

THE SPIRIT OF THE AGE.

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Selected Poetry.

From the London Examiner.

THE AGE OF IRREVERENCE.

TO ———.

You might have won the poet's name—
If such be worth the winning now—
And gained a laurel for your brow,
Of sounder leaf than I can claim.

But you have made the wiser choice—
A life that moves to gracious ends
Through troops of unrecording friends—
A deedful life, a silent voice:

And you have missed the irreverent doom
Of those that wear the poet's crown:
Hereafter neither knave nor clown
Shall hold their orgies at your tomb.

For now the poet cannot die,
Nor leave his music as of old,
But round him ere he scarce be cold
Begins the scandal and the cry:

"Give out the faults he would not show!
Break look and seal! betray the trust!
Keep nothing sacred: 'tis but just
The many-headed beast should know."

Ah, shameless! for he did but sing
A song that pleased us from its worth;
No public life was his on earth,
No blazoned statesman he, nor king.

He gave the people of his best;
His worst he kept, his best he gave,
My curse upon the clown and knave
Who will not let his ashes rest!

Who make it sweeter seem to be,
The little life of bank and brier,
The bird that pipes his lone desire
And dies unheard within his tree.

Than he that warbles long and loud
And drops at glory's temple-gates,
For whom the carrion-vulture waits
To tear his heart before the crowd!

[ALFRED TENNYSON.]

In all Life's lessons learn
That true men through their trials persevere;
Winters but come with all their storms severe
To hasten Spring's return.

Extract from an Address to the Paris Peace Convention. CONGRESS OF NATIONS.

BY ELIHU BURRITT.

THE first work prescribed for a congress of nations would be to revise and re-construct the present code of international law, as it has been called, and then to present it for ratification to the different national assemblies represented in the Congress. To effect an object of this vast importance, we might assume that each nation would send to the Congress its most profound statesmen, or juris-consults, so that all the legal wisdom and experience of the age would be brought to bear upon its deliberations.

The basis of representation and the mode by which the different national delegates should be elected are matters of detail, which, it has been thought, might be referred to a more advanced stage of the project. But, merely to supply the proposition with all its requisite elements, let us suppose that one delegate should be apportioned to every million of the population of a country. If all the nations of the civilized world should come into this arrangement, then we should have an assembly of about three hundred members, of whom, perhaps, thirty six would represent France, thirty Great Britain, thirty Germany, twenty the United States. If this basis were adopted, such a representation would be sufficiently popular, if appointed by the legislatures of the different constitutional governments. Even if a few absolute monarchies should send delegates to the Congress, their votes and voices would not modify the popular character and constitution of the assembly. For such a Congress would represent the principle of universal suffrage applied to nations, in the same manner as it is applied to individuals under a republican or constitutional form of government. The votes that Prussia might be entitled to give, would be subject to the rigid condition of the democratic principle. They would be of no more avail upon the decision of a question than the same number of votes cast by the United States or the smallest republic. Therefore, a people possessing universal or limited suffrage could have nothing to fear even from the association of one or two despotic powers in such an assembly, for they would inevitably constitute a small minority in it, and be unable to modify its conclusions.

Besides, the task prescribed to the Congress would be so specific, and the materials so natural and abundant, that there would be little danger of the introduction and discussion of extraneous topics. They would not be obliged to launch into a new and unexplored field of speculations. Their first great work would be, merely to revise a system of principles, precedents, practices, and opinions, which had already acquired the name, and even a part of the authority, of an international code. All that Grotius, Puffendorf, Vattel, and other men of great erudition have produced, would be in their hands. The experience of past ages, the present and future necessities of international society, would be available to guide their deliberations.

Nor would this be all. Every step they took would be directed by the wisdom of the nations which they represented. For instance, the Congress might be in session at the same time as the different national assemblies by which it had been constituted, in order that its proceedings might be ratified step by step.

Let us suppose, then, that it should meet at some convenient town in Switzerland, or in some other central territory, which should be considered neutral ground, or free from any local influence which might affect its conclusions. They would immediately proceed to revise and adopt the international code, clause by clause. And clause by clause it might be transmitted to the national legislatures in session at Paris, London, Frankfurt, Washington, and other capitals. At the end of six months, perhaps, the last paragraph has been elaborated and adopted by the Congress, and ratified by all the national assemblies represented in it. We have now a well-digested code, created, sanctioned, and solemnized by all the moral prestige and authority that can be acquired from human legislation. The august senate which constructed it was composed of delegates chosen by the representatives of the peoples. The most sublime legislative assembly that ever met on earth, they gave the result of the deliberations of their respective national assemblies for revision, amendment, and adoption. Here, again, the people took part in the enactment of this code. Here, again, they affixed to its statutes the seal of their suffrage, and it became the common law of nations, invested with all the moral authority that human legislation can give to law. On arriving at this result, we have taken the first great step in organizing peace in the society of nations. We have established a basis upon which their intercourse may be regulated by clearly-defined and solemnly-recognized principles of justice and equity.

The next step, and of equal importance, is to constitute a permanent international tribunal, which shall interpret and apply this code in the adjudication of questions submitted to its decision. The illustrious assembly, therefore, enters upon the second department of its labors, and projects a plan for the establishment of this high court of nations. And this plan is adopted, also, in the same manner as the code itself. Let us suppose that it prescribes the appointment of two judges, for life or otherwise, by the government or legislature of each nation represented in the Congress. This number is suggested by the constitution of the senate of the United States, which is composed of two delegates, elected by the legislature of every state, great or small. If it is deemed necessary that this tribunal shall immediately replace the Congress, then the latter, we will suppose, continues its sessions until the judges are appointed. Having accomplished the two great objects for which it was convoked, it is instructed to apply its attention to matters of minor international interest, until the judges arrive, to open the High Court. For instance, they digest a plan for establishing throughout the civilized world a uniformity of weights, measures, moneys, rates of postage, and for creating other facilities for the social and commercial intercourse of nations; thus preparing them for that relation to each other which should exist between the members of a vast and peaceful commonwealth.

We now reach the consummation of our system. The High Court of Nations is opened with all the imposing solemnities befitting the occasion. Each nation, we may believe, has selected two of its most profound and eminent men to fill the seats allotted to it in this grand tribunal. Occupying the sublimest position to which the suffrage of mankind could raise them, they will not, we may presume, under a proper sense of the dignity and responsibility of their high vocation. Constituting the highest court of appeal, this side of the bar of Eternal Justice, they will endeavor to assimilate their decisions, as nearly as possible, to those of unerring wisdom. Here, then, we complete the chain of universal law and order. Here we organize a system which is to connect the great circles of humanity, and regulate the

mutual deportment of nations by the same principles of justice and equity as govern the intercourse of the smallest communities of men. We establish an order of society, by which great nations, without deposing a single prerogative of their legitimate sovereignty, accept the condition of individuals who are amenable to law.

For our system, if adopted, would not trench upon the complete independence of the different states. Neither the Congress nor the High Court of Nations would pretend to exercise any jurisdiction over the internal affairs of a country, or exert any direct political influence upon its institutions. Neither would they be designed to confederate the different states in a political union, like the United States of America. The great international tribunal we propose would not be like the Supreme Court of the United States, to which not only the thirty little republics, but every inhabitant of the union, may appeal for its decision in any case which cannot be settled by inferior authorities. The different nations would still retain all the prerogatives of their mutual independence. Even if differences arose between them they would endeavor to settle them as before, by negotiation. But if that medium failed to effect an honorable and satisfactory adjustment, they would then refer the matter in dispute to the arbitration of this High Court, which, in concert with other nations, they had constituted for that purpose.

The existence of such a last court of appeal would inevitably facilitate the arrangement of these questions by negotiation, which is now often embarrassed and thwarted by its dangerous proximity to an appeal to arms. Whenever a difficulty arose between two countries, the last resort, after negotiation had failed, would not suggest to the mind of either party the terrible trial of the battle-field, but the calm, impartial, and peaceful adjudication of the High Tribunal of the Peoples. And when once the idea of war has been displaced in the minds of nations, by the idea of a quiet administration of justice and equity, preparations for war, and all the policies which it requires and creates, will gradually disappear from international society. The different nations would soon accustom themselves to refer their cases to this High Court of Appeal with as much confidence as the different states of the American Union now submit their controversies to the decision of the Supreme Court of the United States. On the list of cases brought before that court, may be found sometimes one entitled "New-York v. Virginia," or "Pennsylvania v. Ohio;" and however heavily the verdict may bear upon one of the parties, scarcely a murmur is heard against it. In like manner we might see reported, among other decisions of this international tribunal the case of "France v. England," "Denmark v. Prussia," or "Mexico v. United States."

[TO BE CONTINUED.]

THE PRESENT AGE.

BY J. G. FICHTE.

It is only by degrees that clearness can spread itself over our inquiry;—only step by step can light penetrate its deeper recesses; until at length the end reveal itself before us in undivided brightness. This condition of our enquiry is as we said in our first lecture, in the unchangeable laws which regulate all communication of thought. Beyond the duty incumbent on the speaker to arrange his thoughts in their proper order, and to set each in its proper place, his art can do nothing to modify the condition of which we have spoken, except this—heedfully to pause at each brighter point which presents itself in the course of his communication, and from thence to send forth rays of light upon what has gone before and what is to follow.

In our last lecture we arrived at one of these brighter points in the inquiry which we have undertaken; and it is fit and proper that we should to-day more fully develop this point. *That the Human Race should order all its relations with Freedom*

according to Reason;—this was set forth as the end and purpose of the Earthly Life of our Race; and the characteristic peculiarity of the Third Age, which it is our business to describe, was declared to be, that it had thrown off the yoke of Reason in every shape. But what Reason itself is, and in what a Life according to Reason consists, and what are the relations which are ordered by Reason in a life so governed by it;—these things are indeed indicated in many ways, but not yet anywhere placed in a clear light. In our last lecture, however, we said—“Reason embraces only the One Life, which manifests itself as the Life of the Race. Were Reason taken away from human life, there would remain only Individuality and the love of Individuality.” Hence the Life according to Reason consists herein—that the Individual forget himself in the Race, place his own life in the life of the Race, and dedicate it thereto;—the Life opposed, to Reason, on the contrary, consists in this—that the Individual think of nothing but himself, love nothing but himself and in relation to himself, and set his whole existence in his own personal well-being alone;—and since we may briefly call that which is according to Reason good, and that which is opposed to Reason evil, so there is but One Virtue—to forget one's own personality;—and but One Vice—to make self the object of our thoughts.* Hence the view of Morality depicted in our last lecture as that of the Third Age, here as everywhere precisely reverses the fact, and makes that its only Virtue which is in reality the only Vice, and that its only Vice which is in truth Virtue itself.

These words are to be understood strictly as we have spoken them, in their most rigorous sense. The mitigation of our principle which might be attempted here, namely—that it is only our duty not to think of ourselves exclusively, but also upon others—is precisely the same Morality as that which we have represented as belonging to the Third Age, only that here it is inconsequential, and seeks to disguise itself, not having yet altogether triumphed over shame. He who but thinks chiefly of his own person and personal gratification, and desires any kind of life or being, or any joy of life, except in the Race and for the Race, with whatever venture of good deeds he may seek to hide his deformity, is nevertheless, at bottom, only a mean, base, and therefore unhappy man. Hence our principle, as we ourselves have expressed it in all its rigor—it and nothing else—is our meaning, against which it is, and always will be, impossible to bring forward any essential objection.

Whatever has been urged against this principle hitherto since mankind had a being, or can be urged so long as it shall have a being, is grounded upon the bold assertion that man cannot forget himself, and that personal self-love has grown up in such intimate union with his nature, that it is now inextricably interwoven with it. I ask such assertors, Whence then have they obtained their knowledge of what man can do, and what he cannot? Obviously this assertion of theirs can be founded on nothing else than observation of themselves;—and it may indeed be true that they for themselves, since they have become what they are and wish to remain so, may never be able to forget their own personal welfare. But by what right do they make the standard of their ability or non-ability the measure of the capacity of the Race? The noble mind can indeed understand the thoughts of the ignoble, for we are all born and fashioned in Egoism, and have all lived in it, and it needs struggle and effort to destroy this old nature within us; but the ignoble cannot know the thoughts of the noble, because he has never entered the world to which they belong, nor traversed it, as his world has been traversed in all its extent by the noble. The latter surveys both worlds, the former only that which holds him captive;—as the Waker may in his waking understand the Dreamer, and the Seer conceive of Darkness; but the dreamer cannot in his dream comprehend the Waking, nor the Blind-born imagine Light. Only when they have attained to this higher world, and have

taken possession of it, shall they be able to do that which they now declare they cannot do, and only by acquiring this ability for themselves can they learn that Man is capable of acquiring it.

Herein, therefore, have we placed the True Life—the Life according to Reason—that the personal life of Man be dedicated to that of his Race—that the one be forgotten in the other. To forget oneself in others:—not in others regarded likewise in a personal character, where there is still nothing but Individuality;—but in others regarded as the Race. Understand me:—the sympathy which prompts us to mitigate the sorrows of others, and to share and to exalt their joys; the attachment which binds us to friends and relatives; the love that entwines us with our families;—all these, being frequently attended with considerable sacrifices of our own personal convenience and enjoyment, are the first secret and silent movements of Reason as Instinct, gently breaking down the hardest and coarsest forms of Egoism, and so laying the foundation for the development of a wider and more comprehensive love. But as yet this love, far from comprehending Humanity as a whole, without distinction of person and considered as the Race, embraces only individual persons; and although it is thus assuredly the vestibule to the higher Life, and no one can obtain entrance to the latter, who has not first been consecrated thereto in this realm of gentler impulses;—still it is not in itself that higher Life. That embraces the Race itself, as a Race. But the Life of the Race is expressed only in Ideas;—the fundamental character of which, as well as their various forms, we shall come to understand sufficiently in the course of these lectures. Thus the formula which we laid down—“That the life of Man be dedicated to that of his Race,”—may also be expressed thus—“That the Life of Man be dedicated to Ideas;”—for Ideas embrace the Race as such, and its Life; and thus the Life according to Reason, or the only good and true Life, consists in this—that Man forget himself in Ideas, and neither seek nor know any enjoyment save in Ideas, and in sacrificing all other enjoyments for them.*—Thus far for our explanation. Let us now proceed to another matter.

This, namely:—If you yourselves, compelled by an inward power, should feel it impossible to withhold your approval, your admiration, and your reverence from a Life such as we have described, and were even compelled to reverence it the more profoundly the greater and more evident the sacrifices made at the shrine of Ideas—so surely, I say, would it be obvious, from this your approval, that there is a principle, indestructibly rooted in your minds, which proclaims that the personal life ought to be a sacrifice to the Idea, and that the Life in which it is so offered up is the only true and upright Life;—hence, if we regard the matter strictly,—that the individual life has no real existence, since it has no value in itself, but must and should sink to nothing; while, on the contrary, the Race alone exists, since it alone ought to be looked upon as really living. In this way we shall keep the promise which we gave in our former lecture, to show you in a popular way, and by your own knowledge of yourselves, that the principle which we then announced, and which at first sight seemed so paradoxical, was in truth already well known and admitted by you, and indeed was the constant director and guide of your judgment, although you might not be clearly conscious of it,—and we shall thus attain both the objects which I had in view in the present lecture.

That you should actually be necessitated to approve, admire, and reverence such a Life as we have described, was the first step in our argument, upon which all else depended, and from which all else necessarily followed;—and this we must commit entirely to your reflection, without interference on our part. Hence it is only my task to make an experiment on you and

*There are two ends to be regulated whereby a third is realized—[1.] The Unity of Man [2.] God in Man and [3.] whereby the Unity of the individual with man collective is God.

*This is plainly an imperfect statement, because every Idea is but a mediate between Life and Art—the form in which life germs forth and experience returns, &c. Ideas are ultimated in Art.—[En.]

within you, and should this succeed, as I expect it will, then we shall have proved our position.

I shall make this experiment upon your minds, unquestionably with the view of producing a certain effect upon you, but by no means with the design of taking you by surprise, or of producing such an effect only that I may thereby be enabled for the moment to move you to my purpose, as the orator does; but on the contrary, I shall aim at producing this effect with clear and distinct consciousness and concurrence on your part, so that the influence may be perfectly obvious to you, and its operation not the result of mere passive endurance, but the subject of your own observation, and in consequence of this observation attain a more fixed and permanent character.

The philosopher is compelled, by the rules of his art, to deal with perfect openness and honesty; and in return he acquires a power which lies far beyond the sophistries of mere eloquence;—he is able to declare to his hearers beforehand the emotion which he desired to excite within them, and, provided they rightly understand him, to attain his object notwithstanding the disclosure.

This free and open announcement of the purpose which we have in view, lays me under an obligation to describe more particularly the nature of the effect which I shall attempt to produce within you; and in order to maintain the clear, intelligible position which we have now attained, I shall at once proceed to this description. I have only to ask your indulgence for a few expressions and phrases which may not as yet be entirely distinct to you, but which shall be made perfectly clear in the sequel.

The Life according to Reason must necessarily love itself; for every form of life, as its own perfect result and fulfilment, is enjoyment of itself. His surely as Reason can never be entirely extinguished among men, so surely can this love of Reason for itself never be utterly destroyed; nay, this love, as the deepest root of all rational existence, and as the sole remaining tie which keeps men within the circle of rational existence, is precisely that whereby we may most surely attain and comprehend the Life according to Reason, if we will only be honest and unprejudiced.

Now the Life opposed to Reason—that of mere Individuality,—likewise loves itself; since it too is life, and all life necessarily loves itself. But as these two forms of life are thoroughly opposed to each other, so also are the kinds of love and satisfaction which they have in themselves quite opposed to each other—wholly and specifically different—and in this specific difference they are easily recognised and distinguished from each other.

To begin with the love which the life according to Reason entertains for itself. Towards this Life we may stand in a double relation:—*either*, we may possess it only in conception, in a feeble and imperfect representation, and only as received from others;—*or*, we may ourselves truly and in reality be and live this Life.

That mankind cannot at the present day stand in the latter relation—since in that case, there would be not only no Egoism and no Third Age of the world, but also no true Freedom—this has already been admitted; nay more—that we have been all fashioned and born out of this relation, and can only by labor and toil place ourselves therein. Hence it must be the first relation, namely, the possession or the capacity of possessing, the Life according to Reason in *conception*, which is never wholly extinguished among men, which all have the power to attain, and by which all may at least comprehend the Life according to Reason.

The love which the Life opposed to Reason bears to itself, with which indeed we are all better acquainted, and to which our language more easily accommodates itself, manifests itself in its specific character, both in general and in particulars—as delight in its own sagacity, petty pride in its own cleverness and importance, and—to designate an ignoble thing by a best-

ling ignoble expression—as self-satisfied chuckling over its own cunning. Thus in the former lecture it was represented as a fundamental characteristic of the Third Age; that it looked down with haughty self-complacency on those who suffer themselves to be defrauded of present enjoyment by a dream of Virtue, congratulating itself that it is far above such delusions, and therefore secure from being imposed upon;—its true character being admirably expressed in a single phrase—would-be-Enlightenment. Thus the highest and most refined enjoyment which he who cares best for his own advantage, and successfully pursues it through many difficulties, can attain, is the satisfaction he must feel in his own shrewdness and skill. On the contrary, the love which the Life according to Reason bears to itself, as a legitimate and well-ordered existence, manifests itself in specific character, not as unexpected gratification, but in the dignified form of approval, esteem and reverence.

In so far as we have attained the Life according to Reason, in the first way, namely, in *conception*, and as a picture of a Life removed from our own, in so far will this conception lovingly welcome and dwell upon itself in delighted complacency;—for, in this case, we shall at least have entered so far into the sphere of the Life of Reason, as to possess a worthy and adequate image of it. (We may add here, for the benefit of those who are acquainted with the scientific language of philosophy, that the feeling thus produced is an æsthetic pleasure, and indeed the highest æsthetic pleasure.)

This pleasure however—this approbation of something foreign to us—something which we ourselves are not, inspires us with respect and reverence, combined, in the best of our race, with silent unsatisfied regards thrown back upon themselves, and a secret longing to assimilate their own life to the object of their love; out of which longing the higher Life gradually unfolds itself. In so far as, in the second way, the Life according to Reason actually becomes conscious of itself as a real and present existence, it flows forth in unspeakable enjoyment and satisfaction, before the thought of which the Egoist must retreat in envy, could he entertain the thought;—in this love to itself, it becomes pure Blessedness. For all feelings of disappointment and dissatisfaction, as well as those of desire and insufficiency, are nothing else than the birth-pains of the higher Life struggling towards its perfect development. Is it developed?—then is it thoroughly satisfied with itself, and sufficient for itself, needing nothing more, but possessing the most perfect Freedom within itself, and in the consciousness of its own inherent power. Let us in the present lecture try the experiment of the first condition upon ourselves; in the next I shall attempt to present to you a feeble description of the second.

GRAPES IN CALIFORNIA.—The grape is the principal, and indeed at present, almost the sole production of this part of our California. The vineyards of Pueblo de los Angeles are as luxuriant and productive as any in the world. The species of grape chiefly cultivated appears to be of the variety known to us of the Atlantic coast as the Hamburg grape. It produces two kinds of wine. One is a white wine, clear and transparent, and of a light amber tint, and in taste resembling hock. The other is a tinto or red wine, and its taste and bouquet are something like the La Malque of Marseilles. The vineyards also produce great quantities of *agua ardiente* or Spanish brandy, of a very pure and colorless description, of an agreeable taste, superior quality, and the highest proof. A most delicious cordial is likewise made, called *Angelica*; and if the old Olympian gods could get a drop of it, they would soon vote nectar a bore, and old Jupiter would instantly order Master Ganymede to change his goblet, and charge it with the new tippie to the brim. Wolfskill's vineyard, in the Pueblo de los Angeles, contains 40 acres of land and about five thousand vines. It produces a crop of twenty casks of wine, and an equal amount of "*agua ardiente*." The grape likewise grows in the San Francisco district; and so luxuriantly, that Mr. Leese made from only two

acres of vines in the year I was there, no less than twenty-six barrels of wine and eight barrels of *suga ardiente*. The wild grape, which I have seen throughout all the valleys, is, when ripe, of the size of ounce balls, and of an excellent flavor. The olive, date, palm, and other tropical productions, are sparingly found in San Diego. The grape will hereafter be a vast source of wealth to the people of California. The volcanic soil favors the growth of the vines, and the varieties of soil and climate will unquestionably produce varieties of wine. As yet, but a single species of grape is cultivated, and that is said to have been indigenous. Beyond all doubt, every variety of grape will grow in that magnificent region; and when all the standard varieties shall be introduced from Europe, and grafting and scientific cultivation resorted to, who shall predict the result? Let those who ten years hence shall be drinking a bottle of California champagne, at Delmonico's remember that "I told them so."—[Rever's California.]

HYDROCHLORIC GAS.—For a considerable period, this noxious vapor was one of the greatest nuisances to the manufacturer and to the neighborhood, blighting vegetation for a great distance around the work. Enormous sums were spent in erecting gigantic chimney stacks, such as those of the Messrs. Tennant, near Glasgow, where one of the largest rears its head fully one hundred feet higher than the top of St. Paul's Cathedral. Its occupation has gone, with the advance of chemical knowledge and it now remains a huge monument to the ignorance of the past. In other cases the muriatic acid was let off into the common sewer, and glad were the manufactures to get rid of their acrid and troublesome product in this quiet way. But now that muriatic acid has entered into its proper chemical relation with the arts, it is as carefully preserved and retained as it was formerly dismissed. Various plans exist by means of which it is collected and reduced from the gaseous to the liquid form. The most common of these is, to conduct the vapors which rise from the decomposing salt into flues, which terminate at the bottom of a tower or chimney, filled with flints or coals. A number of minute jets of water play on the coals at the top of the chimney, and the fluid gradually filters down, meeting in its course the ascending noxious vapors. These become immediately condensed, and the liquid percolating to the bottom, there enters a tunnel, and is conducted into a receptacle, now in the form of liquid hydrochloric or muriatic acid.—[Eclectic Review.]

HOW ILLNESS IS TO BE BORNE.—If the spirit can so far prevail as to remove the sickness wholly from itself, and banish it into the body only, an immense step is gained; and we may then bear bodily ailments, not only with apparent, but with real, firmness and tranquility, and not only bear but draw from them much that softens and purifies the soul. I myself, indeed, though I have been often ill, and occasionally dangerously so, have never had to endure lasting sickness, or even what may be deemed a weak constitution. But I have known many, both men and women, with whom this was the ordinary state, and had no hope of escaping from it but by death. To this belonged Schiller especially. He suffered much—he suffered continually; and knew—as indeed happened afterwards—that this continual suffering would lead him step by step to the grave. Yet one night truly say of him that he held his illness confined to the body; for at whatever time you visited him, or under whatever circumstances you might meet him, his mind was always calm and cheerful—ready to adapt itself to friendly intercourse, or to interesting and even philosophic conversation. He was, indeed, wont to say that a man worked better under the influence of illness, if it were not too severe; and I have seen him, under circumstances which certainly afforded nothing cheering, compose both poems and prose pieces which betray no traces in their composition of the illness of the writer.—[Humboldt's Letter.]

For The Spirit of the Age.

INDUSTRY AND INTEGRITY.

I have thought that perhaps no two conditions were more necessary to a renovation of society to health and happiness, than one in which all its members shall be sufficiently industrious, and another in which each shall act out his own convictions of right.

That our present social organization is sadly defective in both these respects, cannot for once be doubted; nor I imagine, that many of its ills are traceable directly to these defects. Without a healthy physical condition in the human system, a desirable condition of mind cannot be expected, nor *vice versa*; nor without both mind and body vigorous and active in the performance of their several duties and obedient to their several laws, can any individual expect enjoyment, happiness. Now what is true of one, in this respect, is true of all. What is necessary for the perfect individual, is equally so for the perfect social community.

The laws of physical humanity require each human being to take a certain amount of exercise, not mere mechanical motion as if in obedience to some extraneous force—automaton like—but exercise involving in itself some design and exciting some interest; in fine labor—however objectionable may be the term—productive labor. Six days shalt thou labor, not as a curse, but for the well being of your own system. Like all laws this is designed for your own good, saith the Omnipotent one, in that he does all things for good.

Six days shalt thou labor, admits of no exceptions, implies no conditionality. Obey this law and all will be well. Disobey and suffer the penalty. And are we not even now suffering its most fearful penalty? When one portion of the community live a life of almost listless inactivity, as if to eat or breathe were too much labor, while another are thereby forced to perform not only their own amount of labor, but that of the drones also, (for, for every being who exists a certain amount of labor must be performed in order to sustain him, however useless,) thus laboring to the amount of nine or perhaps twelve days instead of six, can we expect a good, a desirable, condition of society? And yet this is too surely the present state of things.

Not the laborer alone suffers in this violation of necessary requirements. The drone, as he should, suffers more than his slave, although he is often ignorant of the true cause of his sufferings and attributes them to all causes save the right one. This latter is very much to be lamented, since could he be convinced of the true relation in which he stands to his fellows and the duties he owes both to them and himself, there is strong hope that he might reform.

But according to the prevalent opinions of the day, labor instead of being an honor and a blessing is degrading and mean, and the text which declares that in the sweat of thy brow thou shalt eat bread, is tortured into a curse.

And young people of both sexes and all classes, rack their inventions to obtain a livelihood without manual labor, at least without that labor which shall give to each joint and muscle its proper play, at the same time that its owner enjoys plentifully the pure, fresh air and bright sunlight. While their parents, to whom age should have lent wisdom, too often acquiesce in these foolish schemes and do all in their power to aid them on.

How few city dandies or ladies would cheerfully comply with the terms of an advertisement like the following: "A young man and woman wanted, in a pleasant, healthy, location in the country, to assist upon a farm and in a dairy and other domestic affairs; which would be just the thing for their comfort, health, and happiness." While, in a vacant situation for a clerk, an accountant, a governess, a teacher, or even a seamstress in the city, advertised, directly the applicants become "too numerous to mention." Foolish youths, to fly from that condition in which you might so live as to answer the end of your being,

into the very jaws of destruction to your physical and moral welfare.

And all this arises from false notions concerning labor. Nor while such a state of things exists, can equality ever find a footing in society. Let humanitarians desire it ever so much; let reformers spend their strength and lives in striving for it; equality can never exist so long as the rich drone looks down upon the laborer, or the poor man, at his toil, looks up at his employer; which will be, so long as labor is thought degrading.

Nor do we less want integrity, for while one will accomplish almost everything in the perfection of the physical man, the other will do very much towards his spiritual exaltation.

How few are true to themselves. Could we see the person who acted exactly in accordance with his own sense of duty and rectitude, we should see another Jesus. But hypocrisy is almost entirely the "order of the day." It enters into every department of social life. Not only is it the ruling feature in the larger business transactions between man and man, but it finds its way into the domestic circle. It actuates members of families in their dealings with each other. It shows its hydra head also in neighborhood intercourse.

To your face, a person is yes, yes, my dear you please me in all things. In your absence the same person detests you; is glad to see your back; wishes you always out of his presence; ridicules or censures whatever you do. Hypocrisy is the serpent which engenders all family broils, all neighborly quarrels, all lawsuits, all national feuds, all jealousy, calumny, backbiting, and so on, a long black list. Had he not a constitution of iron and a heart blacker than darkness, he must long since have been appalled and crushed by the numberless ills of which he is the legitimate parent.

I have often thought it is almost the beam in our own eye, which so magnifies the motes in the eyes of our neighbors, that they are constantly attracting our attention.

In fancy I see a community, (oh! home much to be desired,) far in the future, in which each member is so industrious and so intent on his own affairs, that he finds no time to meddle with those of his neighbors; also in which each member deals frankly with every other in all his intercourse with him; speaking openly what he means to the person in question; but not prating to others of follies and faults which he conceals from their possessor.

Not doing this thing or that for forms sake or to gain public approval, but doing just what his conscience tells him is right and no more. In fine being a man, walking erect in his own uprightness, and not a panderer to public tastes and opinions, grovelling upon the ground in his own hypocritical degradation.

Now what shall be done? Most know better than they do. The idle man knows that he is existing on the products of another's industry. He knows that his hired laborer is as good, as worthy, as noble, as himself, i. e. if he behaves as well. He knows that he is as deserving of honor. The proud jewelled dame knows that her poor sickly laundress and seamstress are more worthy than herself when she permits them to suffer for the necessities of life by withholding from them their just dues and lavishing them on her own persons.

The hypocrite knows when he is slandering, deceiving, or misusing, in any way his neighbor. All know when they do wrong. I speak this of those whom education, or prejudice, or passion, have so warped and deadened, that they are devoid of consciousness and discrimination.

Again I ask, what shall be done? How shall people be induced to do what they are conscious they should do. We are all ready to censure our neighbors, but how few of us ready to judge and condemn our own faults. Would each commence at home and make clean his own platter, within as well as without, there would exist no need of finding fault with others. Now

how shall this be induced? We all can do it. Will we all do it? The individual who shall find a way for accomplishing this end, will prove the greatest reformer the world ever saw.

F. M. BAKER.

GRANVILLE SHARPE IN HIS OLD AGE.—Like all men of that cast of mind, his humor was gay and festive. Among the barges which floated on a summer evening by the villa of Pope and the chateau of Horace Walpole, none was more constant or more joyous than that in which Granville Sharpe's harp or kettle-drum sustained the flute of one brother, the haut-boy of another, and the melodious voices of their sisters. It was a concord of sweet sounds, typical, as it might seem, of the fraternal harmony which blessed their dwelling on the banks of that noble river. Much honest mirth gladdened that affectionate circle, and brother Granville's pencil could produce very passable caricatures when he laid aside his harp, fashioned, as he maintained, in exact imitation of that of the son of Jesse. To complete the resemblance, it was his delight, at the break of day, to sing to it one of the songs of Zion in his chamber, raised by many an intervening staircase far above the temple garden; where young students of those times would often pause in their morning stroll to listen to the not unpleasant cadence, though the voice was broken by age, and the language was to them an unknown tongue. On one of their number he condescended to bestow a regard, the memory of which would still warm the heart, even were it chilled by as many years as had then blanched that venerable head. The one might have passed for the grandson of the other; but they met with mutual pleasure, and conversed with a confidence not unlike that of equals. And yet at this period Granville Sharpe was passing into a state, which in a nature less active and benovolent than his would have been nothing better than dotage. In him it assumed the form of a delirium: so calm, so busy, and giving birth to whims so kindhearted, as often to remind his young associate of Isaac Walton's saying that the very dreams of a good man are acceptable to God.—Sir James Stephen's Essay.

THE DIET IN VIENNA.—The assembly of the states made a strange impression upon me. There is here no trace of the free dramatic life which is found in other representative assemblies—interpellation, rejoinder and the like. All goes on its measured course. There is something almost comical in the applause, which, proceeding from the hall, is of course echoed electrically in the galleries. We who live out of the kingdom hardly know what strange cousins we have in Austria. There sit the Ruthenian and Wallachian peasants, in their odd-looking, heavy dresses, amongst them men of noble figure and with features full of expression. Observe one of them when he rises from his seat, and walks down the carpeted stairs; mark how circumspectly, with what anxious care he steps with his tall boots, holding to the balustrades now on this side, now on that; it is plain at a glance that the good man is not yet at home here in his popular assembly, and moreover that he is not one to tire the meeting with prosy speeches and opposition. A strange madley of peoples is this—differing so widely in cultivation of mind and pursuits in life! . . . To the diet! are the first words in a morning, as friends enter your room; to the diet—the heart and center of life to the state and city! Schueika reports on the events of the stormy night. Some members demand that the Belvedere should be attacked, and the Landsturm called out; but both motions are rejected, and the National Guards of the country round about are summoned to hold themselves in readiness, and the decree for the general arming of the people is passed. Two members of the diet are sent with another despatch from the ministry to the ban, to obtain from him a decisive answer.—[Auerbach's Scenes in Vienna.

He who knows not the sort of world he lives in, has little idea of why he was sent into it. Who, then, would value the applause or dread the censure of men ignorant of what they are or where?

Translated for The Spirit of the Age.

MAN AND HIS MOTIVES.

BY JULIEN LE ROUSSEAU.

III.

Principal properties of the Series.

THE important law of the Series is so generally manifested in the universe that it is sufficient to indicate it, for one to recognise it and seize at once its precise properties. Without it there is no longer any tie, any unity; there is no longer either shading, or measure, or proportion. Life, if one could conceive of it independently of the Serial law, would assume the most irregular and monstrous developments, or be stifled under the weight of its confused manifestations. Suppress this law, and nothing remains but a frightful incoherence, and instead of creation would be only chaos. The Serial law groups without confounding them, identities and contrasts; it creates dissonances between contiguous notes to obtain accords of different intervals; it establishes degrees that there may be differences of honor, forming richest unities; in a word, it distributes the harmonies in every branch of the universal movement. The Serial law is the Wisdom that disposes so admirably all the hieroglyphics which the Deity uses in instructing us; it is the divine Word changed with glorifying the Supreme Cause; for it sings without ceasing the eternally living harmonies of the universe.

Everything being united in the movement of creation in a manner to give unceasing variety and to avoid juxtaposition of identical beings, it is necessary that there should be transitions which should smooth in some way the passage from one class of beings to another, and serve as a link to prevent separations, and rupture. Nature does not proceed by leaps and bounds; she does not hurry nor interrupt her work; she follows a gentle and imperceptible progression; when she passes from one fact to another she is careful to create bonds, in order that there may be nothing discordant or disunited in her creations. This process, sovereignly wise, which indicates to man that he is connected with all things by infinite ties, shows him also that his work is to establish order in his own domain.

The ties of transition are designated generally as *ambigues*, as was seen in the table above, to express the double character of these links, and their participation in the nature of both classes, which they serve to unite. The extremities of each series, as of each group, are formed by transitions. These transitions are everywhere found in consequence of the unity of system which presides over the whole universe, as well in the passionnal kingdom as in all others. Such are the extraordinary passions, the wonderful faculties, the whimsical and heterogeneous tastes, which constitute the *ambigues* of the intellectual and moral world.

Ambigues as products of creation or passionnal springs are little attractive in themselves, except occasionally. Many are ridiculous, some even odious. One however cannot contest that they are indispensable in the serial movement; they are the two props which support the extremities of the axis or pivot. Destroy these and movement is no longer possible; for impulse has ceased with them.

IV.

General Division of the Series.

There are two classes of series—the Free or Simple—the Composite or Measured. The beings which compose the kingdoms inferior to man are distributed as we have said in free series; but man possessing as we shall see farther on, the entire scale of the passions as a harmonic being should, forms measured series and establishes as a race the highest accords.

It follows necessarily from what we have stated, that the cerebral organs which are the seat of the passions and faculties, and which constitute the whole material man, should be distrib-

uted in a measured series. This consequence appears to us so inevitable, that it matters little at present, to know whether the numbers of organs discovered by phrenologists correspond with it or not.

V.

Basis of the Theory of Unity.

Attraction and the Series are the only basis of the theory of Universal Unity discovered and established by Fourier. It is by the application of these two laws, which at bottom are but one, to all orders of facts, that the natural mechanism of human societies will be created. The whole secret of social regeneration, so long sought and so impatiently waited for, lies here.

The primitive element of the association of individuals, of nations, of races of the species—is the SERIAL GROUP. The group is the product of the two laws which we have sought to define as clearly as possible in this chapter, the one uniting, the other classifying the objects united. Nothing is forced or complicated in the operations of nature. The greatest works are executed by her, with the same facility as the most trifling. The richest harmonies escape from her vast bosom and unroll themselves, as if they were self-created. And in fact the attraction which God distributes proportionally to the destiny of all beings and which impels them towards its accomplishment gives to each a certain liberty which permits him to make his own state, always however in obedience to the designs of the sovereign master of the universe. Around man life extends with freedom; and it is for man, the freest of all creatures, to see to it that all existences combine themselves harmoniously and without shackling each other.

The Serial Law however, supported by analogy, does not limit itself to directing the intelligence of man in the time and space where he now lives; it guides and enlightens him also in his retrospect of past ages; it unveils the mysteries of creation, the most important secrets of cosmogony, and gives to him thus the key of tradition, so obscure to those who study it by aid of history and reason only. But it does yet more for this privileged intelligence, it leads it through space and the ages, and causes it to be present at the formation, and movement of these immense systems which shine over our heads. Balanced upon the wings of this glorious messenger of the Divinity, our minds contemplate without dizziness the silent march of worlds, and the resplendent harmonies, which they suspend in that dome eternal and without limits.

Retrospective Considerations.

If the two laws of Attraction and the Series are universal, and we believe we have demonstrated this fully to all unprejudiced minds, they necessarily regulate the organization and functions of the brain. This explains why we have devoted this space to their development.

Farther observations which we shall have occasion to make, in pursuing these studies, will prove if we have really discovered the true principles of science, and these will enable us to determine its definitive constitution. This is not for us a matter of the most transient doubt. We shall see moreover, in treating specially of the human passions and faculties, that the cerebral organism which constitutes the whole man, is disposed in a manner to correspond to them; we shall see that these great laws which we have defined and analysed, preside over the arrangements of the different parts of the brain, the distribution of organs, their development and exercise, and the unity of their functions. We shall see that the passionnal movement is in full analogy with the movements which fulfil themselves in the universe, throughout each of its kingdoms and in all the beings who compose them. We shall see finally, that all the cerebral phenomena can be clearly explained and proved by means of the general Principle of Attraction, of which the Series is only the Method.

[TO BE CONTINUED.]

THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, OCTOBER 13, 1849.

THE HEROES OF EUROPE.

EVERY record of Mazzini—Kossuth—Manin, and their glorious compeers, is precious. We extract therefore the following sketch of the former from the letter of a friend who was in Rome during the heroic struggle of the Republic.

"I did not see Mazzini, during the last two weeks of the contest. When the French entered, he walked about the streets to see how the People bore themselves; and then went to the house of a friend. In the fifth story of a poor house, with his life-long friends, the Modenas, I found him,—Modena, who with a wife every way worthy of him, had abandoned not only what other men hold dear,—home, fortune, friends, peace, but had also remained without the power of using the prime of his artist's talent in a ten years' exile from his native land.

"Mazzini had plainly suffered most deeply. He had borne his fearful responsibilities, he had seen his dearest friends perish, he had passed those terrible nights and days without sleep;—in two short months he had grown old, the vital forces seemed exhausted, his eyes were blood-shot, his skin orange, flesh he had none, his dark hair was mixed with white, his hand was painfully hot to the touch;—but he had *never quailed*, never flinched for an instant; in the very last hour he had protested against surrender, sweet and calm, but full of a more fiery purpose than ever! In him I saw and revered a Hero."

A nobler band of men than have maintained the last fight of freedom in Europe earth never saw. True! We presume to think,—and events seem to justify us,—that *PEACE* was, is, the true Policy for Liberalism. But now—when it has become clear to the world, that Barbarism's natural instrument is *force*, while Humanity's divine power is the truth of love,—now when the Allied Monarchs have seemingly crushed out the life of infant Liberty under the iron heel of Autocracy,—now is the time for every believer in Universal Unity to put forth his best energies, in defense of True Order against Despotism.

One of the first steps to be taken is suitably to welcome the outcasts from Europe. Thanks to New York, that she has already risen in their behalf. Let her example be followed throughout the whole nation. Let Societies be formed and associated all over the land. Let Municipal authorities, State Governments, Congress, sanction and direct the generosity of the People. Let a *Home*, in the true sense of the word, be every where opened for our brethren.

W. H. C.

PATIENCE.

THE Sunday was stormy. I heard a little girl speak impatiently, because the rain prevented her going to church. Her father said, "Can you command the clouds; can you give orders to air and sun; can you direct God; will you go to him and say, 'Make it fair, for I wish to go up to the temple?'"

Then came to me the sense of shame at any despondence amidst the storm of Reaction. In my hope the Lord's day of Humanity had come, but how overcast the sky, how dim the light. I was longing to worship in the Sabbath of Harmony with a United Race on a glorified earth. I was impatient.

And the Spirit said, "Art thou not a wilful child, to be disheartened because the late bright morning is shut out by cloud and tempest? Be more than resigned, be cheerful. The only Manhood is self-forgetfulness; offer now in silence the worship of serene trust, of assured faith, of a charity that swears fidelity to Manhood and seals the sign of the cross with the blood of heroes and the tears of martyrs. Live only and always for

Universal Ends, and therein find a perpetual rest. Think of the down-trodden nations; and dare not before the awful trials of this transition time, for millions of your fellows, to feel even momentary dejection at private griefs. Only be firm in defence of justice, amidst all allurements and perplexities. Hope is the only acceptable sacrifice, till the day of Thanksgiving comes with its wave-offering. Hope on."

Then rose the voice of the Spirit more clearly. "Fear not at all. It is the Sabbath morning. The time for a true Reunion has come. Above the storm the sun is shining. Let the Nations go up to worship. This very reaction is a process of equilibrium. The Lord God Omnipotent reigneth. Let the Earth rejoice."

W. H. C.

INDUSTRIAL FEUDALISM.

NUMBER TWO.

WE have seen how the passion for Wealth, as a means of power, has grown so rank in this generation.

Certainly it is amusing, for an observer of society to trace the ramifications of Aristocracy, from the august circles, where born millionaires condescendingly admit parvenus, to the extremities, where cooks claim precedence of chambermaids. Yet let us not cynically sneer at what after all is but a groping towards air and light of man's ineradicable love of Honor.

This desire for Hierarchy, in the good time coming, shall rear a series of distinctions, based upon broad grounds of justice, made stately by graduated uses, glorified with grateful courtesy, which will serve as a ladder from heaven to earth for descending and ascending angels.

Meanwhile it surely betokens progress, that steel-clad knights have turned to bankers, the baron's castle to the teller's counter, and the tournament to the bourse. Long heads rate higher in the market than tough skulls. The sign of production already takes lead of the sign of destruction. Will it be long ere the plough conquers the sword?

Feudalism of Force gives way to Feudalism of Industry.

The tendencies to the full establishment of this Oligarchy we are now to trace.

III. CLASSIFICATION.

In the fifth number of *The Spirit of the Age*, p. 74, the four great practical problems of the age are distinctly stated. Briefly, they are the problems of *LABOR—EXCHANGE—CURRENCY—PROPERTYSHIP*. Any attempt to solve them leads us at once to recognize four ascending classes of Industrial Feudalism.

1. The First Class consists of MASTERS OF LABOR.

Advocates of Protective Policy,—in America and Europe—are eager to prove by their organs—journals, and legislative debaters,—that the manufacturing system is favorable to the happiness, health, intelligence, virtue, freedom, self-respect, of operatives; and that the profits of factories are widely diffused among stockholders of moderate means. Whence we are to infer, that the Presidents, Directors, Agents, &c., of Corporations, are self-denying patriots and philanthropists, who give in time, skill, capital, not for the sake of income to themselves, but for the benefit of laborers, needy annuitants, widows and orphans, trustees of charitable societies, and the country at large. Certainly, there is no reason for questioning that the benevolence of this generation is on a par with average humanity. But why attempt to cheat conscience and common-sense by most transparent sophistry? Are not two facts very plain; first, that the tendency is swift and sure to the substitution of Joint-Stock Companies for individual enterprise, in every branch of industry; second, that in degree as this system extends, Isolated Labor is everywhere brought to terms, and to all intents and purposes enslaved?

The explanation of this is simple. Combined capital can use the economies of complete arrangements, of water or steam-

power, buildings, fixtures, tool shops, to a degree, which enables it easily to beat the wealthiest single competitor, and of course to distance the poor. Companies too can avail themselves, to the full, of most skillful superintendents, shrewdest business-talent, favorable seasons for wholesale purchases, opportunities for storage or swift transfer according to the state of markets, wide agencies, commission houses, insurance, advertisements, and a great name, so as to crush small producers and command the business. What can a single handed laborer do against the pressure of this monstrous power? Just in degree, as its managers come to a mutual understanding and concert, he finds himself pitted against fellow craftsmen who underbid each other in the wages market,—cut off from any chance of large independent operations,—thwarted, by the demand for articles of highest value at cheapest rates,—and meanwhile compelled by sternest necessities to take, thankfully, the first job that offers, no matter at what sacrifice of health, judgment, conscience, feeling. Even supposing Masters to be tolerably wise and kind, is not serfage still degrading as bitter, when the "Hand," under peril of dismissal, must board, lodge, go to church, vote at elections, act, speak, and make-believe think, according to the dictate of the "Head" who owns him?

The scepter whereby Combined Masters control scattered labor is *Machinery*; and inventors or patentees are inevitably pensioners of the rich who risk capital to test labor-saving, money making instruments. Thus with the very progress of scientific and mechanical discovery,—providentially meant to emancipate the Working Men—grows and strengthens the first class of Industrial Feudalism.

This tendency is hastened by the feverish excitements of trade. We are led then to notice,

2. The Second Class, which is that of MERCHANTS.

Pains are taken by political economists to demonstrate, that the interests of Manufactures and Commerce are coincident. Doubtless they were intended to be by God, would so become in any well organized society, and in the long run really are even now. But the whole spirit of competition compels men to look at the nearest relations of cause and effect, and to slight or forget remote results. And as a matter of fact, Merchants are continually prompted to combine with Merchants to command Masters of Labor. So long as by the Protective System, Exchangers can be sure of good markets at home for domestic produce or foreign importations; and so long as by the immense increase of manufactured fabrics at low prices, they can flood the ports of civilized or barbarous nations with goods, they patronize the Manufacturer. Most intense indeed is the reactive stimulus of traffic upon industry. A new article appears, its name is spread abroad by puffery, a market is made for it, and the tide of success must be taken at the full. How machinery groans and labor sweats! Large profits are realized. Presently competitors appear, however, and prices fall. Next follow flimsy counterfeits and adulterations. The stores and shops, wholesale and retail, are glutted; and machines may rest while laborers starve. Thus commerce commands both lord and serf,—alternately elevating or depressing the former, and steadily grinding down the latter to starvation point, by fluctuations of demand and supply and the mystery of Over-production.

But the tendencies of the times are towards Free Trade. This is not solely or mainly, it may be suspected, on account of the growth of Christian charity, brotherly kindness, the humane desire to interlink all people, and pious purposes of diffusing good—though such motives doubtless swell the momentum of commercial reform—but because in degree as exchanges are unrestricted, chances multiply for successful competition. The experienced, far-seeing merchant,—who has accumulated capital, gained a name, established his credit, formed extensive business connections, opened a wide foreign correspondence, distributed his agents, carefully studied the run of seasons, markets, poli-

tical changes and the ups and downs of luck—can most easily, under the free-tradesystem, outwit his younger or poorer neighbors, corner his rivals, run risks, outride bankruptcy, forestall and monopolize, undersell and depreciate, crowd auction shops, hire vessels, secretly and suddenly increase or dispose of his stock, and use the thousand and one arts of commercial gambling. Thus within the mercantile profession itself is gradually established an oligarchy of large dealers, who from land to land, city to city, and firm to firm, play into each others hands, give law to the small fry on change, and through town and country hold under order the retail trader.

The system by which this second class of Industrial Feudalism builds up its power, is that of swift transfers, small profits on large transactions, and especially buying cheap to sell dear, by dexterous use of storms and currents in the business world. Its brief name is *Speculation*.

Commerce tends to prostrate the many and raise the few by periodical earthquakes of failure; and largest fortunes are most quickly made by sudden changes in nominal values. Thus appears before us,

3. The Third Class, who are FINANCIERS.

What more certain, according to all moral calculation, than that holders of past industry in the form of capital, and of means of exchange in the form of money, ought to be devoted allies of Labor and Exchange? Yet what so sure, by the arithmetic of experience, as that Currency is made a magician's wand to transmute all substantial good into shadowy good, all articles of real use into useless symbols? In the crucible of the banker's vault, by wondrous necromancy, bread stuffs and fruit, tools and utensils, clothing and houses, material and intellectual products, of all kinds, turn to gold, silver, paper. The Midas-touch of the money-changer is fatal. Now in this clumsy world, it so happens that producer and consumer can come into relations only by medium of this very changing of money. Hence the holder of the sign of values is so far owner of all who create and all who use the necessities, comforts, luxuries of life. The very dependence of both parties makes the mediator their common master.

The financier fattens on mercantile speculation and the rise and fall of industrial products. Change is his element. Wars, pestilences, fires, short crops, emigrations; or on the other hand peaceful prosperity, health, abundance, internal improvements, perfected institutions, all may be turned to profit, if only sufficiently alternated. The art of money making is to avail oneself unscrupulously alike of the extravagance of success and the desperation of failure. To fabricate news, breed delusive security, engender panic, stimulate excessive toll, create fictitious demands, run down or up the reputations of individuals and companies, dictate to a hired press, give the cue to public orators and suggest measures of policy, are some among the many tricks whereby fortunes are shuffled, cut, and dealt out to his fellows by the financier. He is a cool croupier, raking in the heaped bills, gold and jewelry of gambling traders, whose lust for gain his own rouge et noir table forever maddens. What a trial of wit, observation, knowledge of character, presence of mind, ready resources, prudence, boldness, is the meeting of a board of brokers. How immense the temptation to make a prophecy come true, by pulling the strings of the puppets behind the scenes. What fatal bribery offered to conscience by chances to purchase or the wish to get rid of stocks, notes, bills. How keen the espionage established over the most intimate domestic concerns, as well as open public acts of rising aspirants and the falling great. What subtle influences are brought to bear on all classes, by forced embarrassments or offers of loans and lucky investments. How terrible the vengeance, how seductive the favors, of the magi of the mint.

Money,—useless as a commodity, powerless as a machine, unproductive at once and passive, still grows at the expense of in-

dustry and commerce by the mysterious power of *Interest*. A process of accumulation, resistless as gravity, perpetually fulfils the proverb, "unto him that hath shall be given;" and thus by steady deposit of stone, after stone brought by troops of unwilling or unconscious bondsmen, rise the palaces of the third class of Industrial Feudalism.

But none know so well as the bankers what a bubble is credit, what a figment is even solid metal, however assayed, coined, stamped, unless readily transmuted into permanent realities. The successful financier hastens therefore to become a holder of estate. So are we brought to consider

IV.—THE FOURTH CLASS, OR PROPRIETORS.

Smooth and pleasant is the road by which holders of funds ascend to the rank of lords of the land. There is just risk enough in the adventure to keep excitement alive. The farmer would stock, fence, fertilize his grounds, or raise new barns and dwellings, he wishes a loan on mortgage; the mechanic would buy a lot in the city, and build a house, for a home while he lives and as a legacy to his family, he too wishes a loan on mortgage. Sickness, premature death, accident befall them; interest has accumulated; the debt cannot be paid; then follows foreclosure; and "presto change" the benevolent lender steps legally into ownership of property, conveniently improved to his hand. Clearings lead the way to vast uncultivated regions, whereinto the tide of emigration must speedily pour. What so easy as to cover with title deeds the richest sections, and wait till poor hard working settlers have cut roads, built bridges, and established communications with markets, before selling out at a hundred fold advance! Canals, rail-roads, it is surmised will be opened in certain directions, or plans are laid that they shall be. How safe to buy up the land which must be traversed and paid for with damages, or the very spot that nature marks out for a depot! Cities inevitably grow around factories, harbors, or at the terminus of great lines of travel. Fortunate the capitalist of forecast sufficient, by the transfer to ready owners of a few dollars to become possessor of acres, which companies, speculators, municipal authorities will gladly purchase by the foot and inch, at any price!

The Aristocracy of force founded its hereditary power by seizing on conquered territory, and taking from vassals in return for its use, taxes and service. The Aristocracy of industry has not forgotten the lesson; and although for the moment city lots may rate higher than meadow and forest, grazing uplands and loamy plains, yet financiers have an eye to the future, when chemistry and mechanical inventions shall make agriculture an art more lucrative than even manufacture or commerce. Throughout civilized nations large proprietors are slowly displacing small landholders, and absorbing the homesteads of once independent yeomen into monster estates. Are we far distant from the time when Combined Capital will take possession of the country, as it has already done of manufacturing towns and of sea-ports, and by a vast system of co-operative culture swallow up small farmers, as it has mechanics and tradesmen?

The silent ministry by which Proprietors grow rich and transmit to their children enormous fortunes, without stirring a finger or passing an anxious day or a sleepless night, is *Rent*. Singular process this of laying claim to one of the elements and saying to fellow men, "You may win thereon by the sweat of your brow daily bread for your family, if as compensation you return to us a tithe of your earnings." Certainly futurity will smile at the cool assumption of the capitalist, who having by means of hired carpenters and masons built a house, lets it to tenants, on condition that they shall keep it in repair and at the end of each ten years more or less build for him another tenement, every way as good. Yet this is what practically happens in tens of thousands of cases throughout all civilized communities.

Land-lords, shop-lords, house-lords, have little need to levy

taxes by force and exact liege service like the old barons; their serfs, beg the favor of paying them any sum for the chance of livelihood, or, if refractory, the law and its instruments soon apply motives as stringent, as thumb-screws and the rack.

The four grand classes of Industrial Feudalism are then **MASTERS, MERCHANTS, FINANCIERS, PROPRIETORS.**

But to these should be added *Two ambiguous bodies*, who serve as **TRANSITIONS** between higher and lower orders. The first is made up of politicians, office-holders and office-seekers, lawyers, ministers, paid writers, whose prompting is to chant the praises, varnish the characters, further the projects, mature the plans, of the Nobles of Capital by whose patronage they expect to rise. The second consists of needy dependants, toadies, tools, servants, hangers on of all kinds, who humbled in spirit, crushed in will, meanly necessities, tied up in perplexity, hope for nothing better in this crooked life, than to creep on from year to year, without utterly losing position, and sinking into beggary. The function of both is to uphold the dynasty of Respectability, and to denounce factious dreamers of Reform.

Thus complete is the Organization of the Moneyed Aristocracy.

It remains only to point out briefly the ways and means of confirming its power, throughout Civilized Christendom.

IV.—TENDENCIES.

What is involved in those four words, **MACHINERY—SPECULATION—INTEREST—RENT?**

Suppose there were no laborers, no producers, no applicants for the sign of values, no tenants needing a place whereon, houses wherein to live and toil,—what would become of Industrial Feudalism then? It would vanish utterly, like a fallen dome whose foundation walls are swept away. Its four classes rest on the Working Class.

The Wealth, that constitutes their power, is slowly gathered, by hidden and most subtle processes, from Productive Labor. Masters, Merchants, Financiers, Proprietors, add not one grain of corn, one fibre of cotton to heaps of raw material, forge not a bolt nor plane a board, raise no coal or iron from the mines, weave not a yard of cloth nor fashion a garment, rear no houses, grade no railways, dig no water courses. They produce nothing; increase not one tittle actual values. They superintend and stimulate labor, facilitate exchange, exercise a general guardianship; and for this *use of skill, PAY THEMSELVES*, by means of laws favoring property, banking, commerce, manufactures. In polite speech they are pensioners on the bounty of the People. In plain speech they are plunderers of the Poor.

The People know this; the People feel this. In their clear judgment, heart, conscience, they believe themselves befooled, cheated, robbed, by a vast Organization of Spungers. They understand well enough that Skill and Capital, in so far as *active in new production*, should receive the recompense *exactly due to their efficiency*. But to each other, in their own souls, and before heaven they say:—"The pressure of these Upper Classes is intolerable. Toil as we may, we cannot support this multitude of Idlers. Society is a huge groaning pyramid, of which we are the under tier; and God knows that our very manhood,—affections, intellect, energy,—oozes out from us in bloody sweat. Brethren! we ought not, we will not endure this inhuman condition, longer. We mean you no harm, but this whole **SYSTEM** must be changed, from top to bottom, through every department of social relations. Look ye to it, that this be straightway done. The power of government is in your hands; the responsibility of government rests with you. Fulfil your duty,—or——"

On the other hand Industrial Feudalism thus ponders and plots. "Yes! We have the power; the very moving force of government, to-day, is Money; money we can wring out by Rent, Interest, Speculation, Machinery, however much Labor may twist and writhe; we hold bridle, spur, whip, provender and our mule however stubborn will be made to march, by

bribes or else by blows; the People are stupid, slothful, sensual, and need to be guided, stirred up, checked; the Paupers must be forced to work; the Poor may be sufficiently helped to keep them from starvation, but not enough to tempt them to idleness; the Industrious and Economical, if docile and pliant, can be raised to swell the Middle-Class; the Middle-Class should be managed and made our earnest helpers by loans, political preferment, flattery and social privileges; the Statesmen, Preachers, Editors, Authors, shall be kept in full pay and active service. Meanwhile let the true Aristocracy of the Age,—Money Holders and Money Makers—fully organize,—interlink interests,—form a perfect system of joint-operations,—mold public opinion,—shape legislation, and control government. We are the Providential Rulers. Down with all who question the rights of Property. If they dare to deny our Right, they shall learn to fear our Might."

So stand the two great parties; such are the tendencies.

Oh Middle-Class! can you discern herein any germs of SOCIAL REVOLUTION?"

W. H. C.

LEADING SOCIALISTS FOR PEACE.

THE peaceful tone of The Spirit of the Age has doubtless seemed chilling and flat, in contrast with the smoking "blue ruin" of Revolution, to readers not a few. Will our fire-eaters and drinkers be pleased to cool their fevered systems with the draught of pure water, which we now present. It is recommended by two of the ablest Socialist doctors, one English, one French.

I. Thus speaks Hugh Doherty on

WAR AND INDUSTRY.

"Before a nation can be truly civilized, it must be *industrialized*—the arts of production must be substituted for those of destruction. The races of ferocious animals must be destroyed, before those of domestic animals can be safely and systematically multiplied. An army of soldiers is a powerfully organized, ferocious and destructive animal. An army of mechanics is a race of useful social animals. The comparison is not perhaps literally flattering for either party, but it is correct in principle. As animals are organized instinctively, so nations may be organized socially. In both cases the destructive and ferocious organization may be multiplied and increased at the expense of its opposite, and *vice versa*. In this, as in many other cases, the appearances of Nature are contrary to the reality. The sun *seems* to revolve around the earth—the earth revolves around the sun.

"Lions and tigers *seem* to be more powerfully organized animals than dogs and wolves, but in reality, the former hunt alone, individually, or in pairs; the latter collectively, in troops. A pack of hounds is a more powerful and a more ferocious animal than a lion: more powerful because it acts combinedly; more ferocious, because it hunts without being forced by hunger. The most powerfully dangerous and ferocious of all wild beasts, or anti-social organizations, is an army; it may be increased to a diabolical extent, and led into the maddest freaks of fiendish mania. Look at the ferocious mass of a thousand men marching with fixed bayonets, and then read the history of Napoleon leading 600,000 armed soldiers into Russia in 1812, to satisfy the fury of his senseless vanity. Think also of the French Republican army of 1849, set furiously upon Republican Rome like a pack of hounds upon an inoffensive stranger. Yes, armies should be reduced as soon as possible—the destructive arts of War should be replaced by the productive arts of Peace. Man is good or evil, God or devil, as he imitates the works of the Creator, or the deeds of the Destroyer. His abode is hell or heaven, as he meditates destruction or production. This has always been admitted in principle but overlooked in practice.

Let us hope the time has come for conduct in accordance with sound reason."—[Cor. N. Y. Tribune.

II. Jules Lechevalier thus advocates the

PEACE POLICY.

"The more I reflect on the subject, the more earnestly I rally around the principles of Peace, in the interests of the public. From Cain to Radetzky and to Windischgratz, military force, brute force, has been in the hands of despots. The Revolution of 1789 was finished by two invasions; the Revolution of 1848 has finished, or is about to finish, by a new triumph of brutal force. The feeble are invincible only with the weapons of Christ—patience, morality, labor. Here is something to reflect on, and I here speak to you on the favorite subject of my present meditations.

"The philosophy of the principle of peace as the expression of the true interest of the feeble; this is the new principle which I present to the attention of our friends of the Democratic and Social Revolution, who ridicule the Peace Society a little, I must confess. They will, I trust, learn to comprehend this admirable institution better."—[Cor. N. Y. Tribune.

III. The Philadelphia Ledger, with commendable hydro-pathic skill thus describes

THE TRUE REMEDY.

"If governments will *disarm*, and thus reduce their expenses, they will not only reduce their loans, but augment their revenues; for a general disarming will restore to productive industry the multitudes now maintained in idleness, to enforce submission to taxation. But if they disarm, abandon mutual aggression and mutually guarantee peace, the masses, left at leisure to examine their own condition, will demand reformatory; and reformatory, seriously begun, will end in republicanism.

"Well! 'To this conclusion must it come at last,' and therefore Kings and privileged orders have the alternative of yielding slowly through peace, or of striving to keep all with the certainty of losing all by violence. Which is best? Republicanism *must* come, and through blood, or through peace, prosperity and progress. Wise kings will decide wisely, and the fools will be compelled to follow their example. But what must republicans do to accomplish this? They must dismiss all thought of force, make universal peace their fundamental rule, their first step, spread light as fast as they can, persevere and be patient, gain one thing at a time, and make it the lever for gaining something more. They were in a hurry, tried force and failed. Let them wait, try reason and they will succeed."

For The Spirit of the Age.

OUR AIMS AND ENDS.

A writer in No. 10, of The Spirit of the Age, opens an essay with the statement, that "Happiness is the aim, end, and essence of man's existence." I hope, Mr. Editor, that your correspondent will not mistake the aim of a brief criticism of his first proposition. From the tone and tenor of his argument I infer that he aims at the truth. So also does the present writer, who cannot by any means bring himself to the belief, that happiness is an aim, end, or essence of anything in existence. Happiness, being the result of man's proper activity—an effect following true action, as a shadow follows its substance—ought no more to be sought as an end, than the pursuit of a shadow.

This error of your correspondent, however, is a very common one, and misleads many from a knowledge of "the way, the truth, and the life." Those who have confirmed themselves in the error, by teaching it as doctrine, find extreme difficulty in seeing and acknowledging it as error. They will reply, that, as it is admitted that happiness is an *effect* of true action, they are justified in making it the *end* of all action. Whereas the truth is, that no one ever yet found happiness who sought it as

an end; and I rest the assertion on an appeal to universal experience, that the highest joys and delights of the soul invariably come unsought, enhanced as it were by an agreeable surprise—the free gift of a beneficent donor—for which, any thing like a claim on the part of the recipient would be rejected with extreme horror.

I admit it to be a fact of man's history, that he has sought, and does still seek happiness as an end; but in this fact I discover the real cause of all his past and present misery. Seeking happiness as an end made him necessarily an egotist, which estranged him at once from his fellow-man and an omnipresent Deity. This estrangement caused him to neglect the institution of a Social Providence, and thence to become utterly ignorant of the laws of Divine Providence. Hence the disorder that now rages throughout the earth. In disregarding the well-being of our fellow man, or in making it in any way subservient to our own, we lose a knowledge of the laws of order, fall into confusion, and totally defeat our aims at happiness, in a way similar to that of a man chasing his own shadow. This is a law of Divine Providence, or universal order. "Whatsoever ye would that men should do unto you, do ye even so to them; for this is the LAW AND THE PROPHETS."

Being all of us involved in this great calamity of wide-spread egotism, so that no one can justly reproach another, what remains to be done? This is but asking, what is the true end and aim of existence? Doubtless all will agree that the true end and aim of human life is conjunction or unity with God, by a knowledge of his love. If so, then it is evidently our first and most important work to attain a knowledge of the love of God, in order that we may be in unity or conjunction with him, and thus enjoy his presence and protection. Until this is done, we do not so much as approach our work. But who possesses the key to this knowledge—for both Nature and Revelation are sealed books to us? We are even ignorant of a knowledge of ourselves—all unity is broken—the unity of man with man, with Nature, and with God—how shall we learn to know concerning the re-union? This is a vital question.

For its solution we need divine revelation. This is provided for all who earnestly ask the question. In the Revelation which Jesus Christ gave to his servant John, chap. i. verses 17 and 18, are these words: "And when I saw him, [mark the words,] I fell at his feet as dead. And he laid his right hand upon me, saying unto me, fear not; I am the first and the last; I am he that liveth and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell and of death." Again, in the 3d chapter, 7th verse: "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth: and shutteth, and no man openeth."

Now we have hitherto remained in ignorance of the necessary knowledge, for want of a key to that wisdom which lies concealed as well in the hidden recesses of the Word of God, as in the pages of the great volume of Nature; and so long as we fail to make application to him who holds this key, just so long shall we continue in that ignorance. We can in no wise comprehend the mysteries of the Three Unities—the Three-in-One—nor perceive the analogies which bind together the creature and the Creator—nor have the slightest conception of the laws of universal unity, which are absolutely essential to the reformation of social order, so that all human institutions shall become an incarnation of the attributes of God.

It is to be noted, that, previous to the opening of John's interior sight, he heard a great voice behind him, and saw nothing until he had turned himself round. But "being turned," he beheld that wonderful vision, before which he fell prostrate, "as dead." These details are very naturally overlooked by the superficial reader, but not so by those who are searching for the "hidden treasures" of interior truth; for they find therein the laws of universal order. John, like all his "brethren and com-

panions in tribulation," had been looking in the wrong direction. He had been seeking a merely finite good, on which he imagined his "happiness" depended. He had been an egotist. So it is with all who are in a state of egotism. To secure an imagined happiness, they construct systems of civil and ecclesiastical government—houses built upon the sand—having no semblance at all with the true and living Temple of Divine Humanity which is the alpha and omega of God's design for the human race, and, as a necessary consequence, the true aim, end, and essence of every motive power in man.

But we live in an age when this grand end of our existence is being made manifest. There are already those among us, who are permitted to behold the great designs of Providence towards fallen man, and in some measure to perceive the immensity of the love of God, which has not ceased for a moment to enfold in its infinite embrace the entire human family through all its wildest and most discordant antagonisms—that wondrous love which condemns no one, not even the vilest of the vile—as all those, and only those, who best know themselves, can truly testify. As we become more and more conscious of this, we shall better be able to define the true aims and ends of our existence.

J. W.

Originally written for The Universalist.

REVELATIONS.

THERE is no doubt but what there have been revelations from the spiritual to the natural world in every age since the creation of man upon this planet. Most of these communications, although firmly believed by those to whom they were directly made, were doubtless received by few if any others, and although of use to the whole human family, they have nevertheless for this reason been lost to mankind. Some, however, have related to events of a local and individual interest, and from a striking fulfilment of some unlooked for prediction, have demonstrated their truth to the observation of the outward senses, and thus compelled belief among a large circle of immediate friends or neighbors, or throughout a whole community, of those who could not have believed on any other grounds.

But a great many of those who have been in so elevated a condition as to receive and commune with the intelligence of the second sphere, have naturally had their meditations fixed upon the causes of human wretchedness, or rather upon the inoperative condition of those causes which have been decreed for the fruition of human happiness, and perceiving the nature of these causes and their silent but powerful and inevitable action, they have been content to prophesy their fulfilment in the distant ages of the future, and have communicated their prophetic sayings to the minds around them in language necessarily symbolical and poetical. These revelations, however, have been, for the most part, fragmentary; that is to say, they have been simply permitted, but not authorized. They seem to have been the result of a close communion of friends, one residing in the natural and the other in the spiritual sphere. The resident of the second sphere, being permitted so to do, elevates the mind of his friend to that plane of thought which the former habitually occupies. The prophet is thus enabled to see ultimate causes and their effects. But that extraordinary communication from the second sphere which is embodied in the book by A. J. Davis, seems to be the result of a concerted and organized action of the governing minds of that sphere; and if so, it is evidently the first authorized general message from the spiritual world collectively to the natural world collectively, which has been made since the creation of man on this globe. This is, indeed, a transcendently important claim, but no one can candidly read it from the beginning to the close, fully understanding its scope and spirit, and not come to this conclusion.

It does, not, however, receive this candid examination from every one into whose hands it finds its way. Some take it up,

glance at a few isolated passages which conflict with their prejudices, disregard the connection in which they stand to the rest of the volume, make up a hasty judgment, and reject it at once. Others are totally ignorant of the most common phenomena of Animal Magnetism, and look upon every thing bearing the least relation these phenomena as in the nature of things impossible, and as the work of men designing to impose upon their credulity. There is still another class, and these are your "strong-minded" men. They sit down and read the book through from beginning to end, but it is for the purpose of refuting it, and this they attempt to do by heaping upon it the most silly and trivial ridicule, by calling its arguments "long-exploded sophistries" without giving the least indication of the argumentative ammunition that has exploded them, (which ammunition, indeed, they would find it very difficult to furnish,) and characteristically concluding by adopting the same manner of argumentation which they have time and again complained of the infidel for using in his crusade against the Bible. These "strong-minded" men, of course, cannot be bent, much less broken, and like the primitive granite of the earth, they must remain helplessly buried beneath the accumulated rubbish of the vanished ages.

But this ought not to prevent those who possess and understand the volume referred to, from extending its circulation among their friends and acquaintances. Among these, it is very likely, many can be found who are neither prejudiced nor "strong-minded" to an unreasonable extent; these will read it, and be grateful for having their attention called to it. But of course it would be very unwise to urge it upon any who can not receive it: for to every one is given blessings according to their capacity to receive them. If we knew all who have received the contents of that book to their hearts, and how many were of the first minds of the age, we would doubtless have occasion to rejoice; but from the nature of the case, men are never in haste to profess their attachment to unpalatable truths. But on all sides we can discover shoots starting up through literary ground, which give unmistakable evidence of originality in the roots of that great tree of righteousness under whose branches we repose. Therefore we rest content, grateful, and patient.

H.

EUROPEAN AFFAIRS TO THE WEEK ENDING OCT. 6, Latest Date, Sept. 22.

IN FRANCE, the principal event of importance is the assembling of a grand Metropolitan Council in Paris. The first session of this remarkable body took place on Monday, Sept. 17, in the Chapel of the Religious Seminary of St. Sulpice. A private conversation took place in the morning of that day, to verify the claims of those desirous of attending, to regulate the order of the proceedings, and to name the theologians who were to be present. The same day at 3 o'clock, the first general congregation took place, when the Archbishop of Paris delivered an address indicating the objects of the council. Three decrees were then read, *De aperiendo synodo; modo vivendi in concilio; and De professione fidei*; which were to be promulgated at the first general sitting. That sitting was held the next day with much solemnity. Mass was said by the Archbishop of Paris, in the sanctuary being placed the Fathers of the Council in full canonicals, Messieurs de Meaux, Versailles, Blois, Orleans, and the Delegate of the Bishop of Chartres, whose great age prevented his attending in person.

The course of proceeding of the persons connected with the Council is as follows: They rise at 5, recite the breviary, and then hear mass, which is celebrated at 7 1/2; after that the private sittings of the bishops and theologians; breakfast takes place at 11, and during its continuance, portions of the Holy Scriptures and of the life of St. Charles, the restorer of councils

in the sixteenth century, are read; at one o'clock, the Divine office; at three, the general sitting of the Council; at six, dinner, accompanied by reading as in the morning; and the day closes by prayers at nine. The Council is divided into five Committees: 1st, that of decrees; 2d, doctrine; 3d, ecclesiastical studies; 4th, discipline; and 5th, canonical law. Precedence is given not to dignity but to seniority of nomination. The Council holds 1. private congregations or sittings; 2. general ones; 3. solemn sessions. The private congregations are a kind of bureau where the matters afterward to be examined are first distributed; the general congregations are the meetings to which the private ones send in their reports; and the solemn sessions are intended to pronounce on and publish the decrees decided on in the general congregations.

No special results had followed the publication of the President's letter. A demand was made for the immediate convocation of the Assembly, in order to decide on the domestic and international policy pursued by the government, but no action was taken in reference to the subject.

The route taken by M. Ledru Rollin on the 13th of June is now known. He first went to the house of Madame Georges Sand, at La Chatre, then to London, where he arrived on the 11th July, with a passport, under the name of Heisel. M. Bolshot arrived in London at the same time as MM. Ledru-Rollin and Considerant. The latter travelled under the name of M. Blixio.

By way of precaution against excitement on the occasion of the trial of the conspirators of June by the high Court of Justice at Versailles, the Government adopted new measures for the protection of the capital. Changarnier, has divided Paris into quarters or districts, corresponding with the number of companies of the different regiments of the garrison, and each company has its quarter assigned to it, so that in a few minutes every part of Paris would be protected by troops of the line, and the National Guards be safe from attack or obstruction during their muster.

The President of the Republic, on the proposition of the Minister of the Interior, and by the advice of the *Commission des mises en liberté*, presided over by M. Victor Foucher, has ordered the release of two hundred and twenty-five of the insurgents of June, 1848, confined on the pontons of Brest, Cherbourg, and l'Orient. In consequence of this release there are now no more insurgents in the naval establishments, at l'Orient. It is said that the citadel of Port Louis will be set apart for political offenders condemned to detention.

The annual dinner of the operative printers of Paris took place at the Chabot, in the Champs Elysees, on Sunday, Sept. 16. Above five hundred attended. After a toast had been given to "The Liberty of the Press," and a second to "the Emancipation of the Human Mind," Pierre Leroux made an eloquent speech, in which he gave an interesting sketch of the discovery and progress of the art of printing. He concluded by proposing as a toast, "The unlimited Liberty of the Press." The meeting then separated amid loud cries of "*Vive la Republique!*" "*Vive la Liberte de la Presse!*"

At Rome all is uncertainty, and wholesale arrests take place without the observation of legal forms. Every one sees a crisis impending; but whether it will be for good or evil is doubtful. The misery of the people increases daily, and with it their hatred of the priests. A new journal, intended to be the journal of the pure pontifical party, has appeared.

The Pope has left Gaeta, and taken up his abode at Portici, near the City of Naples. He was not, it is said, received at Naples with the same demonstrations of joy that the mere name of Pius IX. drew down from the Italians two years ago. Many gentlemen did not even lift their hats to the head of the Church.

GARIBOLDI has been lodged in prison at Genoa. His wife exhausted by fatigue, had died.

The *Concordia* of Turin adds the following particulars :

"His wife, it appears, really died from fatigue, in a state of pregnancy, on the sea coast, after landing to escape from the attack of the Austrian fleet, as our readers will remember. The peasants sent to Ravenna for a physician, but he came too late to save her. Garibaldi, after this heavy blow, wandered for 35 days, under different disguises, in the fields, among the woods and mountains of the Appenines, sleeping by day and travelling by night; sometimes a guest at the table of the Crotian; at other times walking unheeded among the very men sent to apprehend him; till at last having crossed the Tuscan Maremma, he succeeded in embarking in a fishing-boat and in the disguise of a fisherman arrived at Chiavari. The Intendant had the simplicity to ask him for his passport legalized by the Sardinian Counsel. Garibaldi unhesitatingly gave him a passport which a friend had forced upon his acceptance, and observed that he had unfortunately met with no Sardinian Consul in the forests and ravines which he had crossed. Our readers know the rest."

The arrest of Garibaldi excited a violent storm in the Turin Chamber of Deputies. Signor Sanguineti, deputy for Chiavari, presented a petition from the inhabitants of that town, praying that the general should be set at liberty. The deputy Baralis supported the prayer of the petitioners, and passed a high eulogium on Gen. Garibaldi. The Minister Pinelli defended the conduct of the Government, and read the 35th article of the Civil Code, which deprives any subject of his civil rights who shall take military service under a foreign power; and he argued that Garibaldi, having accepted the rank of General of the Roman Republic, had lost his quality of citizen, and could not claim the privileges of the Constitution. He might, consequently, be arrested, and expelled the country, like any foreigner. The deputy Baralis contended that the loss of civil rights did not imply the loss of political rights or the quality of citizen. Several orders of the day having been proposed, the Chamber, after a most stormy discussion, passed the following resolution, proposed by Signor Tecebio: "The Chamber, declaring that the arrest of Gen. Garibaldi, and the menace of his expulsion from the Piedmontese territory, are contrary to the rights consecrated by the Constitution, and to the sentiments of Italian nationality and glory, passes to the order of the day."

The *Concordia* of Turin of the 11th inst. states that Garibaldi is treated with great courtesy: that his friends are allowed to visit him, and that many officers have done so. He recommended union and concord to them, that Piedmont might recover and become the bulwark of Italian liberty and independence. He has expressed a wish to reside at Turin, where he has numerous friends; but the Government will not allow him to remain in Piedmont and threatens him with a prosecution in case he intended to stay, on account of the 12,000 lres he exacted at Arona, after the famous armistice of Scolasco.

The trials of the unfortunate HUNGARIAN patriots are going on rapidly at Pesth, and are conducted with a spirit of unrelenting severity. Every Hungarian who was any how or any where implicated in the revolution, the members of the Diet, public officers, judges, and occupants of every public station in Hungary during the revolution, are subject to the Court-Martial. The high aristocracy, the Clergy and the Jews, are singled out for severe treatment. One Clergyman has been shot and another sentenced to fifteen years imprisonment. The director of an asylum for children, a writer on education, has been arrested. Innumerable punishments have been inflicted on the Jews. The most common punishment for officers is to be put into the ranks; at Arad some thousand honored officers have suffered this. At Pesth two cavalry officers have been degraded to drive baggage-wagons. The opinion prevails among the officers of Gorgey's corps that he was a traitor to the cause of Hungary. "He was betrayed and sold to us; he has been bribed by the Russians; the matter was long ago arranged; he might have fought it out

still longer; we know that it was all over with our cause, but Gorgey might have risked another battle and saved the honor of the Hungarian arms." This is the talk of these officers.

The news from ENGLAND is unimportant. The potato disease is making progress in Ireland.

News of the Week.

M. DE TOCQUEVILLE AND M. POUSSIN.—The Baltimore American, of last week, has a letter from a gentleman in this city to a friend in Baltimore, in which almost the entire responsibility of the recent difficulty at Washington is shifted from M. Poussin's shoulders to those of M. de Tocqueville. The writer professes to have his facts from a French gentleman who knows all about it, and goes on to state:

"He (the French gentleman,) says that the reason for M. de Tocqueville's own ignorance of the law of salvage, and that he could not dismiss Poussin without disgracing himself. He says he has seen the instructions of M. de Tocqueville to Poussin in the case of Carpenter, and that they direct Poussin to address to our government a protest against the law of salvage, and consequently against the seizure and detention of the *Eugenie*, as involving the dignity of the American marine, and that there is not an insulting expression in the letter of Poussin, for which he was intercommunicated, which is not to be found in almost the very same words in M. de Tocqueville's instructions, except that in which M. Poussin went out of his way to sneer about the little interest Frenchmen felt, when they had occasion to condemn an American officer, in anything he could say in self-defence."

"He says it was determined to recall Poussin in July last, but that M. de Tocqueville having committed himself by his instructions, could not recall him for obedience to them, and dared not rest the recall on the ground that he had attempted to lecture our government on its own dignity and honor, as he had told him that both these were violated by Carpenter's conduct. This too, he says, accounts for the extraordinary delay in M. de Tocqueville's answer to the complaint of the American government, he doubting what was proper to be done in so embarrassing a position. He thinks, too, that this also accounts for his letter to Mr. Rush, in which, you have seen, he attempts to implicate the Secretary of State, and thus to save his own minister. He says, he has no doubt M. Poussin would have been recalled promptly, if M. de Tocqueville had not got thus involved in his own folly in the affair. He thinks M. Poussin will now be recalled, and that Mr. Rives will be received."

THE COOLIDGE MATTER.—The editor of the *Calaix*, Me., Advertiser, is a believer in the escape of Coolidge from the Maine State Prison, and of the cheat with regard to his body. In his last paper he says—"In addition to the evidence furnished by Dr. Mann of Skowhegan, that Dr. Coolidge, the murder of Mathews, has been set at liberty by the Prison Wardens, and which to our mind is ample, he has been seen by a person who was well acquainted with him, on his way to California. We hope this matter will be looked into, and those concerned in his escape ousted from office, and more trustworthy men put in their places."

The Boston *Transcript* says:—"The fact that Dr. Mann and Coolidge's own father have testified that the body which was exhumed and said to be that of the prisoner, was not his body, would seem to be a very material circumstance, giving color to the belief that Coolidge did not die in the manner asserted. But the suspicious circumstance to our mind is that contained in the testimony of the Warden. The fact that certain letters were written by Coolidge to a fellow prisoner, arranging a diabolical plot for the murder of Dr. Flint, is undisputed; but the

supposition that Coolidge wrote those letters for any other purpose than to prepare the way for a trick, by which he might escape, is more incredible than the report that he is now alive. Nothing could be more stupid and puerile than the act of committing himself on paper to such a clumsy plot, unless it was with some other view than that which he professed to anticipate from its fulfilment. He seems to have arranged the plot for the express purpose of having it discovered; by which means he might resort to some trick to hoodwink and elude the agents of the law. In this trick we believe that he has fully succeeded.

THE AMERICAN INSTITUTE.—The great annual Fair of the American Institute, was opened on Wednesday of last week, when one of the largest collections of specimens of unequalled variety in every branch of trade was presented to the public. Notwithstanding the inclemency of the weather a large and numerous audience filled the spacious hall at the Battery, all eager to witness and appreciate the triumphs of American genius in mechanical invention. The arrangements of this year are admirable, and much credit is due to the worthy managers for their exertions to facilitate the inspection of every article. On Wednesday evening the introductory address was delivered by the Hon. Henry Meigs, in the course of which he took occasion to review the many benefits which have accrued to mankind from the inventions of American genius, and the glorious picture which we may augur from the indication now before us.—[Truth Teller.

THE WAR WITH THE DOGS.—Between the 18th of June and the 26th of September, there have been three thousand five hundred and twenty dogs killed in this city south of Forty-second street. The cost to the city for killing these useless curs, independent of the expense attendant upon removing their dead carcasses, amounts to seventeen hundred and sixty dollars. A large proportion of this amount has been paid to five or six colored men, one of whom, named Henry Boggs, has received two hundred and fifty dollars. This man has become quite famous in the city as a dog-killer, and he is worth some three or four thousand dollars, which is the result of his own industry. Last year there were two thousand six hundred and seventeen dogs killed, being nine hundred and three less than the number killed the present year.—[Cour. and Enq.

COLUMBIA COLLEGE.—The annual Commencement of the above institution took place on Tuesday of last week, before a large and highly respectable audience, among whom were several distinguished personages. The entertainments were entirely literary, and in many instances did honor to the institution, several orations and poems were delivered between each of which the excellent orchestra of Mr. Bristow played some favorite pieces which added considerably to enliven the scene.

SINGULAR PREMONITION.—In an interesting article in the *CHRISTIAN EXAMINER*, for the present month, Mr. Ticknor mentions a singular fact in connection with the death of the elder and younger Buckminster, father and son. The latter, after a sudden attack, died in Boston on the 18th of June, 1812, at noon. His father who was journeying for his health, died in Vermont the next morning, without any knowledge of his son's condition, but saying, with almost his last breath, "My son Joseph is dead;"—adding, when assured he must have dreamed, "I have not slept nor dreamed—he is dead." The effect was electric, and, (adds Mr. T.,) however accidental the coincidence might be, persuaded that it was so, all acknowledged its strangeness, and few failed to be conscious of its influence.

Frederika Bremer, the popular novelist, arrived in this city on Thursday, in the steamship Canada.

Town and Country Items.

HUME.—Hume one day complained in a mixed company that he considered himself very ill treated by the world, by its unjust and unreasonable censures; adding that he had written many volumes throughout the whole of which there were but few pages that could be said to contain any reprehensible matter; and yet for those pages he was abused and torn to pieces! The company for some time paused; when at length a gentleman dryly observed, that he put him in mind of an old acquaintance, a notary public, who, having been condemned to be hanged for forgery, lamented the extreme injustice and hardship of his case, inasmuch as he had written many thousand inoffensive sheets and now he was to be hanged for a single i s

Dr. Bacon, of the Day Book, makes this calculation: If a clerk will commence on a salary of six hundred dollars a year at the age of twenty-one, with a merchant having a capital of twenty thousand dollars, and save out of his salary two hundred dollars a year, and lend it to his employer at seven per cent on his note at six months, add the interest to the principal when the note is paid, and lend it again, and so receiving his interest semi-annually and investing it, he will at the age of forty have possessed himself of all his employer's capital and a large sum of his profits.

LIBRARY DESTROYED.—The *Freeman's Journal* says that at the recent fire at Williamsburgh the Catholic priest (Rev. Mr. M. Jones), who resided with M. Lake, lost his entire library, of considerable value, and the whole of his other property. It appears that the books and papers of the parish were at the same time almost wholly destroyed.

A MILITARY THEOLOGIAN.—On one of my voyages home from America, an officer of rank in the British army lamented that the governor of one of our colonies had lately appointed as Attorney-General one who was an Atheist. I told him I knew the lawyer in question to be a zealous Baptist. "Yes," he replied "Baptist, Atheist, or something of that sort."—[Lyell's America

CALIFORNIA GOLD.—The amount of £120,000 has been landed from the *Calypso*, at Portsmouth, and conveyed to the vaults of the Bank of England. It is not generally known that this gold is shipped from San Francisco to England at two per cent, and bills are allowed to be drawn against it, as soon as the bills of lading are received in this port.

Abby Hutchinson—that was—is recovering from her sickness very rapidly, says the Boston Bee, having gained in weight three pounds during the past week. She has lived twenty-one days without taking a particle of food—swallowed nothing, during that time, with the exception of cold water!

SOME COMPUTE that the rats in the United States consume six millions of dollars worth of grain a year. These animals are almost as expensive and worthless as loafers and dandies, who appear to be "born only to consume the fruits of the earth."

IN GERMANY great precaution is taken in the sale of arsenic, none being sold without a written order from a physician, except that for a rat poison, which is mixed with tallow and lamp black, thus forming a compound which cannot be taken into the stomach of any human being.

IN THE LAST FIVE CENTURIES France has spent 326 years in War! If all those years had been passed in peace, who can doubt that her people would have been much better fitted to enjoy republican institutions than they now are.

AN ORIGINAL WILL.—The following is the copy of a will left by a man who chose to be his own lawyer:

"This is the last will of me, John Thomas.

"I give all my things to my relations, to be divided among them the best way they can.

"N. B.—If anybody kicks up a row, or makes any fuss about it, he isn't to have anything.

"Signed by me, JOHN THOMAS."

✚ The London Globe says the light-fingered gentry now wear short coats with pockets outside. Their hands, in a crowd, are always, to prevent suspicion, in their pockets, which however, have a large hole in the bottom. Through this aperture they manage to push their hands, and in many cases, unperceived and undetected, contrive to make free with the pockets of those whom they have been standing near.

✚ It is said that Dr. Gannett's society, (Unitarian) in Boston, has been requested to surrender immediate possession of their church and land in Federal-street, to the First Presbyterian Society of this city, on the ground of an alleged provision in the original grant of said estate, that Scotch Presbyterian form of worship should always be maintained there!

✚ The Boston Transcript states that the Rev. Joy H. Fairchild, of the Payson Church, South Boston, has commenced an action in the Supreme Judicial Court against the Rev. Nehemiah Adams, D. D. of the Essex-street Church in this city, for libel and slander, and suing for damages in \$10,000.

✚ Mr. Musters, the successful wooer of Mary Chaworth, the beloved of Lord Byron, has recently died at the age of 72 years, leaving his large estates to his son John, aged 13. His wife died of fright in 1832, occasioned by the Reform riots in Nottingham.

✚ The admirers of the late Rev. Dr. Chalmers are contributing to the erection of a memorial to him at Anstruther, in Fife, the place of his birth. The memorial is to consist of a handsome free church with a lofty tower.

✚ M. Guizot is quietly residing at Val Richer, near Lisieux, where he is engaged on a new edition of his work on the "English Revolution."

✚ In the church of St. Andrew, in Mantua, is preserved a vial containing the blood of our Savior, taken up with a sponge by a Roman centurion at the time of the crucifixion—or at least they say it was.

✚ Mr. Samuel Gurney, a well known and eminent English banker, has written a letter in which he declares it is his opinion that both France and England are on the eve of bankruptcy.

✚ The British press complains of the enormous sums of money paid to the Italian singers, and French dancers by the London managers.

✚ M. Raspail assures the world that cholera may be cured by a camphor and aloetic process. The diet (preventive) should be well seasoned with garlic, pepper and ginger.

✚ Mr. George H. Hill, well known for his personation of Yankee characters, died at Saratoga Springs on Friday the 28th ult.

✚ The London Times compliments, in a late number, the memories of DeWitt Clinton and Robert Fulton.

✚ The king of Sweden and his consort have become active in the temperance cause.

NOTICES.

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OF

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