STATES.

The territory not yet formed into States will make forty-six and a half States as large as Pennsylvania. Of these, thirty-five will be north of 36 deg. 30 min.—or free States. Eleven and a-half south of 36 deg. 30 min.—or slave States, supposing the Missouri Compromise line to be adopted.

The United States will then consist of seventy-six sovereign States. Tyrants, tremble!

Should Oregon, California, and New Mexico fly off, and the Rocky Mountains be the division between the United States of the Atlantic and the United States of the Pacific, the Atlantic Union will contain fifty-seven sovereign States; the Pacific Union nineteen gigantic sovereign States. Tyrants, still tremble!

These calculations are based upon the recent report of the United States Commissioner of the General Land Office—and take in all the United States territory of every kind not yet formed into States.

God save the Union.—Westchester Jcf.

The above calculation, which is not wide of the accurate truth, shows that at no remote time, probably in a century, there will be a colossal Republican power upon this continent. Our computation would give more to the Pacific. The extent of our territory upon the Pacific, from 32 deg. to 49 deg., may be called 1,200 miles. The breadth may be called 800. This last is supposed under the actual measurement. This gives 960,000 square miles, and will make twenty-four States of 40,000 square miles. New Mexico added would increase the number to about thirty. Suppose Texas to make two and Minnesota one, we shall have sixty-three States. But before this consummation, it is

probable that the two Canadas, New Brunswick and Nova Scotia will swell the list four more, making sixty-seven States.

The power and resources of this chain of States would not be measured by the present condition even of the present thirty. The commerce of Asia brought to our doors—and the St. Lawrence, whose importance to Canada or Great Britain is trifling, but which would be to us an element of strength and prosperity not inferior to the Mississippi—will make a national wealth and strength with which no other power on the globe can come in competition.—[St. Louis Union.]

IMPERIAL ORTHODOXY.

The Czar having assembled the Russian and Polish Catholic Bishops at St. Petersburg, made them the following speech:

"I do not wish for a new religion; a new sort of Catholic creed has been invented abroad, and I desire that it may not be introduced into my empire, because these innovators are the worst agitators, and without faith it is impossible that anything can subsist. The West at this moment offers a fair specimen of what men come to if they have no faith—how great are the follies and absurdities which they commit! Look at Rome; I predicted all that would happen there. Faith has entirely disappeared in the West. The manner in which the Pope has been treated is a clear proof that the true faith exists in Russia alone, and I hope (making the sign of the Cross,) that this holy faith may be maintained here. I told the late Pope Gregory XVI. things which he had never heard from any body else. The present Pope is a good man, his intentions are excellent, but his principles savor too much of the spirit of the age. The King of Naples is a good Catholic; he had been calumniated to the Pope, and now the Pope is compelled to have recourse to him."

Bishop Holowinski replied—"Your Majesty, the Holy Father was obliged to yield to circumstances and the spirit of the age."

The Emperor—"Very possible; but all these disorders arise from want of faith. I am not a fanatic, but I have firm faith. In the West they have run to two extremes—fanaticism and impiety." Addressing the Polish Bishops, the Czar continued—"You are the near neighbors of these misguided men; let your example be their guide. If you encounter obstacles, address yourselves to me. I will employ all my power to stem this torrent of impiety and revolt, which is spreading more and more, and threatens even to penetrate into my dominions. A revolutionary spirit is the result of impiety. In the West there is no longer any religious faith, and this evil will increase still more." Addressing himself to the Metropolitan Bishops, and kissing his hand, the Czar concluded by saying—"We have always understood each other, and I trust it will always continue so."

SERFS IN RUSSIA.—There are 48,000,000 serfs in Russia, of which 20,000,000 belong to the crown, and 28,500,000 to the nobles.

These serfs are bought and sold with the land. Some of them are mechanics, but the greater part are farmers. Each serf has as much land as he can cultivate, the use of which he pays for in money or in kind. These rents are very reasonable, and many of the serfs become very rich, for their property is sacredly protected. There is no country in the world where a man can rise so rapidly as in Russia. A lecturer mentioned the case of a man, who has risen from a condition of serfdom to be the owner of 100,000 serfs. In Peter the Great's day, the higher offices in the army were open to the serfs.

The dress of the serfs, for the most part, is very rude. They live in a cabin, fifteen or twenty feet square, containing one room, in the center of which is a table, and around the sides is a bench, which, being turned over at night, forms their bed. This cabin is kept intensely hot by a stove, but the injurious effect of so great a heat is counteracted by the smoke which produced by shutting off the flue when the wood is charred.

THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, SEPTEMBER 15, 1849.

OUR GOOD NAME.

We were as much astonished the other day to find ourselves nominally set in the stocks of the Liberator's Refuge for Oppression, as the good deacon was, who having given some clothes away in charity, saw by the morning papers that he, the deacon aforesaid, had been picked up drunk in a gutter and conveyed to the watch house,—his name having been conspicuous on the garments of a luckless loafer.

On inquiry we learned, that we had two cousins in this country,—the SPIRIT OF THE AGE of Woodstock, Vt., and the SPIRIT OF THE AGE of Pittsburgh, Penn.,—the latter bearing as alias the cognomen, The Weekly Commercial Journal. Whether there are other members of the family in the U. S. A. we have not heard. The most ancient branch however we are told lives over the waters in London.

Now as we are unwilling that our clansmen should bear the burden of our sins and have on our part no wish to wear the honors due to them, we must request our friends,—when they quote us, or extract from our pages, which we cordially advise them to do often and freely,—to use the designation "THE (New York) SPIRIT OF THE AGE."

To our elder kinsmen we can only say, we shall try not to disgrace our Good Name.

W. H. C.

THE CHRONOTYPE,
AND THE SPIRIT OF THE AGE.

The following extracts are made from number first of the Weekly Chronotype:

NOTICE TO THE SUBSCRIBERS TO THE 'HARBINGER.'

"A specimen copy of the WEEKLY CHRONOTYPE is sent to the subscribers to the Harbinger, so far as we have the list. We may not be able to supply all our old friends this time; but our next week's paper shall be sent to all the names left over.

"Our 'Weekly' contains all the leading articles of a Socialistic character, which appear in the 'Daily.' Yet there are some things crowded out. In a short time the paper will be enlarged, so as to take in all. Meanwhile we would refer our old Harbinger readers to the following explanation from our Daily paper of last Tuesday."

"THE SPIRIT OF THE AGE AND THE CHRONOTYPE.—In our notice of the first named paper yesterday, we neglected to state that it takes the place not only of the *Universalist*, but also in a measure of the *Harbinger*, inasmuch as its editor and many of its writers were connected with that organ.

"Our own connection with the Chronotype is also to be regarded as one branch of an arrangement to supply the vacuum felt by many readers since the suspension of the *Harbinger*. The *Spirit of the Age* is the other branch, the complement to this. That is weekly,—treating topics from a calm, convenient distance, not too far for sympathy. Ours is daily, more down in the bustle of the world. (Our own 'Weekly' being but a sheaf or fiasco of the Daily reappings or choppings of our Chrono's sickle or bill-hook—hardly Time's scythe—in a week.) The *Spirit of the Age* is the inspired part, ours the material part of the old paper. That is the religious, this the secular *Harbinger*. We trust that every old friend of the *Harbinger* will now take both the *Spirit of the Age* and the Chronotype, and find them harmonising perfectly with one another, even as it is the very mission of Associationists to reconcile sacred and secular, spiritual and material, faith and works, the Kingdom of Heaven and

the kingdom of this earth, by the application of the divine Law of Order to the incoherent, false societies of men.

"While the Executive Committee of the 'American Union of Associationists' were making arrangements for an organ upon a better business foundation than the *Harbinger*, there was offered almost simultaneously, to our friend W. H. CHANNING the editorial control of the *Universalist*, and to ourself that of a portion of the Chronotype. These opportunities seemed worth securing to the interests of our cause. Accordingly we can with confidence present these two papers to the friends of Association, of the Guarantee movements, and of Social Reform generally, as their own. They will feel, we doubt not, some parental responsibility for both the bantlings, and will lend their cheerful efforts to increase the circulation of both papers. J. S. D."

Most cordially do we welcome our brother worker, especially such an old backwoodsman, into the wide prairie of Social Reform. The smoke from his log-hut will look very cheering in these as yet somewhat unpeopled regions. Several pioneers have swarmed hither already, and right upon our heels may be heard the tramp of millions. The soil is virgin, the produce will be prolific. Good cheer, God speed to all faithful husbandmen.

While we thus heartily congratulate our friend that he has reached once more the wide west of hope with axe and plough reet in working order, and his chest replenished with seed-corn in plenty to scatter, while we gladly present ourselves and summon our readers as helpers at his "raising," will he allow us to demur a little at some of his claims?

i. He unconsciously is a "squatter" on land where we some two months back set up a fence and sowed choice grain. In plain words, when we agreed in the First No. of the *Spirit of the Age* p. 10 that "The subscribers to the *Harbinger* who have paid in advance will receive THE SPIRIT OF THE AGE to the full amount of their subscriptions," we scarcely expected to see "ALL our old Harbinger readers" entered as bounty land, to return once more to our metaphor. We suggest to our co-worker that there should be a little over-looking of title-deeds here; though where both parties are equally desirous of each others success there can of course be no real difficulty in settling conflicting pretensions. We wish all "our old Harbinger friends" to take the Chronotype, but not to drop us in so doing.

ii. While we appreciate most kindly the good will of our friend Dwight in exalting us to the skies and congratulate him that he feels his feet firm on solid ground, we can not quite consent to "stay put" in the Seventh Heavens, until after our translation, which we know the Boston Circle will gladly postpone yet awhile. The *Spirit of the Age*, in its prospectus, in its opening articles, and in every successive number, has most distinctly declared, that its end was to UNITE THE "RELIGIOUS" AND THE "SECULAR." We respect most highly,—no one can more highly,—our brother's practical faculty, which his beautiful idealism often hides to the superficial eye, as rich verdure hides the rock stratum on which the soil that nurtures it reposes; but we assure him, that if he purposes to be more quick in advocacy of (the "material") "works" and the "earth"-side of the Kingdom of Heaven, he must "get up early." We have no notion of being set soaring in the largest balloon ever yet blown up, or however well equipped with arms and ammunition to storm the strong-holds of oppression—at least not until Venice is taken by Montgolfiers, or the air-ship makes one safe trip and back to Eldorado. No! brother! with generous rivalry we say to you, we fight on foot side by side with you in the forlorn hope. Let him be judged best fellow who first and highest plants the Oriflamme on yonder battlements of old abuse—Now on!

iii. To sum up:—"The *Spirit of the Age*" so far from purposing to be "one branch of an arrangement to supply the vacuum felt by many readers of the *Harbinger*," intends, God

willing, to be ALL that the Harbinger was, and something over; intends, that is, to be even *more* PRACTICAL while quite as SPIRITUAL. The Editor confidently appeals to past numbers to prove that this high aim has from the first been kept in view. Let others judge of his success.

The Spirit of the Age will be one organ of the ASSOCIATIONISTS of the U. S. A.; and the Editor, in his function of Corresponding Secretary of the American Union has been awaiting only the return of health to address to that body a series of letters on their position and duties;

2. An exponent of the tendencies of all the *Reforms* of the day to Integral Association by means of GUARANTEE-Movements;

3. A teacher of Practical Politics,—of the PEACEFUL TRANSITIONS—wherein true statesmanship consists, in this generation;

4. An expounder by means of translations and original essays of UNITARY SCIENCE, according to its capacity and necessary limits;

5. A herald, so far as light is given of the Religion of DIVINE HUMANITY, which we are assured by the Life of Christ, and the History of Christendom will one day be universal, making Man at-one with Man and with God;—

In a word, the Spirit of the Age will aim to show how the "Will of God may be done on EARTH, as it is done in Heaven."

The aims and ends of the Chronotype we presume are identical with those of the Spirit of the Age,—the only difference being that one is a *Daily* the other a *Weekly*. If now our friends Parke Godwin and Henry James could apart or together establish a *Monthly*, as vehicle for elaborate articles, the organization of a Socialist Propaganda would be complete, so far as the press is concerned. For the auxiliary force, headed by the indomitable Tribune, is already numerous and strong throughout the land and swelling every hour.

IV. One word in conclusion by way of *Appeal to Friends*.

The Publishers and Editor of the Spirit of the Age are determined to make this paper all and more than its most sanguine supporters hope. We will spare no effort. And just in proportion as our means enable us, we intend to raise every department of it as high to perfection as possible. Our ideal is bright before us; our purpose strong—Having once put our hand to this plough we mean to turn a broad, deep furrow.

Friends! all we ask of you is to aid in securing for our paper as large a circulation as the momentous interests which it advocates, deserve. We wish to bring our subscription list rapidly up to five thousand, at least. Let each reader then procure for us twelve, seven, five, assuredly one additional subscriber.

Let no friend dream for a moment that by studying and inwardly digesting the food we offer here, he is doing full duty to SOCIAL REFORM. Brethren and sisters! This movement is *Providential*; it is dear to God and Humanity. See, that you become straightway zealous, faithful sowers and reapers in this wide harvest-field.

Circulate our paper amongst your neighbors, and for that end take two copies, one to *bind*, and one to *lend*.

Select paragraphs for extracting in friendly journals.

Interest all good and wise persons who are accessible in the great topics discussed in our columns.

Send us suggestions, communications, news, illustrations, hints in relation to the social state and progress or perils of your communities. In a word put your shoulder to the wheel, with the unflinching resolve that SOCIAL REFORM SHALL GO.

Finally the Editor has only to add, that this is about the Spring Equinox, according to our friend Wilkinson's most felicitous and philosophical moral almanac, as given in the first number. For one he feels his sun returning, which has been terribly low in the horizon, he is forced to confess, during this cholera-season. About Christmas—heaven helping—it will be in solstice.

God bless us all, brother-socialists. Yours in good hope. W. M. C.

In following numbers, we shall quote freely from the Chronotype, just to give our readers a bite of its good fruit and tempt them to subscribe.

Might not our friends aid us by publishing in friendly journals the parts of head III. between white lines, and numbered 1, 2, 3, 4, 5.

W. M. C.

THE MIDDLE CLASS.

I. MEDIATION.

"MODERATE Party, Balance of Power," a friend of Order exclaims, "what means all this? Last year were you not of those who announced a new upheaval of the moral world in the rise of the Working-Class,—and went about prophesying that the establishment of Producers in their just position would bring in a Social Millennium? We told you then that such talk meant Red-Republicanism or nothing, which you denied as an ignorant or wilful slander. Look at France, Germany, Italy; have not events verified our predictions? And now, when every where apparently Socialists and Revolutionists have coalesced, you presume to draw discriminations. Blow either hot or cold. We do not trust you. At least be brave in agrarian insanity. Your watch-word in eighteen forty-eight was 'The People,' why, in eighteen forty-nine cry 'The Middle Class?'"

"'Peace-Policy,' 'Reconciliation,' shouts on the other side a friend of Liberty, 'none of your milk and water, rose-scented, kid-gloved, metaphysical jargon for us. We want our rights, and do not mean to wait till you can talk over the Have-Alls into sharing with us what our hard hands have wrung out of the elements. If you are a real brother of the Workers come under the black, red and gold banner, betokening past oppression, present vengeance, and freedom in the future. There can be no half-way in the warfare. Producers know their power, and mean to take possession of their due share in earthly good. He that is not for us is against us. Wave not your white flag there midway or you may chance to feel the tramp of millions on your mangled body, as we rush to prostrate old Bastilles, Feudal Castles, and every form of hoary wrong. Justice first, and then Peace in welcome; recognition of our Manhood first, then in God's name reconciliation with our would be masters. But now there is no Middle Class, nor middle ground!'"

To both parties this is the frank answer. We stand where we have always stood in relation to the struggle between the Privileged and the People—without variableness or shadow of turning, so far as it is desirable for servants of Providence to keep a fixed position.

We proclaimed in the spring of 1848, that the *final* movement in Christian Civilization had begun,—an entire emancipation of Labor; we proclaim it more loudly now. And would that words of light could be poured into and through us, whereby adequately to picture the blessedness of that era, when justice shall be done by the few to the many. God reserves his richest blessings for the last. As from formless elements come Minerals, and from concreting crystals Vegetables, and from growing, seed bearing cells Animals, and from sensitive instinct—moved fragments of spirit, Man, endowed with Unity, aspiring to Unity in will, thought, power; so from rude forms of social combinations Providence evolves God's perfect image in Collective Humanity. Thus far the multitudes have been truly *Masses* molded by mechanical force; now, heaven be praised, they are to become *Organic Bodies*, inspired by the Divine life of love, one and universal. With peans of thankful praise we repeat; "The Good Time Coming" has dawned; the day of God-with-us has risen; and though fogs darken its beams for the moment, already through rifts of vapor streams in the radiance of Heaven upon Earth."

In the spring of 1848 too we proclaimed, that this movement was not a Revolution but a Reform; that its method was not

Destruction but Construction; that its end was not Rejection but Reconciliation. No development of past ages has been untimely, no institution insignificant. Theocracy, Monarchy, Aristocracy, Democracy, embody radical elements, vital ideas, in Man Universal. Transmuted they must be in the new Society which is forming; but perfected, not mutilated, will they reappear. Loyalty and Liberty are inseparable complements; Honor and Friendship must not be divorced. We never shall know the reality which Priesthood, Kingship, Nobility, Equality have symbolized, till we see these sundered organs symmetrically interworking through Associated Communities and the Confederated Race. Conservatism and Reform to-day might be at one, if with open hearts and willing hands we would become fellow-workers, like dear children, with the Father of all. Utterly gratuitous is the impending conflict throughout Christendom. If prejudice, folly, wilfulness, tame submission to a natural necessity which human reason was meant to rule, bring on the death-fight of Reaction and Revolution, let no man impiously refer that judgment to Divine Will. Its crimes and horrors will be self-imposed. God and his angels are earnest for a Peaceful Transformation of Society. They abhor all else. Shall we welcome their blessed communion, or open once again the blasting Hell of Universal War?

So spoke a year and more ago, so still speaks, we are assured, THE SPIRIT OF THE AGE.

Its word was, yet is, MEDIATION.

Grieved by the perversity at once of the People and the Privileged, it makes its last appeal to the Middle Class.

II. WHO ARE THE MIDDLE CLASS?

It might be difficult to mark limits of distinction so precise as to assign to every person a due place among the Privileged, the People, or the Middle Class. But for present purpose the following definitions will be sufficiently accurate, based as they are upon the chief ground of differences, Property.

The *Privileged* are those who live, without labor, on their capital, whether inherited or self-acquired.

The *People* are those who live on wages of labor sufficing for bare subsistence, and the Poor.

The *Middle-Class* are those who combine their capital with their labor, whether or not employing hired service.

According to these definitions, it is obvious that the Middle-Class embraces a large proportion of the Professional, Commercial, Manufacturing, Mechanical, Agricultural orders throughout Christendom; and that it is undeniably the Ruling Power in this Republic.

The history of the Middle Class is well known here in the modern world. Slowly organizing through ages of feudal oppression it announced itself as born alive in the war of the Free Cities against the Nobles. Alternately nursed and neglected, petted and beaten, by Kings, Barons, Clergy, it was early trained to sturdy self-dependence; it strengthened its brawny limbs in peaceful toils, and brawling tumults; it sharpened its intellect to shrewd directness, gathering around it a tough hide of prejudice as shield against plausible persuasion and tyrannous abuse; it fed its coarse, yet warm, brave heart, alike with romantic traditions and stern realities; gradually it gained freehold, citizenship, and rose to political power in the English, American and French revolutions; then intermingling with the most refined of higher classes by marriage, intercourse, party manoeuvres, and growing conscious of the influence of wealth, it doffed the garb of an inferior caste, and proudly seated amid lordly domains, and palaces enriched with treasures of art, proclaimed itself as the Monied Aristocracy; finally, admitted, though reluctantly, to peership with the Privileged, it organized and conducted the government, social institutions, commerce and diplomacy of the United States, set the Citizen-King upon the throne of France and drove him thence when he forgot the Bourgeoisie in family intrigues, and as its crowning act has just abolished

the Navigation Laws of Great Britain, at one blow sapping her ancient Aristocracy to its foundations by the subtle instrumentality of Free Trade.

Such is the Middle Class. No earlier forms of power, nor all combined, can cope with it. Their very function was to prepare its fitting advent and to ensure its prosperous growth. In turn it exercises Sovereignty; in turn too must it render an account of its Reign.

III. ESTIMATE OF THE MIDDLE CLASS.

To understand aright the trusts and obligations of the Class, —which thus throughout Christendom holds the balance of power,—we must consider its relative Position and its inherent Worth.

1. In position the Middle Class is legatee of past success, and guardian of germs of good. Varied experience and learning, disciplines of every kind from handicraft to statesmanship, all manner of hallowing influences from household ethics to national worship, courtesies and conventional customs, maxims of policy and rules of prudence, songs and fables of rude ages, deposited lessons of history, matured institutions, approved precedents, armaments, machinery, capital and credit, belong to it, by inheritance.

But this accumulated wealth, spiritual, social, political, is placed in its hands not for luxurious indulgence, but for faithful stewardship. Dependant upon its care, awaiting its guidance, are the younger branches of Nations, from infantile Industry sick nigh to death with painful dentition, to youthful Reform, rash in its sanguine hope and heroism. The temptations, ignorance, helplessness, self-confidence, above all the exuberant talent and spirit of the working classes and the poor, summon it by appeal and promise not to be false to its responsibilities. The shades of by-gone generations warn it neither prodigally to squander nor selfishly to monopolize priceless opportunities, which the forethought, courage, patience, beneficence of a lengthened ancestry have bequeathed, for universal use. In a word, the Middle Class is an elder brother charged by the Privileged to protect the family estates, and to provide means of education, till the People come of age.

2. Is the Middle Class fit for such function; what is its worth? In balancing its weakness and strength, one radical fault, fatally engrafted, rankly bred, stands prominently forth, viz: mercenariness. By money it has gained, by money it holds honor and power, and money is it stimulated to heap together by all tendencies of the times. Bankers and owners of Real Estate are the transition between this Class and the Privileged; merchants according to the rapidity and sureness of exchange rank as peers of bankers and capitalists; tradesmen by strict economy and keen bargains vie with merchants, and wait only for enlarged means to expand retail jobbing into wholesale speculation; mechanics aspire to become master manufacturers; farmer's sons spurn plough and spade for collegiate diplomas, lawyer's offices or the slippery preferments of politics. In every pulse of age and youth is felt the wiry throb of an infectious Gold-Fever. School-boys peddle windfall fruit or berries from the hedge with their own brothers; dying fathers reckon amid prayers per-cent upon investments, relaxing a grasp of purse-strings only when they can no longer keep back without loss a hard-earned property from eager heirs. Competition, cunning, calculating utilitarianism, vigilant rivalry, treacherous espionage, feigned affection, overgrow with webs of wile many an opening flower of friendship, love, filial honor, paternal kindness, taste, enthusiasm, reverence. And parching draughts of worldliness burn up life's green romance and early bloom.

Mercenariness tempts the Middle Class to join the party of Reaction.

Yet it is a cynical criticism that dwells upon defects. The deformity of the Middle Class is but an incident of exorbitant toil and stingy nutriment. Beneath bent shoulders, stiffened

limbs, and awkward gait, lie energy, strong sense, straightforward honesty, ready for emergencies, needing but direction. Anxious care may cramp but cannot kill humanity, and genial influences quickly thaw the icy fetter at the fountain-head of love. By the very position of the Middle Class, the excellencies of Privileged and People blend in a vast majority. Habits of self-help, and memory of progress, earned in rough schools of labor give healthy appetite and vigorous digestion; and refinement, learning, skill, grace, breeding, are rapidly assimilated. Judgment, attuned by hot trials, adverse blows and shocks of failure, is keen to sever sophistry. While ambition presents soft robes of fashionable folly, wounds borne in fighting with inequality, yet, scarcely healed, are reminders of wrongs still unredressed. Experience of privileges deepens the sense of the people's deprivations. Gratitude for the aid of well ordered institutions is motive for rooting out hindrances in the road of general progress. Enterprise disciplined by conquest over evil, boldly demands unlimited reform. In a word, the Middle Class, while over-cautious is earnest and capable, while distrustful of dreamy philanthropists quick to aid substantial plans of benevolence, while tenacious of right is just in purpose, while by habit mean is at heart magnanimous.

Magnanimity will ensure the co-operation of the Middling Class in securing by Peace the ends sought by Revolution.

IV. DUTIES OF THE MIDDLE CLASS.

The mission of the Middle Class is implied in all that has been said and may be stated in a word. It is to make ready for the coming of God's latest born best beloved child the *Aristocracy of Usefulness*, the *Associated People*.

The day of consummate charity draws nigh; and it is for the Middle Class to usher in triumph, to the grand Congress of Nations the Monarchs and Nobles of ORGANIZED INDUSTRY.

How prepare for this sublime transformation of Civilized Christendom?

A glance at preceding changes gives the answer.

The first grand development in modern society,—after the organic formation of Roman Law, German Freedom, and the Catholic Church into one confederated body,—was an outgrowth from the imprisoning husk of Hierarchy. If we ask, in what did the power of Theocracy consist, we find at once that its constituent elements were holiness, humanity and learning. The protection of the Priesthood during the winter of barbarism, was an invaluable shield; its sway was broken when spring-time caused the germs of love to swell against constraint. It was by the use of its own peculiar power of piety, truth, charity, that Theocracy was overthrown; and the persons who employed it were monks. The Clergy it was, who voluntarily interlinked with the Laity by diffusion of their own endowments. It needed the Church to reform the Church.

The second grand development in European States and their offshoots was the breaking up of Feudalism—combined as that system was of Nobles, Monarchs and Vassals. If here again we seek the dynamic principle which held in strong cohesion such repellant forces we recognise it in loyal clanship, admiration of executive talent, respect for courage and energy. Invaluable, at one period, were the iron order of military governments, the established centers of a landed oligarchy, the rough justice of self authorized legislators. What shattered to fragments that mighty pile of composite tyranny? Alternately Monarchs and Nobles brought to bear against each other the very reverence, trust, fear, which upheld, and guarded their separate power. It was Feudalism itself that interlinked with the Third Estate by sharing its own privileges in land government, and the right of waging war. It needed Kings and Aristocrats to open the exclusive door of their own Orders.

Now comes the third grand development of Christian Civilization, a practical acknowledgment of the Peerage of the People. Will not the same Law of growth still quicken and control so-

ciety? What is the special quality of the Middle Class, the Bourgeoisie, the Third Estate? Skill so to use all means of gaining and expending wealth as to make the material serviceable to the spiritual, the elements of nature to social well-being. Its power is economic. By the very necessity of accumulation, by the fatal tendency of capital to concentrate, by the conscious energy of combined wealth, the Middle Class is already organized into a world-wide Commercial and Industrial Feudalism. Its influence is just culminating; its work of beneficence is ripe; tolerated longer it will become a noxious excrescence; now is the very hour for transition—according to past precedents. It is the Middle Class should interlink with the People. This instrumentality must be such liberal arrangements of Labor and Property as will make Producers Capitalists in exact proportion to actual efficiency.

Curb the Privileged and free the People by Peaceful Economy is the brief formula that sums up the Policy for the MIDDLE CLASS.

This policy shall be hereafter made plain.

W. H. C.

For The Spirit of the Age.

LECTURE ON REFORM!

BY FRANK A. HOWIG.

We live in an age replete with wonders, even when the great mass of the human family are waking up from the slumber of ages—are shaking off the fetters of oppression and prejudice, and adopting truth as their motto are fast verging toward a higher, a nobler, and a holier state of existence.

No other age has been like the present. No other age, since the memory of man, has opened to the moral and investigating philosopher such broad and expansive fields from which the eye and mind may reap such an abundant harvest. Each and every individual wishes to think and act for himself. Old and superstitious customs are abandoned; and honor, integrity, and justice, have now a different meaning. Individuals and even nations are fast verging toward one common level. The aristocratic and tyrannical few who have for ages past ruled the world are fast becoming extinct. Their crowning sun has set to rise no more. The royal blood which has so long been the pride of nations shall soon course through the peasant's veins. Education once thought a luxury for the few may now be obtained in the humblest walks of life; and to think and act different from another is not considered now, as it once was, a grievous sin. The time has at last arrived when it is proper, when it is required of every person to read, to think, and investigate for themselves. Reason and sound philosophy have never been trusted—they have been considered false and fickle. Common sense has not been sufficient to rule the world, and all those who are now in advance of public opinion must bear ridicule or persecution. There must yet be an entire revolution in the moral, political and religious aspect of the world. The glorious sun of reformation has hardly arisen. Its bright and congenial rays illumine but a minute portion of the vast ocean of human mind whose mighty undulations cause kingdoms and principalities to tremble. The great work is slowly but surely progressing. The whole human family perceive and feel that there is a mysterious something effecting an entire change—causing the earth as it were to be "created anew." A new fountain of Truth has burst upon the world from which emanates a "desire for freedom," love and happiness. The accumulated atmosphere of ages, containing stale ideas and opinions which have resulted in ill will, discordancy, and wars, will soon be among the things that were. There are a few who can not but notice the change. These hail with pleasure the "good time that is coming." The veil which shuts the present from the future is in a manner partially drawn aside, revealing to mankind the hidden secrets

of another world which has for ages past lain enveloped in the dark folds of superstition and ignorance. As the arts and sciences advance, mystery upon mystery is unfolded to the world. *Magnetic Clairvoyance* now forms a new epoch in the history of the world. Under its mysterious influences the spirits of this world commune with those of the "Spirit Land,"* thieves are ferreted out, and the art of medicine advanced with lightning speed. But even yet this grand science is only in its infancy. There are yet thousands of unbelievers in the science, who sneer at the very idea of Clairvoyance, and alas! too many of the Medical faculty treat the subject with utter contempt. Still this only reflects discredit upon themselves—it only betrays their ignorance. TRUTH will ever hold the ascendancy, and while one half of the world lend an ear to its voice, the other half with its jeers and taunts only place themselves still farther back on the olden car of ignorance, believing that the gilded rays of science which are just dawning in the distance are only some wild delusion—some "Ignis Fatuus" which is destined to lead the world astray, then vanish and leave them to grope their way through endless darkness with evil spirits for their tormentors. With more than one half the world peopled by such persons, wishing to follow on in the old track of their forefathers, "turning neither to the right nor to the left," and to whom knowledge would be ignorance, are we to wonder if a final reformation is slow to accomplish, are we to wonder at the tardiness of all scientific pursuits, and furthermore, are we to wonder at the comparatively few who even dare to speak forth boldly and fearlessly their opinions regarding truth and error, declaring to the world that by adhering to certain principles we may be far wiser and happier than at present. In conclusion, if we would view the fruits of reform, let us look three hundred years hence into the dark veil of futurity. There, stamped upon the character of man, which time nor eternity can never erase, shall we behold the "wheel in motion" of a reformation begun to-day yet never-ending in its completion.

MACKON, N. Y., August, 1849.

*A. J. Davis' Revelations.

EUROPEAN AFFAIRS

TO THE WEEK ENDING SEPT. 8,

Latest Date, Aug. 25.

THE WAR IN HUNGARY has closed. That gallant nation has been compelled to submit to the superior force of her combined enemies. The intelligence has taken the world by surprise! Even those whose sympathies with despotism, under the pretence of order, led them to wish for the overthrow of Hungary, did not expect so speedy an issue to the conflict.

The decisive battle was fought on the 9th of August near Temesvar. The united Austrian and Russian divisions of Haynau and Panitine, were under the command of Gen. Haynau. The Hungarian forces were led by Bem, Dembinski, Velter, and other distinguished chiefs. After the disastrous termination of this hard-fought battle, a council of war was held by the Hungarian leaders, and at the proposal of Gen. Gorgey, it was determined to abandon the struggle, and surrender to the Imperialist authority. This took place at Vilagos, a town near Arad. The Russian General in command was Rudiger. The force of Gorgey at the time of surrendering was only 27,000 men with eighty pieces of artillery. The accounts are still imperfect and confused, and we must wait for further intelligence, in order to present the details with clearness.

At Rome, the three cardinals who form the Pontifical commission of Government have decided that they will not recognise any notarial act or any contract passed under the Provisional and Republican Governments. They have also declared all engagements contracted within that period as invalid. All pro-

ceedings on such engagements are stopped, and the tribunals are forbidden to enforce them. Even a will made in the absence of the Pope is considered as illegal. The judgments given by the tribunals under the Republic are also considered null. According to the letters of the 10th, an ad interim ministry has been named, but the commander-in-chief refuses yet to surrender to any Roman authority the direction of the political police. Notwithstanding the forced circulation given to the Republican paper money at a discount of 30 per cent., the public refuse to accept it, unless at an additional discount of 20 per cent more. The Pope still persists in refusing commissions. There was a rumor of his dangerous illness.

In FRANCE, the trials were in progress of the persons implicated in the disturbances of June. M. Ledru-Rollin, who had been in Paris for a week, has just left on the entreaty of his friends. The Chief of the Mountain wished to present himself before the High Court of Justice, in order that his testimony might be of use to those of his friends who are culpable in appearance. In a council which was held two days ago the most influential Montagnards made him, it is said, comprehend that as far as he is concerned, he risked more than a condemnation to imprisonment, namely, a transportation beyond the seas. He at length yielded to their wishes.

The first meeting of the Peace Congress was held at Paris on the 22d of August, and produced a gratifying effect on the public mind. It was composed of many eminent individuals both from France, and England, as well as the United States. Among the American delegates present, we notice the names of Elihu Burritt, Rev. Joseph Allen, James Freeman Clarke, Henry Clapp, Jr., Amasa Walker, of Massachusetts, Hon. C. Durkie, Member of Congress from Wisconsin, Rev. President Mahan, of Ohio, Mr. W. Brown, of Kentucky, Mr. Hurlburt, of South Carolina. Messrs. Cobden, Villiers, Hendley, Richards, Sturge, were delegates from England. The French delegation were the Archbishop of Paris, Garnier, Bouvet, Coquerel, Rochefoucault-Liancourt, Carnot, Chevalier, Cormenin, Victor Hugo, and about one hundred others.

M. de Lamartine would have acted as President, but the bad state of his health would not permit him to do so. The Archbishop of Paris was also invited to accept the Presidency, but declined for the same reason. In a letter to the members of the Congress he says, "This, gentlemen, is an honor, the full value of which I feel, and for which I should never be able adequately to express my gratitude. I think with you, gentlemen, that war is a remnant of ancient barbarism; that it is accordant with the spirit of Christianity to desire the disappearance of this formidable scourge from the face of the earth, and to make strenuous efforts to attain this noble and generous end."

The programme of resolutions was then submitted as follows

"Recourse to arms being a usage condemned alike by religion, morality, reason and humanity, it is the duty of all men to adopt measures calculated to bring about the abolition of war; and the following resolutions will be submitted to the friends of universal peace, assembled in the Congress at Paris on the 22d, 23d, 24th and 25th August, 1849:

"1. As peace alone can insure the moral and material interests of nations, it is the duty of all Governments to submit to arbitration all differences that arise between them, and to respect the decisions of arbitrators whom they may choose.

"2. It is of the highest importance to call the attention of Governments to the necessity of entering, by a general and simultaneous measure, upon a system of disarmament for the purpose of reducing the national expenditure, and of removing at the same time a permanent cause of disquietude and irritation from among the nations.

"3. The Congress recommends all the friends of peace to prepare public opinion in their respective countries, for the formation of a Congress of Nations, whose sole object it should be to

frame a code of international laws, on just principles, and to constitute a Supreme Court, to which should be submitted all questions relating to the reciprocal rights and duties of nations.

"4. The Congress condemns all loans and taxes intended for the prosecution of wars of ambition and conquest.

"5. The Congress recommends its members to endeavor to eradicate from the minds of all, in their respective countries, both by means of a better education of youth, and by other practical methods, those political prejudices and hereditary hatreds which have so often been the cause of disastrous wars.

"6. The Congress address the same invitation to all ministers of religion, whose sacred mission is to encourage feelings of good will among men; as to the various organs of the press, which exercise so powerful an influence over the progress of civilization.

"7. The Congress earnestly hopes for the improvement of the means of internal communication; for the extension of postal reform; for the universal adoption of the same standard of weights, measures, and coinage; and for the multiplication of Peace Societies, which shall keep up a correspondence with each other.

"8. The Congress decides that the Committee be instructed to draw up an address to all nations, embodying the resolutions of the Congress: and that this Address shall be presented to the various Governments, and that special means be taken to bring it under the attention of the President of the French Republic."

The assembly was then addressed by M. V. Hugo, in an eloquent speech, and was followed by M. Vescher, resident of the Peace Society of Brussels.

President Mahan, of the Oberlin Institute, Ohio, spoke as follows:

"I could never feel as I was advancing towards Europe that I was advancing towards enemies. I came on a mission of benevolence. I have some individual opinions. As I understand the subject, the object of the friends of peace is not only to abolish war, but to secure peace by efficient means. The measures to be taken I hold to be such as will approve themselves to all parties. I advocate arbitration. I had rather my own nation were defeated in an arbitration than saved by war. If we resort to arbitration, who will be selected as arbitrators? The executive of the nations that might be selected as arbitrators would of course not be employed. Unless nations agree before hand upon the body (not the executive) to whom they would submit the question, difficulties would certainly arise. The executive appears little capable to me, from its necessarily financial and political influences, to act without prejudice. I think somebody should be entrusted who would only be actuated by benevolence and justice, and be separated from all other influences."

On the third day of the Congress, M. Emile de Girardin came forward and was most warmly received.—"Soldiers of peace!" said the honorable gentleman, "be not astonished that I so address you, for there must be soldiers of peace as well as of war! War is made to end in peace; why not have it without having recourse to arms? My object in addressing you was principally to draw your attention to the amount of permanent armies. I am no more an advocate of long speeches than I am of numerous armies, and when I see a man who belongs to the class of workmen producing so great an effect, (apparently M. Vincent has alluded to,) I give up the delivering the speech which I had prepared, and I shall merely confine myself to placing before you some unconnected ideas. It is said that France ought not to commence the general disarmament. Why not? Because it is said that other nations would remain armed, and, in that case, would have an advantage over her. But such an argument is nothing but a vicious circle, each party throwing the onus of commencement on the other. If that argument had prevailed when the abolition of Slavery was discussed, Slavery

would still exist. Wilberforce, when he advocated his favorite theme, never thought of calling for a general congress to carry out his views. Let us so act that we may force France to disarm. How is that to be done? It is to cause her Government to abolish the shameful system of military servitude which at present exists. [Hear! hear!]

"Whenever that could be done war would of necessity cease. No one denies that armies are a great evil, and yet it is declared that it was impossible to put them down. Why should that be the case? Did not nations exist in former times perfectly well without them, or at least with exceedingly small forces? From 1600 to 1609, in the time of Henry IV., the forces of France amounted to not altogether 7,000 men, and yet it was with such a force that the military glory of the monarch was achieved. In 1818 the force of France was 240,000 men; and at present, thirty-three years after the proclamation of peace, the army was not less than 360,000 men. Thus, the farther we withdraw from war the larger becomes the armed force of the country. Such a fact is an anachronism, tending to national bankruptcy to the permanent misery of the people. [Cheers]. I maintain that we have a right to say to the Government—'You have no right to take the money of the poor in order to keep up an army of 500,000 men; you are not justified in impoverishing the country in order to keep up such a force.' It is affirmed that France cannot lay down her arms if Europe does not do the same. If that argument is of any value, it ought to have held good in the effort made to effect commercial reform in England; if the argument of waiting until an example should be given by some other power was of value, Cobden would not have commenced his great reform, nor Robert Peel have attached imperishable glory to his name by acceding to his demands. [Loud applause]. But in looking at the nations that have to disarm great forces, I must except England and the United States.

"They do not keep up great forces; and thus the sums which they receive for that purpose are necessarily less. The army of the United States is only about 8,000 men—about the number of France under Henry IV.—[hear, hear.] The army ought to be the element of order, and when I attack its existence, I request you to believe that I do not attack the French army, *per se*; I attack merely the institution in the abstract—I maintain that large armies are not necessary for the interior or for the exterior. At home you have railways which can bring in a few hours 100,000 men from the end of the country to Paris. As much greater speed could be achieved, so much would a less number of forces be required. In some cases 100,000 men would be equal to 1,000,000. Let it not be supposed that large armies can prevent Revolutions. Two years ago there was an immense standing army in France, and yet that did not prevent the Revolution from taking place. What will prevent the recurrence of such terrible events is to have a good Government—to treat the people who pay taxes as they deserve to be treated. But, looking at this subject in the point of view of the necessity of defending territories from foreign invasion, he maintained that there also was no necessity for armies; since, if one nation led the way, the others would follow. He maintained that when Revolutions took place, it was the Governments which brought them about."

The Congress was addressed by several others, with great effect, and particularly by Mr. Cobden of London, who concluded his speech with the following remarks:

"And here is the great reason why this Congress desires in the terms of the motion before it, to bring the nations into a system of disarmament. Now, how shall all this be accomplished? Why, by teaching our respective Governments this little arithmetical problem, of which, in times past, they seem to have been entirely ignorant, namely, that if two nations are both armed in a time of peace, up to a certain point, say 6, they

are not relatively stronger than if their armaments stood both at 3, and that they would be equally strong relatively if they disarmed altogether. [Loud cheers.] But you, the tax-payers of France, will see that there is an immense difference to your pockets. [Laughter.] Do not, however, let us deceive ourselves with the idea that we shall easily succeed in teaching this little arithmetical problem to our Governments. I speak from long experience when I say that no men are so difficult to teach as professional statesmen. [Laughter and loud cheers.] They are so devoted to routine, so fortified in self-sufficiency, that they do not easily believe that any wisdom exists in the world, excepting that which radiates from their bureaux. [Laughter and cheers.] Do you suppose, then, that they will listen readily to the advice of this Congress?

"On the contrary, they are at this moment laughing at us Utopians, theorists and dreamers. [Laughter.] And yet I think the result of their system, in a financial point of view, ought to make them more modest. [Cheers.] I ask the Governments of Europe, can you continue your present financial system for ten years longer? With scarcely one exception they must answer 'No!' Is it, then, Utopian on the part of the Congress to arouse their attention to the subject, to point to the great gulf which yawns before them, to show that the danger of financial ruin which they lose sight of is far more imminent than the risk of foreign attacks, which they so constantly dread and so diligently provide against. [Applause.] Even in this, the lowest point of view, as a question of finance, you stand justified before the world for holding this Congress of nations. It is time that the People interfered, and the Governments of the world ought to tender you their thanks for having, by this fraternal shaking of hands across the Atlantic and the Channel [loud cheers,] facilitated that process of disarmament which is called for alike upon every principle of humanity and sound policy. [Loud and repeated cheering.]"

The news from ENGLAND is unimportant.

News of the Week.

PRESIDENT TAYLOR'S ARRIVAL IN NEW YORK.

PRESIDENT TAYLOR was induced, by the reception of important dispatches from the Seat of Government, to omit his intended visits to Buffalo and Rochester, and proceed directly to New-York on his way to Washington. He accordingly left Lewiston on Wednesday afternoon in the steamer Bay State for Oswego, and arrived at Albany Thursday morning.

Here he was received by Gov. Fish, Hon. F. Humphrey, the Mayor of the city, the State Officers in Albany, Hon. John L. Schooloraft, Members of Congress elect, and other distinguished citizens. He was taken immediately to the mansion of Gov. Fish, who tendered him the hospitalities of the occasion, and spared no attention or kindness which was demanded by the impaired state of the President's health and the fatigue which he had been obliged to encounter on the journey. After enjoying an interval of rest, and dining with a select party at Gov. Fish's, consisting of his suite, Hon. Bailie Peyton, of La. Minister to Chili; Gov. Letcher of Ky.; Dr. E. C. Wood of the Army, and Dr. W. M. Wood of the Navy, the attending physician of the President; Col. Bullitt of Washington, Mr. Weed of the *Albany Evening Journal*, and the gentlemen named above, the distinguished guest was introduced to the citizens from the balcony of the house, and addressed them in a brief speech, expressing his happiness at seeing the faces of his friends in Albany, and his regret that his feeble health would not permit him to take them all by the hand.

He was then escorted to the Steamboat Isaac Newton, which was to convey him to New York, by four light Infantry compa-

nies, who turned out on short notice, and made an appearance in the highest degree creditable to their discipline and zeal. The President made another short address to the multitude of citizens who gathered round the pier to witness his departure, and to speed the noble veteran on his way by their shouts of sympathy and admiration.

On arriving at New York, at an early hour yesterday morning, he was met at the landing by his Honor Mayor Woodhull, Aldermen Sturtevant and Franklin, Simeon Draper, Jr. Esq., Hon. Mr. Maxwell, Collector of the Port, Dr. Doane, and Mr. Chas. Stetson of the Astor House. A police force was stationed on the ground, at the direction of the Mayor, under Capt. Williams of the Third Ward, and excellent order was preserved in the crowd of spectators, who soon assembled to greet the arrival of the President with their hearty cheers of welcome.

He was then cordially invited by Mr. Stetson to partake of the hospitalities of the Astor House, where every arrangement had been made for his reception, and where his presence would be regarded as a distinguished honor. The President replied that he had been so much deprived of sleep, and was so greatly fatigued by traveling, that he would prefer to remain in the steamboat for the short period he was to stay in the City.

As the number of eager and impatient citizens about the wharf increased, it became evident that he could enjoy no quiet or retirement in that situation, and he was at length induced to accept the invitation of Mr. Draper, to accompany him to his residence, No 19 Warren Street, where he would be less exposed to the outpourings of the public enthusiasm, than he would be either in the Boat or at the Astor House.

After arriving at Mr. Draper's house, the President made his appearance at the window, in compliance with the general wish, and said a few words to the people. His remarks were received with vociferous applause.

After partaking of a breakfast in company with the gentlemen who attended him to Mr. Draper's he was called upon by Mr. Brady, Postmaster of New York, Mr. Hall, District Attorney, Alderman Kelly and others, with whom he engaged in conversation for a short time; and at half past eight o'clock took his leave for the cars of the Philadelphia Railroad.

A salute of thirteen guns was fired at the ferry, under the directions of Commissary-General Stewart. He then crossed the ferry, with the cheers and shouts of the people, who could scarcely be restrained from rushing into the boat and giving the object of their enthusiasm a parting demonstration.

The President has given every assurance to his friends that he will return to New York in the Fall, and complete his intended tour as originally proposed.—[Tribune]

ABOLITION OF SLAVERY IN THE PORTUGUESE COLONIES.—We are gratified to learn that there is now a fair prospect that a law will soon be passed in Portugal for the Abolition of Slavery in all the colonies of that country. A bill for that purpose was read in the Chamber of Peers at Lisbon on the 25th of May last, and the Committee on Colonial Affairs, to whom it was then referred, made their report on the 25th of June, approving the bill and recommending its adoption by the Chamber. The bill provides,

I. That the children of slaves born after the date of the law shall be free from the moment of their birth.

II. That all slaves who enter any territory or ship of Portugal, after the date of the law, from whatever motive, shall be considered free from the moment that they enter such territory or ship.

This clause is thus qualified: In those countries where Slavery is sanctioned by law, if slaves go on board a Portuguese ship, while in any port of such country, that they are of course amenable to the laws of that country while the ship is in port; but if they be carried out of the port, they shall be free from the moment the vessel is clear of the port. The persons who

decoy them or take them away, however, are to be held responsible for their value. Slaves accompanying the embassies which African potentates send to the Governments of Portuguese colonies, may be held as slaves while the embassy is in the country, but will be set free if they remain after the embassy has left the Portuguese territory.

III. The transportation of slaves from one Portuguese port to another, or from a Portuguese port to a foreign country, is strictly prohibited.

IV. All slaves now belonging to the State are declared to be immediately free, on the publication of the law; and all who may hereafter become its property are, at the moment they become so, declared free.

V. Every person throughout the Portuguese empire, is to be considered a freeman unless he can be legally proved to be a slave.

VI. In each Portuguese ultra-marine colony, there shall be kept books for the registry of the slaves; and it shall be the duty of every slaveholder to see that the names of the slaves are entered, with the descriptions necessary for their identification. No person who is not registered can be held as a slave.

VII. If a slaveholder shall cause to be registered as a slave the name of a person legally entitled to liberty, he shall forfeit all his slaves, who are to be immediately declared free; and he himself is to suffer the penalty usually imposed on the kidnapper.

Slaveholders are also required to report every half year any alterations which may have occurred in relation to their registered slaves; and if they omit to make this report for three successive half-years, their slaves are all to be forfeited and declared free.

VIII. The slave, or any of his friends, may demand his emancipation at any time by paying his master the price fixed by arbitrators, chosen one-half by the master and one-half by the civil authorities.

IX. Curators of slaves shall be appointed in each of the ultra-marine Colonies, whose duty it shall be to superintend the execution of the law, and to do all in their power to protect the slave and promote emancipation.

From this outline of the provisions of the proposed law, it will be seen that the friends of emancipation in Portugal are disposed to do their work thoroughly. If the bill passes, Slavery will cease at no distant day in every part of the Portuguese empire. The number of slaves in that empire, since the separation of Brazil, is computed at from 50,000 to 60,000, nearly 30,000 of whom are in the settlements along the eastern coast of Africa; about 8,000 in the Cape de Verde Islands; and the remainder, chiefly in the settlements and on the islands along the western coast of Africa.—[N. Y. Observer.

SEIZURE OF THE STEAMSHIP NEW ORLEANS, AND THE PROPPELLER SEA GULL.—A requisition having been made on Commodore McKeever, of the naval station at this port, by the U. S. Marshall, for a detachment of men to capture the propeller Sea Gull (suspected of being connected with some secret military expedition), Lieut. Swartwout, executive officer of the U. S. ship-of-the-line, North Carolina, with Lieutenants Gibson, Midshipman Spicer, a body of Marines under Lieutenant Broome, and forty seamen, proceeded on Thursday evening, in the steamer Duncan C. Pell, to the quarantine ground, where the suspected vessel lay. Having been informed that a large body of men were on board the Sea Gull, they were led to expect, from what was known of the character of the men, and of the enterprise they were engaged in, that a stout resistance might be offered. At all events, they would be prepared for the worst. Accordingly every man was armed with a musket and cutlass, and carried a brace of pistols in his belt. Coming up alongside, she was immediately boarded, and taken possession of in the name of the President of the United States, on a charge of a

violation of the Neutrality Act. As nearly as can be judged, there was some forty men aboard of her, principally Spaniards and Cubans. They were taken altogether by surprise, and appeared to be in a state of much trepidation. Of course, there was not the slightest show of resistance. This was at sundown. They were ordered to heave anchor, and the vessel was placed under the guns of the North Carolina, about 9 o'clock in the same evening, in the charge of Midshipman Spicer, with a body of seamen.

Those found on her were set at liberty.

This done, the Marshall, accompanied by Lieut. Broome, and a body of Marines, immediately proceeded to take charge of the steamship New Orleans, lying near the foot of Grand Street, also suspected of being engaged in an illegal enterprise. Though information had been received a short time previous, that she contained a considerable number of men, she was found to be deserted. Possession was taken of her by the same authority as was the steamer first seized. No investigation was had, in case of either vessel, as to the nature of their cargoes, or to ascertain whether there were arms or ammunition on board,—the Marshall having decided, as we understand, to await further instructions from Washington. The New Orleans is a staunch, large steamer, used as a transport for troops during the war with Mexico, between New Orleans and Vera Cruz. She has a large quantity of coal in her, and is thoroughly watered and provisioned.—[Journal of Commerce.

REV. HENRY COLMAN of Boston, died of fever near London, on 17th August. He had engaged his passage in the Caledonia, with intention of returning. Mr. Coleman was about 65 years of age. He was a native of Boston, and for many years pastor of a Congregational Church in Hingham, Mass. He subsequently engaged in teaching, with distinguished reputation, in the vicinity of Boston, and afterwards assumed the charge of the First Independent Church in Salem. With an enthusiastic natural taste for agricultural pursuits, which he never ceased to indulge, in connection with his professional employment, he retired to one of the most beautiful farms in the fertile Valley of the Connecticut, in Deerfield, Mass. where for some years he devoted himself to practical agriculture. At a later period, he was appointed by the Massachusetts Legislature, under the administration of Gov. Everett, Agricultural Commissioner for that Commonwealth. A series of valuable reports attest the fidelity and zeal with which he discharged the duties of that office. In pursuance of a design which he had long cherished, the later years of his life were devoted to extensive European traveling, with a view to gaining information on foreign agricultural systems. The results of these travels are partly before the public, but it is understood that Mr. Colman had collected copious materials, which he intended to embody in a future work. He was a man of commanding personal appearance, of singular activity of temperament, of great industry, and of uncommon rapidity and clearness of observation. His conversational powers were striking and brilliant, and his ready wit, his social disposition, his popular manners and his varied information caused his society to be sought after in every circle. Although most of his latter years had been spent abroad, his death will produce a void in an extensive circle of friends and acquaintance, which is seldom occasioned by the departure of a private citizen.—[Tribune.

MARS AL RADETSKY.—A Florence letter contains a graphic description of the celebrated Austrian General, Marshal Radetzky: "Radetzky has been here; he is a small, big-headed old man of eighty-four years, and his face resembles Mrs. Trollope; his eyes are red and watery, but he bears himself like an old game cock. He looked down from his balcony with an expression which seemed to say, 'If you don't like me, you may lump me—and be hanged to you, you rebels!'"

Town and Country Items.

SOCIAL UPSET IN CALIFORNIA.—If the following be true, and we find it in an extract of a letter from San Francisco, published in the *Boston Courier*, there are some strange overturnings in society in California: "Since my arrival, I have seen a lieutenant of the navy, and a New-York merchant, dragging a band-cart, at an ounce per load; a few days since, I met a professor in one of your first colleges, driving an ox team, hauling emigrants 'traps' to the 'diggins' at \$20 for one hundred pounds. A Georgia planter cooks my salt pork, and does my flap-jacks brown; a printer from the *Picayune* office keeps my books, and two young gentlemen from jobbing houses in Pearl-street take care of the mules, haul lumber, and act as porters in the store, each at from ten to sixteen dollars per day with board. In California all labor, and one is daily furnished with innumerable sources of amusement by meeting an old friend in such comical employment. Imagine your old friend, the artist, with buckskin trousers, red flannel shirt, and California hat, peddling newspapers! 'Latest dates from New-York, at only two dollars each.'"

COMMENCEMENT AT BOWDOIN COLLEGE.—The forty-fourth Commencement of Bowdoin College, last week, went off with the usual gratifying results. The Poem of CHARLES C. NUTTER, Esq., of Boston, before the Athenian Society, is mentioned as a finished and effective performance. On Wednesday the discourse before the Historical Society of Maine was pronounced by HON. ROBERT C. WINTHROP. Mr. Winthrop's subject, says the *Portland Advertiser*, was the Bowdoin Family—commenting chiefly upon the character and services of the illustrious revolutionary statesman, JAS. BOWDOIN, the Governor of the Commonwealth, but with most pertinent and interesting sketches both of his son, the well-known patron of the College, and of his father and grandfather, the last named a Huguenot from Rochelle.

JOHN BANVARD AND HIS PANORAMA.—John Banvard has given a free admission to his Panorama to all the charity children and ragged schools in the parish of St. James, in which his panorama is exhibited. They are received in detachments, and the wonder and delight manifested by these poor children, in this to them rare and peculiar indulgence are not easy to be conceived. We may add that the great success of Banvard has had the usual effect. Numerous imitations are now exhibiting in the country, and one of these has the cunning to state in its handbills and advertisements—"This is the very subject exhibited before her Majesty at Windsor."—London Paper.

DR. AMARIAH BRIGHAM, the Superintendent and Resident Physician of the New-York State Lunatic Asylum, at Utica, died on Saturday morning, after a severe and painful attack of dysentery. Dr. Brigham commenced the practice of his profession at Greenfield, Mass. and after spending some time in travelling abroad, removed to Hartford, Conn. where he had the charge of the Lunatic Hospital of that place with distinguished success. He was favorably known by his contributions to medical literature, and his assiduity, fidelity and skill made him a deserved favorite with his numerous patients.—[Tribune.]

WE noticed Rev. John Pierpont in our streets yesterday, apparently in excellent health. He has entered upon his duty as pastor of the first Unitarian Society in Medford.

Boston Trans. Thursday.

AN American vender of universal medicines declares that if his prescription be followed literally a cure is certain. "This medicine is to be taken internally, ex-ternally, and z-ternally."

NOTICES.

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Reformers, - - - - -	161	More United States, - - -	167
Beware of Designing Advertisements, - - -	163	Imperial Orthodoxy, - - -	167
How Criminals are Made, - - -	163	Our Good Name, - - -	168
The Fabled Upsa Tree, - - -	163	The Chronotype, &c., - - -	168
The Falls of Niagara, - - -	164	The Middle Classes, - - -	169
Canning flooring an Impertinent, - - -	165	Lecture on Reform, - - -	171
Sketches of Distinguished Men, - - -	166	European Affairs, - - -	173
Homestead Exemption, - - -	167	News of the Week, - - -	174
POETRY—Good Night, - - -	- - -	Town and Country Items, - - -	176
			161

PROSPECTUS

OF

THE SPIRIT OF THE AGE.

THIS Weekly Paper seeks as its end the Peaceful Transformation of human societies from isolated to associated interests, from competitive to co-operative industry, from disunity to unity. Amidst Revolution and Reaction it advocates Reorganization. It desires to reconcile conflicting classes, and to harmonize man's various tendencies by an orderly arrangement of all relations, in the Family, the Township, the Nation, the World. Thus would it aid to introduce the Era of Confederated Communities, which in spirit, truth and deed shall be the Kingdom of God and his Righteousness, a Heaven upon Earth.

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