

# THE SPIRIT OF THE AGE.

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## Selected Poetry.

### IT IS NO DREAM.

BY HARRO HARRING.

It is no dream—it yet shall be fulfilled,  
The nations yet shall rise in all their might,  
And love on earth its heavenly throne shall build,  
And light progressive soar in morning light.  
At last Man's suffering shall diminished be,  
When to the world this truth is once made clear,  
That all must live in love, who fain would see  
The kingdom of the Lord established here.

It is no dream, that in the human soul  
Can raise forebodings of those better days,  
When sacred Charity shall each control,  
To bear the errors of a brother's ways;  
When Love shall steel the heart against the strife  
With Death—and Faith shall bid the soul arise,  
Above the shroud and grave, to endless life,  
Loosened from earth, to flourish in the skies.

It is no dream—the purer spirit-life,  
The innate consciousness of inward strength,  
Whose prescience in the human heart is rife,  
And gives to weakness power to rise at length,  
And struggle onward towards its endless aim,  
E'en though the crowd to slavery will bend,  
And man may, by his words and deeds, proclaim  
Truth, by which nations may to life ascend.

We hear a wondrous music!—from the heart  
Of all the nation issues forth the sound;  
The mighty symphony of souls its part  
Of love assumes, and man to man is bound;  
The kingdom of our God on earth shall bloom,  
The nation's hatred, scorn, and doubt's deep gloom,  
Be lost in love—love that survives the tomb.

All that is written, then shall be fulfilled—  
All that the Son of Man consoling spoke,  
The Eastern Satan is already killed;  
Men shall as brethren live, nor fear his yoke;  
And Mammon, poisonous serpent, be expelled  
From Eden, which her trail has soiled full long,  
And where as sovereign she the keys has held  
Of Love's pure kingdom, which to Man belong.

Satan has vanished from the glorious East,  
Men are no longer awayed by devilish fear;  
The hours draw nigh—and be their speed increased!  
The Nazarene's pure doctrine all shall hear;  
The dungeon graves of men shall all be void;  
Love's spirit, glittering in its own pure light,  
Appear—and fraud and lies shall take to flight;  
And then shall God be known and served aright.

Translated for The Spirit of the Age.

### NECESSITY OF EVIL.

FROM PIERRE LEROUX'S L'HUMANITE.

We exist only in relation with the exterior world, or with internal ideas which have their source in our previous relation with this world. If this relation is agreeable we call it pleasure, but this is a transient thing. Happiness is such a state that we should demand its duration without change. Now if the exterior world were unchangeable, immutable, there would be no reason nor possibility of our intervening or acting upon it; and if in changing it should excite only pleasure, or if the ideas and passions awakened by this exterior relation were immutable, or pleasant only, all this would preclude any wish to interfere with these relations; they would awake no desire, consequently no activity, no personality, and the result of this immutability would be not life but death, not happiness but annihilation.

If, as a celebrated myth says, man had his beginning in happiness, he existed only as an appendix to his creator; he lived in the bosom of God, innocent but unconscious. In passing from this state he has not fallen, but has exchanged happiness for virtue, unconscious innocence for activity, for personality, that is for true life.

Evil is then necessary to awaken desire and consequently activity and personality; that is, it is the very condition or actual life; its need ceases, as soon as the force within us is sufficiently vital to act in the perfecting of life and the world, without being pricked into action by its sting.

Under the myth of the three places, Eden, Earth, Paradise, lies the fact of an unconscious inactive life, then a life active through suffering, thence to a life active without suffering; but the placing of the first and last of these states in a chimerical Eden and Paradise has caused the middle term Earth to fail of being appreciated, and it has been so slandered by theologians that from time to time there have arisen up partisans in its behalf, defenders of earth from the charge of absolute evil laid upon it.

In fact, absolute evil is as impossible as absolute happiness. The same instability of things, which precludes the one, precludes also the other. Evil is transformed by time, by memory, by the development of contrary passions, even by the exhaustion of the power of suffering. But although there is in nature, apart from any religious ideas, a perpetual resource and remedy against suffering, yet the doctrine of compensation which teaches that the happiness of all is equal, and that a deficiency in one point is made up by a superfluity in another, and the reverse, is not true.

This point of view has arisen and should arise in the train of Protestantism, for Protestantism was already to a certain extent a return to nature. Next to Protestantism came the controversy of Boyle; then the religious Optimism of Leibnitz; then the Epicurian Optimism of which we speak.

The first point of this philosophy is that happiness is the law and rule of all beings.

The second that in the destiny of each, good and evil are mutually compensated.

The third that consequently all destinies share equally in good and evil: so says Voltaire.

As heaven about us wove our human life  
It used a mingled thread of peace and strife;  
Desire, distaste, calm reason, folly free,  
Moments of pleasure, days of misery;  
These wake up man, in these his essence lies,  
His nature formed of blended contraries;  
All equal weighed in God's impartial scale,  
All taste the sweet and none the bitter fail.\*

The conclusion of this system is immobility; for if all conditions are equal, if all have the same measure of good and evil, and if the sole law of our being is happiness as this system understands it, then it would be folly to wish to change the conditions of the world. As well fool as wise man; as well barbarous as civilized; and one may finally arrive at the conclusion, that the happiest of organized beings is the most simple—an oyster or a coral.

The principle of the system is absurd. Happiness, as it is understood, in the first axiom of Voltaire, is not the end of created beings. Creatures are not made to be happy, but to live and to become developed by advancing towards a certain type of perfection.

The lyric Pindar said "Life is the track of a chariot;" but it is of elapsed life, of dead life, he speaks. Living life is the wheel in movement. The revolving, advancing wheel is never fixed; it is never between the points, yet it passes successively all points. So of life: we are never in an idea nor pleasure nor suffering; but we are ever coming out of one to pass into another.

Our life is the emersion from an anterior state and immersion into a future state. Therefore the only permanent condition of our being is aspiration.

The problem of Happiness is the foundation of philosophy and religion. What is good? the only question among the sects of Greece; it gave rise to the hundred and eighty sects enumerated by Varro which may be reduced essentially to three: that of Plato, Zeno and Epicurus. 1. Those satisfied with nature or if not satisfied, accepting it as a master from whom there is no appeal; (Epicurus). 2. Those discontented with nature and appealing from it to themselves; (Zeno). 3. Those who regard nature as an imperfect and transitory state, the faults of which it is possible to correct by conforming one's self to a certain ideal; (Plato).

Plato preceded the others by a century: a century before Plato, Democritus and Heraclitus represented the contrasted ideas of Zeno and Epicurus.

The principle of the school of Epicurus was the acceptance of nature as it is; of Zeno, the reprobation of nature and the complete substitution of a different life called virtue; Plato neither absolutely accepts or rejects nature, but imports into Greece the oriental ideas of the fall and redemption.

The philosophic partisans of nature in the eighteenth century, the Deism of Bolingbroke, Pope and Voltaire, the egotism of Rochefoucauld, the sensualism of Condillac, the well-understood interest of Helvetius, the atomic materialism of the French Savans, the utilitarianism of Bentham are all comprised in Epicurus. This great man appears in history among the greatest of sages. By a curious symbol of his destiny he was called in his childhood a *hunter of spectres*, because he went with his poor mother from house to house making lustrations in order to put to flight evil spirits. He has ever been and will be the hunter of Spectres, he who saves from superstition. It is useful and necessary to bring men back to a view of a earth. What distinguishes Epicurus from his followers is the sanctity with

which he did this work, instaurating a contentment with the earth in a manner altogether religious. Among all the ancient sects Epicurianism endured the longest; it flourished around the author in his garden and still subsisted six hundred years later, when Christianity carried all before it. It flourished at the fall of Paganism as it was re-born at the fall of Christianity; and thereby is shown the necessity humanity is under, of destroying through doubt the old religions, which obstruct its path; thus its reign at certain epochs is good and necessary. When religions fall into decay, man is forced to accept the present life as it is; the sage seeks to pass it away with the least possible torment; the fool wastes and devours it. Then come those epochs so marked in history of double-refined passions, of unbridled pleasures and profound melancholy, of incredulity and superstition. Then also comes Epicurus, under this or some other name, calming the insatiable desire of happiness with which men are enfevered, and saving them as far as possible from false voluptuousness itself. This doctrine is a retreat for humanity, preventing a complete overthrow. Yet humanity having rallied and under this shelter re-taken confidence in itself, it soon perceives that its fate is not to fly, not to take refuge in anything, but to march onward to new conflicts. Epicurianism, at all times an influence useful in some respects, has at certain epochs an office of incontestable legitimacy.

This system, which has for its principle the acceptance of and satisfaction with nature, can only be comprehended and adopted by the favored few; the slave Epictetus needs a Zeno. Thence arises a sect which reproves and rejects nature. The nature of man, according to the Stoics, consists only in his liberty. He is free only in attaching himself to nothing which is not completely in his power. The participation of the Stoic in life consists only in voluntarily obeying destiny, that is in voluntarily doing the part destiny bestows, but without being interested in it; for in being interested he ceases to be free. The morality of the Stoics was to despise life by taking refuge in one's self; to leave to destiny the responsibility of its work; not to temper the passions but to uproot them; to make of one's self a free intelligence, a liberty. Such was their disdain of life that they were desirous to demonstrate that the human soul is perishable; and such their disgust of the world, that their system gave to the sage the right of taking away his own life, this right being the natural result of his liberty and the need of his virtue.

Plato, as it has been said, neither absolutely accepted or rejected nature. His works are a mingling of Socratic inspirations and Oriental solutions. The double character, of a Greek who had conversed eight years with Socrates and then, long a disciple of the Pythagoreans and the priests of Egypt, is seen in his works. With Socrates all investigation turned upon the question of morality and happiness; Plato accepts this direction, but solves the problem with a Theology drawn from the Egyptians and the Pythagoreans of Magna Græcia, themselves a branch of eastern philosophy. Plato, following Socrates, says that the object of all study is to find The Good; and the mode to this is the study of man, self-knowledge; but instead of adhering to this mode, he solves the question of "the good" and "the best" by some ancient religious solution—no longer a Socratic Greek but a priest of Memphis. The soul, according to Plato, is a self-active force, but fallen and united to matter; it lives in a kind of imprisonment and exile, so that man is composed of two different principles: 1st, the rational; 2nd, the animal. The former has power to return to the blessedness of spirits. How is this return possible? By renewing its knowledge of Ideas, the eternal types and models of things.

These Ideas exist in God and traverse the world, for God has made the world on the model of Ideas. How can the soul gain knowledge of Ideas, disembarass itself of Nature and so rise to God?

Through *love*. Love of the supreme Beauty; great in pre-

\*Discourse in *verac*

portion as the soul is pure; adoration of this Beauty produces virtue.

Happiness consists not in the relation we have to terrestrial objects, but in our relation to the supreme Beauty which is concealed behind these objects as behind a veil. These Ideas, archetypes of things exist, in God; he is therefore the Supreme Good, and man's happiness consists in being as like to him as possible; thus the two guides to God, or good, are reason and love.

Let what Plato calls love be named Grace; explain moreover the real and objective existence of Ideas, the mysterious tie between God and the world; realize completely this Word, this Wisdom, which Plato distinguishes in God, the creative thought of God in *potentia*, as the Ideas are his creative thought already effectuated; find for this Word a man in which to incarnate it; make for him a history, a tradition; and all the links of the mysterious chain that unites man to God are illuminated and lo!—Christianity.

Plato applies his doctrine not to the rejection of but to the perfecting of human life; he also held the Pythagorean opinions of metempsychosis and successive existences, and so was saved from the total rejection of nature and life, into which the Stoics and Christians fell. Our being, according to him is an aspiration to reach the Sovereign Good, but this can be reached only through the world; not immediately but progressively by uniting one's self with all the finite manifestations of good. Science, art, polity, draw their reason of being from the Idea of the Sovereign Good, which is their aim.

Platonism, Stoicism, Epicureanism, the three solutions of the question proposed by Socrates, being largely developed, the work of Greece was accomplished and then Christianity appeared, a mingling of Platonism and Stoicism; its theology Platonic, its morality Stoic. Like the Stoics the Christians rejected the world, but the former took refuge in man; the latter, realizing the Word of Plato bowed to the divine Word, and substituted grace or divine action for human virtue; the Stoics abolished nature and substituted virtue or human force; the Christians abolished both nature and man and substituted divine action or grace. The protest of nature and man against this sacrifice appears in the revival of the Epicureanism or modern Deism.

x.

For The Spirit of the Age.

CHARLES FOURIER.

IA PSYCHOMETRIC OBSERVATION.

II.—SECOND TRIAL.

I hardly spoke of his *intelligibility*—as one in speaking of a landscape would probably omit to speak of the sun, whose influence would be felt in every part.

I receive him more as a whole, than I did. He seems not so great a genius as I once had supposed, but a person of indefatigable energy, zeal and perseverance, and yet idle and playful at times as if no serious thought had ever occupied him. Did not he make skill and activity take the place of genius, and quickness, readiness, that of insight? I feel as if he often builded better than he knew; as if his thought overshadowed him, overpowered him, as if he did not grasp it wholly, while what he had seized was held so firmly that it all cohered.

I am certain that he is right in his *FUNDAMENTAL PRINCIPLES*; that he has laid a firm and broad foundation, and framed much of the superstructure; yet I do not think he has perfected the whole building.

But I must tell you how sad is the thought of him in his present state. His indomitable will is not subdued. He was a slave to his system, and is not yet freed from its thralldom. He wishes to see his plans executed "whether or no," does not seem to be submissive and childlike. I wish I had dwelt more on his

religious nature. I fear he is not happy. You can hardly imagine the relation established between us. He is often near me and is not a serene, elevating influence—but ever restless, ever striving to urge me, hurry me on against my will.\*

You know that often the character or some trait of it, or some event in the life appears to me as a landscape. I think I did not speak of the bright scene which came to me, when I first held the letter, and which has often gleamed upon me since. I did not, for I could not, nor can I now adequately.

Through a narrow chasm between high rocks flowed a silvery pellucid, *sunlit* stream, which seemed to grow deeper and deeper, and was ever *sunlit* although above the shrubs and trees which fringed the rocks, almost concealing the stream, shone the moon and the stars. It was very beautiful and seemed like a gleam of pure, chaste love, which though but a gleam, was ever refreshing to him in after life, a holy memory, a reposeful spot. It may be all a fancy, but it seems to me this was when he was eighteen. He matured very fast and very early.

Cheery old man! Benevolent, philanthropic, courteous, stern, resolute, vigorous. Requiescat in pace! Resolve so decided that it is perfectly calm! He seems to be solving mathematical problems. Feeling of dignity and reserve, standing on his guard;—and also a hearty laugh inwardly as if at some one's shallowness. Great perseverance, energy of thought and action, sadness. Justice has not been done him. He seems to have been injured by those he thought friends. Great versatility—sudden changes of feeling—now a scornful laugh. Indifference aroused by sense of injustice.

Am continually thinking of the St. Simonians. They lose sight of vast and important principles, in fact they have no science—they have alighted on many great truths, but their system is not a whole. They mean well but cannot succeed. God is necessary to any complete system, a knowledge of his creations and laws.

One must begin at the very beginning; a complete change is necessary. It is not till the third generation of practical associationists that you can expect much.

A feeling of indignation; a restrained feeling of impatient patience—a choked firebrand. Great power of words, volubility; one who could express strongly and clearly, be a candle in dark places; patient with the mass, impatient with individuals, yet never weary of explaining; opening lights in all directions for one who receives. Glad to see him in this light, so rich, so genial, such humor, such power of adapting himself to his hearer. Mathematics, mathematics! He attracts and enchains some by the poetry of his mathematics. He convinces others by the solid undeniable prose. There is no escaping from some of his arguments. His position seems very dignified. He demands nothing but that persons should use their reason—should open their eyes, to the light he sheds around them. There seems no thought of self now, but an entire devotion to truth. Great quickness and clear-sightedness; the husks fall off, and things fall into their right places beneath his eyes. His patience peculiarly strikes me; there is such activity yet such restraining power, such a waiting till all things are prepared. He would not risk the end through any unwise haste. His heart is very tender, especially toward the young, to all the *necessarily* weak and dependent, though he despises imbecility.

He loves little animals. He would be very considerate of those beloved. The thought crosses my mind of doing some kind act for a sister. "This would give her pleasure." It seems to have some connection with a flower. I see a tall plant, with

\*What I say of his clinging to earth is false now (if it were true then 1843). Now he leaves his system to Providence as a child blows a bubble on the air. It seems vast to us—but to him in his rapid progress a mere point. I mean it seems *thus* to me of him. I shun all intercourse with the spiritual world; and this rather troubles me though I do not yield to it.



rich, high colored blossoms; the sister seems in the country; he will carry this to her, it would be so pleasant a surprise.

I contrast him with \*; he seems *materially* broader and braver than \*, for he does not so repel. He gives himself more fully to others. It does not require any effort on his part. Experience has made him more cautious, more distant and doubting than he was by nature.

He would have acquired Phonography rapidly, and been much interested in it. He was a keen observer and inference-drawer. This he would do outwardly, mathematically—he would not see the motive in the act, but would deduce it from the act and that most accurately.

His stand is very dignified. He seems manly—should think he would bear attacks on himself with pride and patience. Perhaps naturally hasty and irritable, but here all selfish considerations are lost. He is absorbed in a great truth and elevated by it. How devotion to a great cause ennobles one. Great scorn of the low, and feeble and cowardly. Unchangeable patient energy.

Quite in earnest, seems dwelling on something specific—some peculiar branch or division which he aims to set forth in a clear light, adapted to the vision of those about him. Great quickness of thought, great desire for accuracy. Love of allegory and the allegorical. Every thing symbolizes something, and has its signification. Nature teaches us or would in every way, through the eye, the ear, by the smell, texture, flavor. We shall not always eat so incoherently, but musically, harmoniously. No wonder we live so antagonistically; when we make ourselves the receptacles of such antagonistic principles. How refined will this part of life become. The preparation and partaking of food will afford as much enjoyment as painting or music. There will be the same delight in blending harmoniously, in forming new combinations, in making a beautiful whole. Gastronomy will become a divine art. Then shall we sacredly build up these bodies, making them truly temples of God.

And when we understand the sacredness of the body, then will purity prevail on the earth. The savageness of our present life makes me shudder. Life of the senses never seemed to me so attractive before. It elevates life. One grows elegant and refined in the thought, and would have every motion grace, and every tone music, to satisfy. I am surrounded by the most exquisitely harmonious arrangements; the fragrances around me blend musically. These miserable looking buildings, these deformities, the abodes of bodies capable of such delights.—I wonder that the earth does not reject them. They encumber and disfigure it. I did not believe that the outward arrangements could have such power over one. I expand and would be beautiful and noble and graceful, that I may not be out of place. The perfection of the parts giving the perfect whole, makes one long too to be perfect thoroughly and completely.

Now I am very sad. I look at Paris and groan in spirit. There seems not life enough here to begin to build upon. Was this all a dream? No. It is God's truth and it must be realized. That ever it has dawned on the mind of man, is proof that it can be accomplished. It will be; and angels will sing a jubilate.

Even now the thick clouds are dispersing—a line of light is seen in the Western sky, and the East will yet reflect its rays. Light travels swiftly—how beautiful becomes the earth in its beams. And these rainbows twice repeated. They fill the soul with hope, with certainty. Behold a new Heaven and new Earth! now can one labor keeping the end in sight, and cannot be discouraged—let what will come. The dark shades of night are settling around me, I know, but the stars will enlighten it, and the glorious morning will soon dawn. God speed the coming! No—it will come, when the earth is ready. God be with us at the coming, and strengthen and prepare us for it.

He has religious feeling—is enthusiastic—has great depth of

feeling, quick sympathies. I like his manner with his opponents—generally he is willing to concede to them all that they can in justice claim. He can well afford to be generous, his views are so incontestably superior—they are founded on a rock. I like St. Simon's aspirations but his views seem "the baseless fabric of a vision," as if the solid earth in its revolving would leave floating in the air, whilst this man seems part and parcel of our good old mother. There is a generous freeness in St. Simon, which pleases, though after all Fourier gives us the truest liberty. He seems intensely engaged in study, his back turned to the earth, with a determination not to yield to his inclination to look back upon it.

Translated from the French Journal of Magnetism, by Mrs. L. M. F.  
MAGNETISM IN ITALY.

Mr. Cadde is of the opinion that magnetism is the essence of every medical system,—especially of homœopathy, which he has taught for a number of years with unparalleled success.

He employs in magnetism a method differing from that of others, and based on the principle of the polarity of every imponderable fluid, (the magnetic being included,) and on the elliptical shape which appears to be the great natural law of movement, from the great system of worlds revolving in ether, to the atom of dust glittering in a ray of light which penetrates the darkness of a room. This is the principle whereby man is created, and particularly his spinal-cerebral system, which is the reservoir and conductor of the magnetic fluid. I ask pardon of my friend Cadde if I have misconstrued his ideas in endeavoring to be brief.

In accordance with these principles Mr. Cadde always magnetizes by elliptical passes,—that is to say, he carries his right hand, or both hands together, from the right to the left of the subject, descending from the top of the head by the cheek and the left side of the sternum to the region of the plexus, and returning from the right side to the head. Following the same law he magnetizes each part of the body when necessary, the breast, trunk, or extremities, always making small or great elliptical passes. Meanwhile he places his left hand at the pit of the stomach, whilst he holds his right suspended and lightly bent over the head. This is, as he says, to establish an elliptical circuit between the great sympathetic and the solar plexus nerves, from one side to the other. Mr. Cadde believes that this method of magnetizing is the best adapted to the laws of our organization. He affirms that the organism thus receives without shock, and without too much effort on the part of the magnetizer, the quantity of fluid which is necessary to establish the harmony destroyed by a morbid cause.

I will not say how well founded these pretensions appear to me; but it is certain that I have had incontrovertible proofs, many times repeated, that this method is never followed by nervous difficulties, or the unpleasant crisis which occurs so often in subjects very sensitive to magnetism when superinduced by the caprice of magnetizers. Especially is it to be noticed, that magnetism thus employed operates with much more promptness, and almost as if by enchantment. It is necessary only for the magnetizer to apply his little finger to the little finger of the hand of the subject, and to will that the fluid pass. The effect is like the discharge of an electric body, the patient remaining perfectly awake.

Mr. Cadde justifies this practice by a theory deduced from long experience, and from the study of mechanical molecules, on which subject he is preparing a very interesting treatise. By this theory a philosophical view can be given of magnetism as well as homœopathy.

I should like to speak to you of magnetical experiences enjoyed in the conferences of our Society and by Cadde and myself particularly, but I must not transgress the limits that I

have imposed on myself in this letter. I will only say, then, that we have had unexceptionable proof, by facts which cannot be doubted, of the possibility of communicating by the aid of clairvoyant somnambulism with the world of spirits, the existence of which to many seems incredible. I have meanwhile seen and learned enough in the conversations with which you have honored me, to be convinced that you are also a believer, Count Gerard Freschi.

### MUTUAL BANK OF DISCOUNT AND DEPOSIT.

FREEMAN HUNT, Esq., *Editor of the Merchants' Magazine, etc.*

DEAR SIR:—I wish to call your attention, and that of your readers, to the connection existing between certain interesting and highly important facts, in the hope that the manifestation of such connection will lead to serious reflection and decided action.

It is asserted that but one eminent merchant (and his death is still recent and lamented,) has ever continued in active business in the city of New-York, to the close of a long life, without undergoing bankruptcy, or a suspension of payments, in some one of the various crises through which the country has necessarily passed. I have no means of determining the truth of this assertion, but it must have some foundation, and I think it would be difficult for either of us to add to the number.

It is also asserted, by reliable authority, from records kept during periods of twenty to forty years, that, of every hundred persons who commence business in Boston, ninety-five, at least, die poor; that, of the same number, in New-York, not two ultimately acquire wealth, after passing through the intermediate process of bankruptcy, while in Philadelphia, the proportion is still smaller.

By the statistics of bankruptcy, as collected under the uniform bankrupt law in 1841—

The number of applicants for relief under that law were	33,739
The number of creditors returned	1,040,603
The amount of debts stated	440,931,615
The valuation of property surrendered	43,697,307

If this valuation were correct, nearly ten cents would have been paid on every dollar due; but what was the fact?

In the southern district of New-York, one cent was paid, on an average, for each dollar due; in the northern districts, 13 cents, being by far the largest dividend. In Connecticut, the average dividend was somewhat over half a cent on each dollar.

In Mississippi it was	6 cents to \$1,000
In Maine	1 " 100
In Michigan and Iowa	1 " 100
In Massachusetts	4 " 100
In New Jersey	1 " 100
In Tennessee	4 1/2 " 100
In Maryland	1 dollar to 100
In Kentucky	8 " 1,000
In Illinois	1 " 1,500
In Pennsylvania, East Virginia, South Alabama, Washington.	Nothing

(Palmer's Almanac, 1849.)

After making every possible allowance for the enhancement of these enormous amount of debt by inflation of values, speculative prices, &c., the proportion of the 400,000,000, lost by those of the 1,040,603 creditors who were engaged in proper and legitimate business, must still have been immense, and may justly be charged against the profits of our regular commerce.

These things being so, our system of trade should be characterized, not as a system of exchange, but as a system of bankruptcy, tending to the ruin of all who engage in it, the exceptions being only numerous enough to prove the rule. The exchange of products, which is meant by "trade," is a necessary and perfectly legitimate operation, and those who undertake it should, all will allow, receive proper support, and a just remuneration for their time and labor. When a long life has been passed in a

meritorious pursuit, and the result to the individual is not competence, but poverty, it is evident that there must be some great and fundamental error at the basis of the system, which it behoves those who are interested to ascertain and remedy, or counteract. I know that plentiful reasons for bankruptcy, such as accusations of extravagance, imprudence, speculation &c., are always adduced in individual cases; but the effect being general, not individual, the cause must also be general, and adequate to produce the effect.

There is such a cause, constantly, though silently, at work, draining the life-blood of trade, but manifesting its general and wide-spread operations only at those periods known as crises in the money-market.

*This cause is the too high rate of interest.*

If it can be shown that this is of itself sufficient to produce the effect, there will be no need of searching further. The statement of a few facts will prove it to be so, beyond dispute.

The States of New-York and Massachusetts are both deemed very prosperous, and to be rapidly increasing in wealth by their industry and enterprise. Let us ascertain the annual increase of value in each.

According to the State Register for 1846, the aggregate valuation of real and personal estate in the State of New-York, in 1835, was \$530,653,524; in 1845, it was \$605,546,095.

The people of New-York had, therefore, in ten years, added to their wealth, \$74,992,571; equal to \$7,499,257 each year; or a fraction over one and four-tenths per cent on the capital, without compounding the interest. It is therefore evident that if the people of New-York had, in 1835, rented the State of a foreign nation, they could, during the ten following years, have afforded to pay only one and four-tenths per cent per annum on the capital employed, reserving to themselves, from the proceeds of their industry of every kind, only a bare support. If they had agreed to pay 7 per cent, and had compounded the interest at the end of every six-months, they would have added to the principal at the end of the ten years, more than \$524,000,000—a sum seven times greater than all they earned above their support. It is evident that they could not have done this, and must, consequently, have failed to meet their engagements, and have become bankrupt.

Again: the average yearly loans of the banks in the State of New-York according to their own returns—

Amount to	\$70,000,000
In 1846, the debt of the State was	24,734,080
In 1845, that of the city of New-York	14,476,986
" " " Brooklyn	548,000
" " " Albany	500,000
" " " Troy	772,000
" " " Rochester	108,000
" " " Buffalo	57,131

Total . . . . . \$111,193,197

Interest on this sum at 7 per cent per annum	\$7,783,523
Yearly average of surplus earning	7,499,257

So that the interest on these debts would amount to \$284,366 more than the surplus earnings of all the people of the State.

To the amount of these State and city debts must be added all debts contracted by purchase of land, agricultural produce, and merchandise, and all money borrowed by individuals on bond and mortgage. As these debts amount to several hundred millions annually, (of which a large proportion draws interest,) all cannot be included in the reported loans of the banks, but a corresponding addition must be made to the sum on which the people of the State of New-York are required to pay interest if they can.

In Massachusetts, according to the State returns, made at intervals of ten years each, the assessor's valuation of property in 1790, was \$44,024,349; in 1840, it was \$299,880,338. Increase in fifty years, \$255,855,989.



The legal rate of interest in that State is 6 per cent. If in 1790, the people of Massachusetts had rented their property of a foreign nation, and had agreed to pay interest upon it at the rate of 6 per cent per annum, compounding the interest every six months, the amount of the interest due at the end of the fifty years, would have been \$885,324,246; or about three and a half times more than they actually earned, over and above their own support. It is manifest that this also must have been a bad debt, for they could not by any possibility have paid it.

The above statistics and calculations have been copied from "Kellogg on Labor and other Capital," a work well worthy attentive perusal and study. The figures given can be easily verified, in an approximative degree, without going into minute and labored details, by an estimate of the time in which capital will double itself at the different rates of interest, the interest being paid and reloaned half-yearly. At 7 per cent this operation will require a little more than ten years; at 6 per cent, a little less than twelve. These rates have been used because they are the legal rates in the States mentioned; the figures would have been much more astounding, had they been extended at what are usually the actual rates.

Now, without stating inferences or conclusions which every one may draw for himself, I think that the position taken is fully proved, and that no one, with these data before him, can resist the conviction that the too high rate of interest is, of itself, sufficient to produce the effect referred to, and is, therefore, the fundamental error of our system, the general, ever acting, and adequate cause of the periodical and constant bankruptcy, under the curse of which commerce suffers, and consequently of all the evils which follow in its train.

The fact that most of our debts are due to our own citizens, is no alleviation, but serves only to cover up the fatal wound. If we were obliged to pay to foreign nations the interest required on our debts, we should soon see all our property pass into their hands, and should know how and where it had gone; but now we flatter ourselves that the rate of interest makes no real difference, because what is taken from one goes to another of our citizens, and no change is made in absolute, but only in relative wealth, and yet we have the results first mentioned always before us. I could show that too high a rate of interest impedes production, manufactures, and trade; but this, though not foreign to the subject, would require too much time and space.

The debts we owe are debts of money, not of land, or labor or labor-saving machinery. Money does not produce, does not increase of itself. Any sum may lie, in specie to the end of time, and there will be no accumulation, except of rust. The burden of the interest on our debts must be borne by production. If we cannot produce, or by manufacturing increase value to an amount sufficient to meet the requirements of interest the only remedy is bankruptcy, a constant system of bankruptcy, varied solely by a periodical general aggravation, which excites universal attention and dismay, is attributed to over-trading, or some such fallacy, and is soon forgotten by all but the immediate victims, and even by them, in the hope, that it may be avoided in future. A vain hope: for, with our present legal rates of interest, to say nothing of the actual, it is as certain, as inevitable, as the rise and setting of the sun, as the flow and ebb of the sea.

When we have discovered the cause and the source of any evil our next object is to find and apply a remedy. The too high rate of interest having been demonstrated to be the fundamental error of our system, what course shall be taken to counteract it?

It is useless, we all know, to pass laws reducing the rate of interest; they would be evaded, and of no effect; as we also know, to our cost, is the case with our present laws, which as regards efficiency, might almost without detriment to the interests of trade, be blotted from the statute-book.

A full and sufficient remedy for the too high rate of interest is, I believe, to be found in a true banking system, based on the mutual principle. This would afford an immediate alleviation, and would ultimately remove the evil entirely. It is in the power of producers and exchangers to establish such a system at once without asking permission of any other authority than their own will.

[TO BE CONTINUED.]

## PROUDHON'S POLITICAL ECONOMY.

BY CHARLES A. DANA.

Whoever seeks in Proudhon's books for a complete system will be disappointed. Hitherto his writings have been critical more than constructive. They bristle with ideas and suggestions, like a wheat-field with bearded heads; learning, wit, logic, all are there, and occasionally an imagination equally massive and glowing surprises you with its displays. He appeals for the most part to the judgment of his readers, aiming to convince the understanding not to influence the feelings. No man has more at heart the elevation of the working classes to that position of dignity and honor which belongs to their office in the social mechanism; none has a keener sense of the wrong under which they have suffered from the time that Labor wearing the fetters and receiving the stripes of a slave first commenced the dreary process of sowing that others might be fed, building that others might inhabit, spinning and weaving that others might be clothed. But his books contain no arguments addressed to the benevolence of his readers; hardly any aimed at their sense of justice. He deals with principles and demonstrations, things of the pure intellect, and generally more by negative than positive statements. For the moment he divests himself of all faculties but the logical, and lets nothing pass because it is good or beautiful or universally revered, but stands before it implacably demanding: Can this be proved?—When he became a journalist, treating current political topics, he of course changed this method. His paper is consequently made more readable than his books.

His three principal works, whose titles are the "Creation of Order in Humanity," "Property," and "Economic Contradictions," aspire to the rank of Science, passionless and impersonal. They abound in evidences of the former philosophical studies of their author, some of them brilliant in their compact lucidity, as, for instance, the analysis of the great German philosophers which goes before the essay on Property in the "Contradictions." It would be difficult to find a more striking statement of the kind; it makes what is obscure in itself both intelligible and interesting.

But what most arrests the attention of the hasty reader is the hand always bold and often irreverent laid upon what is usually regarded beyond question. Proudhon seems at times as if possessed by the spirit of denial and contradiction, like a special incarnation of Hegel's "immanent negativity." Hence the accusation of atheism, a charge which we could easily confirm by the quotation of isolated passages or refute by the quotation of others. But such passages belong together with others and neither those one side nor the other, would, if quoted alone, convey a just idea of their author even as a theologian, a function which he might have omitted attempting without loss of fame. How he came to attempt it is no concern of ours just at this time. We have now nothing to do with Mr. Proudhon's transcendental speculations; our business is to try and get at his Political Economy.

As we said, he has not published any complete system, but his views on important questions may be gleaned without much difficulty here and there.

His fundamental principle is the Equality of Functions. All branches of Labor are, he maintains, of the same essenti

value. We quote from the *Creation de l'Ordre dans l'Humanité*:

What is the comparative measure of values? In other terms what is for every producer the natural price of the thing he desires to sell relatively to that he desires to buy?

A. Smith replies; The price of each thing is the labor requisite for its production. Accordingly two laborers, by reciprocally estimating their labor, may always find the comparative measure of their products, whatever the value of the articles which they propose to exchange. \* \* \*

The error of Smith and those who have followed him is to think that economy becomes more and more remote from its abstract principles as civilization advances; instead of which it is the organic development of Society which renders the application of these principles possible. Yes, the price of everything is the labor necessary to produce it; and since each laborer is individually paid by his own product, the product of one ought also to be able to pay the labor of another; the only difficulty is to find a comparative measure of values. It will not do to say with Smith: This measure might exist in the savage state, but can be found no longer. Rather let us say: Labor can be equitably valued neither in the barbarous state nor during the ascending period of civilization, nor while there exist those whom pride makes lazy, men incapable through hereditary vice, knaves from intemperance of any sort, traders not controlled by the community; but the time will surely arrive.

This does not mean that every laborer should share equally with all others, which is the doctrine of a school of Communists; no man less liable to the charge of Communism than Proudhon. He proposes no such arbitrary equality. He means that the labor of a shoe-maker, for example, is as valuable in itself as that of a goldsmith, clerk, artist, physician, legislator, and that only the accidents of a transitional state of society cause one's work to be valued twice or ten times as high as another's, supposing them equal in talent and industry in their respective employments. It is a sign of great imperfection in the social organization, Mr. Proudhon would say, when a Congressman gets eight dollars a day and a carpenter, who may be vastly superior in his profession to the Congressman in his, has to put up with ten and sixpence. This principle, it should not be forgotten does not preclude the action of natural inequalities of capacity and assiduity, but merely gives them a basis of equality, inequality being, as Proudhon holds, the law of Nature always based on its opposite.

This equality—a means, not an end, a mode, not a substance—is an ideal toward which Society moves but which it cannot at once attain. But what is the means of reaching it? Association. Here Proudhon agrees with the Socialists generally. But he differs from them in the nature of his Association and conditions necessary to its establishment. He differs from them all in retaining the separate household, without which, he says, he cannot conceive of woman as occupying a position worthy of society or of herself; from some he differs in preserving the right of inheritances; from the Communists in regard to their grand doctrine; and from the disciples of Fourier by thinking no great things of Fourier's passion theory, as well as by denying that capital is productive or is entitled to any interest whatever. Interest and Rent are the illusions which he claims to have destroyed theoretically. He claims also to know how to destroy them practically without doing any damage to Society, but the contrary. But what we have farther to say of his theory must be postponed to another occasion, when we will speak of Money, Credit and Property, and say a word concerning his famous adage "*La propriété est le vol*."

Some things hasten into being, others to decay. Of those in being, a part is already gone. The world is renewed by flux and change, just as time is by the infinite successions of eternity. Now, who would attach importance to matters hurried down the ever-restless stream?

HOUSEHOLD PHILOSOPHY.—"A stitch in time saves nine," applies to a good many more things than darning stockings, now doesn't it?" said Mrs. Mason to her neighbor, Mrs. Green. Mrs. Mason was occupied in that peculiar branch of embroidery so common among mothers of large families. A deep willow basket stood on one side of her, filled with hose of every size and color—some with "mouths yawning wide" in heel and toe. The window ledge displayed a row already mended, and rolled into the smallest possible compass.

"Well, I don't know," responded Mrs. Green, looking over her spectacles, and placing her knitting needle more firmly in its sheath; "how so?"

"Why, in the first place, I was thinking if I had mended that thin place in father's stocking last week, the heel would'n't have been all out now. Then I thought of my bad luck in butter this week; and I concluded if Jane had not been in such a hurry to get off to school in the mornings, leaving the dishes half washed, those milk pans would have had a proper scalding, and the cream better. You see I had to work it all over twice—as much trouble as if I had attended to the tin myself in the first place. And that isn't all. If I had made Jane pay more attention to her work at first, and overlooked her awhile, she would have got into the habit of doing things quickly and neatly. She must have her six months schooling though; her time will be up next year."

"That's just what I was saying to Mr. Green this morning. 'Mr. Green,' said I, 'if you had'n't neglected fixing those fences this spring, when the boys told you they needed it, Morrison's cow would have been kept out of the corn. You would not have lost your corn in the first place, your temper, to go on with, and been sued by a neighbor we never had a word with before.' I declare I can't bear to go by Mrs. Morrison without speaking, any more than I had never seen her; and the children take sides too, and quarrel like anything. Then Mr. Green was *cast* in the suit, and has to pay costs, besides the value of the cow. Half a day's work would have saved the whole."

The two ladies were right, dear reader. Thou and I have found the truth of the old proverb more than once. It is a rule that applies to every business, every occupation and position in life. Let us, like the worthy neighbors, learn a lesson from experience.—*Neal's Gazette*.

## POSTAGE REFORM.

This is our petition—who will sign it?

We respectfully ask for a remodeling of the Post Office laws so as to make—

*Postage on pre-paid letters, any distance, ONE CENT.*

*The entire remission of newspaper postage.*

*Stamps to pre-pay for sale at every Post Office.*

*Delivery of letters in thickly settled places free.*

*Local Postmasters chosen as each State by law may decide.*

Will our brethren of the press help us to circulate this petition? We would like to obtain a million or two signers before the sitting of the next Congress.

Agitate—agitate!—[*Phila. City Item*.]

Yes, brother, that is just the same as our thunder. We agree to get a *hundred* names to that petition—not more than twenty per cent of them in our own family.—[*Chronotype*.]

When thou wouldst penetrate into the future, although thou canst not exactly determine what shall happen, thou mayest, if wise, be always certain of its quality. For if it be of the things which do not depend on ourselves, it can neither prove good nor ill. Do not, then, approach the future with longing or aversion, else thou wilt approach with terror. Whatever may happen need be of no moment, for no living power can hinder thee from turning it to account. Be stout heart, for the future belongs to God.



## THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, NOVEMBER 3, 1849.

## THE JUDGMENT OF CHRISTENDOM.

NUMBER. TWO.

ARE the Catholic and Protestant tendencies, which have so fiercely arrayed Christians against each other in material battles and spiritual controversies, *really hostile*?

No! They are *mutual complements*. Their interaction is indispensable for moral health, collective and individual.

III. The "cloud of Witnesses" of all lands and people say to the young enthusiast, who with fresh eye looks on Nature and Humanity, and with swift thought mounts to the Heavens: "Brother! we too have aspired and meditated, struggled and experienced, felt the influence of the Divine Spirit and learned the serene laws of the Universe. Into the words we have written, the institutions we have organized, the social manners we have helped to form, was the very life-blood of our spirits poured. We are worthy of your most reverent love; our trials have shortened your labors and prepared for your discoveries. Your newest guess, your boldest conjecture, your grandest scheme is old in its principle; we and our fathers watched the germ of what in you is unfolding. Be not elate and extravagant; enter into our work; take up life where we left it; we have longed for your coming; our purpose is to help you; do not disappoint us; only waste no hours in denial; *believe and fulfil*. "In such conformity you shall find freest self-possession."

And to this benignant appeal the earnest man thus answers: "Oh! elder brothers in the spiritual world! thanks for your heroism, your patient thoughts, your fervent prayers; thanks for your examples and precepts, for your present illumination! I will, according to my power discharge the transmitted trust. But your courage, hope, energy, teach me this lesson, that in the last resort I must confide in the reason and heart, which combine to form my own personality. Be pleased then not to dictate, not to constrain. New times demand new men. Mere repetition of what is wonted is tedious to God and man alike. Monotony is insufferable in a world so complex, so infinitely various, so inexhaustible in resource. Some worked towards results of which you did not dream. Let me throw myself heartily into the current of Providence, in the light of my own conscience solve the problems of the hour, pour out in usefulness the tides of life which are setting through me; then will you rejoice with me in the magnificent consequences wherein your feeble beginnings shall issue. Every son should be his sire's critic. Shame on me, if I do not, with the accumulated aids of by-gone generations far-outstrip your highest vision. And, fellow-spirits, know ye this; if there is more of truth and good in me, than in my predecessors,—then am I, by God's commission, mighty to rule. Genius, power are not mine; but I am theirs. So far as I really live, God Himself lives in me. The very end of my birth upon this planet is REFORM. And by becoming all, my Maker purposed in me, must I conspire to fulfil the destiny of Mankind.

Thus in this tendency of UNIVERSAL UNITY, do Catholicism and Protestantism perfectly blend.

Wherever its attraction is heeded, this is the tenor of the thoughts thence flowing in: "Children of Humanity ye live not from, by, for yourselves: ye are but fibres of a Spiritual Race,—which in its turn is an organ more or less honorable of an inconceivably vast Spiritual Universe,—whose innumerable combined Races are for ever becoming more fully organized into a Divine Image,—whereinto is poured with incessant pulsations the life of the One Eternal Good. This life in its purest form is Love. By hierarchies of mediation, particles of this all

blessed, all blessing Goodness have found means of manifestation in you; and by becoming in turn its medium, you may be interlinked with the unfolding destiny of Universal Existence, and so be raised to ever higher communion with the Being, who in Himself is Unity. Bethink yourselves then of the line of your parentage,—of the everlasting circuit of the truth which shines upon and through you,—of the boundless interacting spheres of intelligent wills with which you are welcomed to co-operate. Take and keep your appointed places, without presumption, without baseness; freely receiving, freely rendering; living the life of Him, whose joy is to communicate his own perfect peace, to all, for ever."

Universal Unity recognizes with thankful joy, that Jesus Christ was and is, as he announced himself to be, the Prophet, Priest and King,—in whom culminated all vital tendencies of past ages; from whom proceeds the Holy Humanity, which refreshes Christendom, and through Christendom shall renovate the Race.

The longed for CENTRE then is found.

Humanity in Heaven is vitally bound to Humanity on Earth; Man Universal lives by the indwelling Spirit of God; the Head of this Unity is a Will at one with God and Man; the essence of this Sovereign will is the pure and perfect Love from the Infinite Being; diffusing itself through many wills harmonized by Communion; A God-Man is pledge and prophecy of a Divine Humanity, of which Christendom is the progressive growth.

## III.—THE JUDGMENT.

Recognizing the *positive good* of Catholicism and Protestantism we have ascended to the Living Centre of Christendom—the incarnation of God in Man,—whereby the Divine Idea of MANY MEN MADE ONE BY MEDIATION, unfolded gradually from the origin of our race, is maturing into a Divine Reality.

We are prepared then to criticise the *negative evil* which actually vitiates the vital tendencies of Christian States.

Few words are needed to indicate the Judgment, which is now being passed by our Race in the Spiritual world, upon the warring nations.

1. Catholics! Pope, Cardinals, Archbishops, Bishops, Priests, Deacons, Laymen! to you has been trusted the *symbol* of the UNITY of Holiness. The type has been, will be precious until absorbed and transformed by the reality. But do you not see how you have sold your birth-right for a mess of pottage? Over and over have you been tried and found wanting; over and over have you preferred force to freedom, the wealthy few to the wretched many, tyrants to the people. Heroic and lovely spirits, in your religious brotherhoods and sisterhoods, have showed you what might have been done by concerted action to raise the depressed, pacify the desperate, enlighten the ignorant, purify the vile. Their examples are your condemnation. Had the Church, as a united body, made itself heartily one with the multitudes by poverty, abnegation, pity, brotherly kindness, long ere this would the word Fraternity have become a deed. Now! your stately cathedrals, gorgeous altars, illuminated sepulchres, saintly relics, rich vestments, music, rites, are your badges of disgrace. Their costly charms are wrought of tears and blood. The People asked for bread and you gave them a stone. Once again, in 1848—a magnificent opportunity was lent in mercy, by Providence, to redeem your errors. But you were unworthy, your eyes were blinded, you linked hands anew, with those who would rule over God's children, you crucified Humanity afresh, and the bloody brand of Cain is on your front, Church Catholic! Repent quickly! and avert your doom by proving the possibility of filling common life with Godliness.

2. Protestants! Presbyteries, Synods, Conventions, Preachers, Congregations, Church-members! Your mission was to unfold in practical relations the MULTIPLICITY of Humanity. Your sectarian feuds—pardonable in the first years of sobriety,



as the signs of aspiration towards a varied spiritual life, and a reaction against monotonous formalism—have long since become insufferably tedious, stupid, sophistical, insignificant. The very mockery of contrast between professed heavenly mindedness and palpable worldliness, exhibited in all your communions, the mere longing and instinct of the emancipated people to gain material liberty as the root of spiritual growth, the whole tendencies of Christian Civilization to elevate the enslaved, oppressed masses, might have taught you, that what heaven asks at your hands is fulfilled charity. But ye have yielded to fatal necessities, to mercenary commerce, political selfishness, monied aristocracy, excessive toil, degrading pauperism; and conscious of the utter violation of the law of human love in your daily habits through the week, you have sought to delude yourselves and God by spasmodic efforts after divine love on the Sabbath. Away with mere eloquent prayers, and preachings. Do you not feel summoned, by the cries of your brethren struggling amidst the dreadful temptations and degradations of selfish conflicts and mean anxieties, to seek the universal Revival of Goodness?

3. Thanks! unspeakable thanks for the manifest presence of a Spirit of Humanity, moving resistlessly through our age, like a King at once and Brother. It enters prisons, and their gloomy defilements are changed to pure influences, while vengeance yields to mercy; it lays cool hands of blessing on the maniacs brow, and his delirium is soothed; it gathers the ragged children of the poor to schools and country homes; it opens for the bowed down, haggard, hopeless crowds of workmen, galleries, lyceums, pleasure-grounds, baths, healthful dwellings; it stands in halls of legislation and courts of justice, pleading for the infirm, friendless, outcast, ignorant, tempted; it commands rulers to put away barbarous usages of force, and to fill the very heart of society with loyal love by beneficent provisions; it claims for genius and power in every class, the freest opportunity for growth, usefulness and honor; in literature, art, science, enterprise, social reforms, it opens free avenues to woman; and with every onward step, rising in dignity of stature, and putting forth new power of miraculous renovation, it shines out transfigured as Divine Manhood. To-day, this spirit speaks to all Christendom, saying; "The time is ripe for the grand transformation. The scattered gentile tribes are linked by ceaseless ties of intercommunion, and longing for reconciliation; Christendom taught by failures of all partial organizations, religious and social, and by the ever augmenting success of wise and magnanimous philanthropy,—sick of injustice, war, serfdom, poverty, lust,—conscious of a boundless hope or liberty and love harmonized, or collective and individual wealth made one, is gathering up its strength to break every fetter, which crushes it in the dust, and to stand erect in the image of God. Children of men! The Father, your Brethren in Heaven are ready for an Integral Re-organization of societies,—whereby Industry and Worship shall be mutually fulfilled, and the Divine Presence shall be evermore fully revealed in harmonious communions of mankind. Socialism is the tendency towards this realization, this UNIVERSAL UNITY.

W. H. C.

#### LETTER FROM CHARLES LANE.

[We rejoice to welcome our friend Lane to the columns of the Spirit of the Age, and hope often to hear from him.]

LONDON, September 26th, 1849.

DEAR FRIEND CHANNING: Your pleasant periodical is just that mixture of the prophetic and the present—the ideal and the actual—which invites every one who has a thought or a fact to record to send his contribution.

Humble attempts to ameliorate the condition of mankind, as well as those of a national character, have to undergo their reverses and their revolutions. Outward forms and organiza-

tions are of small importance provided the inward spirit is faithful and true. Yet it must be confessed that outward forms and circumstances are something. Else why do we endeavor to mould them to a conformity with a purer spirit? Much that is good in the human constitution is weak, and much that appears evil is strong. By favorable conditions the weak goodness may be strengthened, and the strong evil may be weakened. We never pretend that circumstances create character; but they seriously modify it, especially in the weak-minded, who are the majority. Hence the creation of so many institutions intended for human help. But the institution which helped us yesterday unfortunately stands in our way to-day, and at any time, ten years will generally be found a period long enough to insure the corruption of any public establishment of a popular character. The money, which popularity attracts, in its turn attracts the lovers of money to share in its distribution. Thus foundations, designed for the advancement of learning, degenerate into hot beds of corruption, unless kept pure by poverty. Look at our Oxford and Cambridge, and forget not your own Harvard and Gerard College.

Seeing that these things are so, that the waters in the pool should be continually stirred, until the human heart is itself cleansed of its corruptions, until human beings are born of or in better principles,—we have more cause for review than regret in the want of outward success in French Communism and Italian Nationality, and in their humbler but more spiritual archetypes, the American Brook Farm and the English Alcott House.

The latter, which, I believe, preceded Brook Farm, has also survived it, having been continued upwards of twelve years. Though it was never quite self-sustaining, sufficient success was realized to demonstrate the practicability of an immediate escape from many of the severities of the present order of society. There needs nothing even now but determined hearts to achieve much for human elevation. I do not mean to say that we are yet wise in all things that shall enable us to secure every physical, intellectual, and sympathetic right, any more than we are wise in the ways to secure the birth alone of right physical, intellectual, and sympathetic human beings. But, even in this tax-oppressed, landlord-ridden island, I have no doubt that moderate sized united households might be formed, the members of which by working on their own (or hired) estate might at once enjoy greater happiness themselves, and prepare the way for the emancipation of others.

A self-sustaining, unostentatious plan, not violating any of the sacredness of individual life, and within ordinary means, would be a most desirable aim. Alcott House was unhappy in having too much building and too little land, while the whole was so costly in rent and taxes as to subvert the simplicity of life, essential to success. The tenure was leasehold, and as an offer for the remainder of the term was made by a charitably disposed friend, who has subsequently purchased the land, it was deemed right to accept it. We understand the place will be appropriated to a benevolent educative purpose, the new owner being a gentleman, with whom American readers have some acquaintance as the author of *Hampden* in the Nineteenth Century, the *Reproof of Brutus*, and other works of the like benevolent cast.

A hint of this event I have deemed due to American friends in whose memory I still may dwell. In the hope that our next effort may be still more worthy, I remain, dear friend, thine in peace,

CHARLES LANE.

Let us convince others if we can, but whether or no, let us do what is right. If opposed, we have only to improve the hindrance to the exercise of some other virtue. Thou hast never aimed at what was impossible, but only at what was right; and if thou dost but this, thou hast thy reward.

For The Spirit of the Age.

## GOD MANIFEST IN ALL EVENTS.

In a late paper, in answer to one of your correspondents who thinks that "*God was in the Revolution of 1848—that the Hungarian warfare was necessary—that it has been—and if God overrules that there was more of His Will in it than of human wilfulness;*"—in answer to all this you say—"Now justice, humanity, freedom, lie prostrate. '*It has been!*' Was '*God in it?*' Never. Those Russians were the children of darkness, and their artillery was fire from hell. Liberty wails over her slaughtered children uncomfited."

May I have liberty to say, that although this involves a metaphysical argument, yet the whole matter is as clear as light. It grieves me to the brain and heart too, to think how much we are involved in more than Stygian darkness by the fogs which rise from the mud-puddles of theology.

Where is God, then? What is he? Is he in the earthquake, the volcano, and the storm? Is he in *nothing* but good? What is good? Why, almost anything you please to call it. Can there be any positive evil as there is positive good? This is a very plain question,—and there I mean such evil as is *all* evil, as originated in evil, and is nothing but evil, so black that charcoal will make a white mark on it;—evil in *essence*, pure, concentrated, real, theological, devilish evil. Why what a strife of words we are in. What is evil? Again I say, almost anything you please to call it. Does not everything go by *degree*? A low state of culture is evil, compared with a higher, but it is decidedly better than none. Ignorance is evil, sin is evil; both ignorance and sin, I think, are highly necessary to our future perfection.

Can we say from desire, then, the more the better? Nay, for that supposes a state of things which is *not*. Let us take things as they are. And is not all the evil that exists necessary? Did you not say of the cholera, "Can any one, who has heart and hope, question for an instant, whether it is a blessing or a curse to thousands of outcasts, that they have been redeemed from a hard race who knew not how to prize them, and received among angels to be schooled to love by joy?" Blessed thought! and what is *cholera* but an effect of *transgression*? Are we not all talking of the blessings of the cholera? How much improvement and renovation is it introducing into our cities! It is the greatest physical Reformer of the age. Does God have anything to do with it? Is he *in* it? In it in *any* way? Is not He more properly the Reformer? Is it not perfectly plain, that,

"If storms and earthquakes break not Heaven's design,  
Why then a Borgia, or a Cataline?  
Who knows, but He whose hand the lightning forms,  
Who heaves old ocean, and who wings the storms,  
Pours fierce ambition in a Cæsar's mind,  
Or turns young Ammon loose to scourge mankind?"

And so we may say of the Austrians and the Russians. Was not that moral earthquake *necessary*? If it was not necessary would it have been? Here I must quote your own words again: "It is high time that a race of Prophets should spring up in Christendom, who shall unite the Israelite's awful consciousness of God's abiding presence and supreme sovereignty, with the Oriental's depth of *all-sided* contemplativeness, and the Greek's exuberance of natural joy." These tremendous commotions in the physical world are necessary. Suppose I should say, "Behold the cholera, how it devastates the land. Health, comfort, life, lie prostrate. *It has been.* Was God in it? Never!" I would not say any such thing. Storms, earthquakes, volcanos, pestilence,—these are *good*. If volcanos are good, pestilence is. If physical pestilence is good, moral is. One is perfectly analogous and correspondent to the other. It

is not the best that *will be*, but it is the best that can be at present, and will *result* in higher good.

The fact is, good goes by degrees; and so does right and wrong. And God—hear it, oh ye sons of men—God is in *all*. Yea, in *all*; not outside of it, or merely looking on.

Oh! how much we do need to know about God. How men are befuddled and bamboozled by the nonsensical idea of the *theological* God! It is my candid opinion that this is the greatest curse to mankind in the present state,—the *origin* of all confusion, disunity, and superstition. The aboriginal *Indians* have a better idea of God—a better *intellectual* conception of God, than most Christians. They see God in clouds, in storms, and hear him in the wind.

Now for the thought, that *God was in this Hungarian warfare*. How do we know that this movement was too early? "*Liberty lies prostrate.*" So do men and women; and that same cholera will raise them up, and what is better, keep them from again falling. Who can tell what an immense quantity of rich seed has been sown in those European grounds, harrowed so deeply by war, and so tremendously fattened with blood? Who can say that liberty will not be better when it does come from this very warfare? Oh! let me say, that God was indeed there—was in that scene of strife—was in the very passions of those blood-thirsty Russians, but in how much *lower degree*! as well as in that spirit of liberty which inspired the glorious Kossuth!

Let us believe, "man meant it unto evil, but God meant it unto good." And let this wretched controversy about good and evil, God and the Devil, be settled on no other ground than this:—First, that we are in a puerile strife of words:—Second, that, using words as best we can, it may not be said so properly that God *sends*, or *appoints* evils, such as war, slavery, pestilence, &c., as that they are the *highest state* that can exist in the present development of Nature and of Man.

Surely, it is more of a good to *live*, even in war, slavery, and sin, than not to live at all; because continual progression and immortality are in store. These conditions, then,—taking the Universe and all time into consideration, or, regarding them with "the Oriental's depth of *all-sided* contemplativeness," may be said to be, not "*good*," as we from contrasts commonly use the term, but the "*highest state* that can be at present,"—higher and better than non-existence, higher and better than worse or more iniquitous states, and destined to *result* in *supreme* and *perfect* good.

All, therefore, is not the best, but *for* the best;—the best that can be at present; and God the Almighty is and was absolutely in *all*, and *through* all:—God was in the original liquid matter of this globe; in its first incrustations; in its subsequent and tremendous internal commotions; in its bursts of fire and lava; in all mineral, vegetable, and animal formations and operations; in the production of the spirit of man as a refined microcosm of all the substance that existed beneath it; in his savagism, barbarism, civilism; in the tremendous moral earthquakes and tempestuous periods of his former state; in the comparative serenity that followed; yea, and he *was good* in all and through all.

From the very strife, and disunity, and suffering of the Past our glorious state of peace, and unity, and happiness is coming. And it is coming from God. Not that God is to be thought of as strife or disunity; but our finite minds see *parts* only, and in our ignorance,—for which theology is mainly accountable,—we talk of God, and then of the Devil, or positive, absolute evil,—of "too late and too early," on the immense scale of Infinity of Time, and Space, and Operation! This is a great error and *evil*, but it is the best that can be at present, and it will be sanctified to our correction.

W. M. F.

Cambridge, Mass., Oct. 10th.

If not upright become so.



For The Spirit of the Age.

## ON THE POSITION AND RIGHTS OF WOMEN.

BY FREDERICK MUNCH.

Wherever man has reached that degree of cultivation on which perfections of the mind and heart are valued above mere rude physical power, he hesitates no longer to yield to Woman her natural rights. What these rights consist in, seemed to be a pretty generally settled question among the civilized nations of our time, till lately some paradox, ultra-liberal, and fantastic notions upon that subject have come to light.

He who in good earnest has devoted himself to the holy cause of progress, should be most careful not to overshoot his mark, else he will accomplish nothing. I allude to certain contributors to the Christian Rationalist, to the Universæum, and to the Spirit of the Age. They tell us a great deal about "Emancipation of Woman," as though she was held by man in an unworthy state of dependence, while in a thousand instances our compassion should rather be on the side of Man, who seems to need being emancipated not less than his fair and all-powerful complement.

Christianity has done more than any other doctrine or institution to elevate the gentler sex to that regard which, for its many accomplishments, it deserves. Although in the view of the apostles women were at that time considered as inferior beings, yet it was the spirit of love and meekness pervading the doctrine of Christ, which by degrees wrought that alteration of public sentiment, which in the course of time elicited even that chivalrous spirit, which made strength and valor bow before the power of beauty, gentleness, and love. But of a full equality of the natural destination of Man and Woman, an equality of their position in life, an equality of their rights and duties, very few, I guess, have as yet dreamed. Nature has not willed such a thing. The destination of every creature is shown forth by the native properties it was endowed with by its Maker; the rights of every human individual are corresponding with certain duties. Now I do not say, that Woman's destination, position in life, rights, and duties are *inferior* to those of Man, but *different*, greatly different. This difference extends even to the moral sphere. Tolerance, for instance, although a praiseworthy virtue, can, if carried too far, become blamable feebleness in Man under circumstances, when Woman might be still justified, nay, morally obliged to exercise it; want of valor and of bravery would justly be excused in Woman under circumstances, when by it Man would deserve the name of coward; want of meekness or decency would in every instance more deeply degrade Woman than Man, &c. In short, the scene of action for either sex is distinctly marked by nature. Woman's greatest perfections can only be manifested in Domestic life, Man's in Public.—Man, of course, rules by the power of physical strength, prowess, and intelligence; Woman reigns by the irresistibility of love, innocence, tact, fineness, delicacy, in short, amiability. And who can say, which of both kinds of dominion is stronger or nobler?

I for one, would not have women engage in the more bustling affairs of public life, for which nature did not either bodily nor mentally prepare them, and in pursuit of which Woman's highest ornament, decency and delicacy, would be subject to a thousand unavoidable violations.

Man is not *superior* to Woman, nor is she to Man. The truth is, neither of them represents the entire fulness of human perfection, but they are designed to do so by and in their *union*. Differently speaking, human perfections were by nature distributed between Man and Woman; either, as it were, exhibits or may exhibit one half of perfect humanity, and the several halves, therefore, strive to get united again. They are not

equal, but *congenial*. Not between the equal, but the congenial, and often between real contrarieties has nature established a mutual attraction. The male and female peculiarities are in many respects true contrarieties, which are conciliated or neutralized by their intimate connection.

I must confess, that in the course of my life I never met a woman, virgin or wife, who seriously wished this natural order of things subverted. The more refined woman is, the more she thinks of the high calling of her own sex, of its duties, of the peculiar charms which attend their faithful accomplishment; she longs for no others, she does not envy Man for any distinction and honor he may win amid the turmoils of life: her only ambition is purity, love, and kindness. In these the true sublimity of feminine nature will shine forth; but she will always rather lose than gain by intruding upon the sphere properly assigned to the action of the stronger sex.—I therefore say: Woman should not have a direct voice or hand in the enactment and administration of our laws. In this, however, she is not wholly unrepresented,—she is represented by her father, husband, &c. He is a mean lawgiver, who, in the enactment of laws does not consult the natural rights, honor, and welfare of both sexes equally. Thousands of constituents send but one man as their agent to the legislative halls. Do they expect him to make laws only to suit himself personally, or to suit his whole constituency? And may not Man be the agent of her, than whom he holds nothing dearer in the world? Is Woman's influence on Man so insignificant, do we so little consult the just wishes of a beloved wife, daughter, sister, etc., as to make our laws under the mere influence of male egotism? I deny that,—I candidly believe that the female half of our population is better represented now in this very republic, than if females should make their appearance on the floor of Congress and General Assemblies, or take the Presidential chair, &c.

I do not, like the author of a communication in No. 2 of "the Spirit of the Age," consider the mismanagement of the affairs of this country so enormous, as to *call upon women for aid*. Let us be *men*, real men, and we shall find means to cure all present evils and wants of our public affairs. In the application of female qualities, I, for one, see no help or rescue.—By the way, I cannot chime in with these often heard complaints of mismanagement or corruption which are said to prevail in the affairs of the "establishment called state," while, in fact, this very state we live in, is undoubtedly better governed than any other in the world. I know that we still labor under many imperfections; I deplore to see so many outbreaks of passion, and signs of selfishness and ambition, and we ought to strive to mend these evils. But ladies too have happened to occupy thrones and hold the reigns of government in their tender hands. Have they proved angels? Have not the Elizabeths, the Marys, the Catharines, Isabellas, and Victorias, indulged their passions while they wore crowns of gold? Have they given no cause to complain of scandal? Shall we set up their way of managing affairs as a pattern for our imitation?

I say with all the firmness of religious conviction, if you truly value the lovely and charming properties of female character, keep your wives and daughters far from those scenes of life which might tend in the least to violate the delicacy of their feelings, the purity of their hearts, the propriety of their conduct. Scenes such as men often cannot avoid to appear in as actors, but where even they almost necessarily compromise their honor and degrade themselves.

FREDERICK MUNCH.

Marthasville, Warren Co., Mo.

[To this we append by way of natural counterpoise the following brief hints by a disciple of J. P. Greaves, the profound wisdom of whose sayings almost entitle him to the name of the English Socrates.]

## POSITION OF WOMAN IN HARMONY.

Verily God is Love, and Love is the Most High God; yea, the Father of all loveth all his children.

Hearken thou parent; give ear, oh Father; and understand oh Mother.

Be ye pure in your lives, for before your child is born the manner of thy life has entered into its being.

The flower is a flower throughout all its generations, and the son of the weed is like unto his father in the many seasons of the desert.

Even while moral questions are so freely brought under general discussion, prejudice sadly darkens those which relate to Woman's position. She claims *emancipation*, and for this simple word enemies rise against her: there is a predetermination to be angry, or, at the best, the bane of ridicule is cast on the most serious subject.

The good man feels the greatest solicitude for the condition of Woman. At the same time that he sees she is now most oppressed, he views her as capable of being the most powerful instrument in social regeneration. The associative system, in securing her independence, removes her degradation, effaces her evils. No class is so deeply interested as Woman in its realization. Harmony resolves all the difficulties of her position, and ensures her proper and real emancipation. What then is emancipation? The word has been so often misused, that it is necessary to give some explanation of it.

By the emancipation of Woman, it is intended to express modification, melioration, progress? Who can deny that her present social conditions are susceptible of all these?

Woman in the savage state, whose destiny is often so sad, that when she brings into the world a child of the weaker sex, will destroy her new-born babe, that it may be spared a painful existence, must she not desire to advance a step in social progress? It is from this excess of degradation and misery that Woman, in passing through the various social phases, from complete barbarism to the present state of civilization, has always been released from servitude, and raised to a degree of dignity. Since, then, her condition has been already modified, what may she not desire, what may she not hope for?

Let us glance at the present condition of many wives and daughters amongst the people—the one condemned to the hardest labor, enduring every kind of privation, their feelings torn by anxiety; the other sunk in vice and infamy, consequences of misery and bad education—then say, if you will, that society has done all it can for Woman; that she ought to be content with her lot; that there remains nothing for her either to desire or to hope! The most immediate cause of Woman's misery is poverty. If she asks for emancipation, she does but ask, as the first condition towards her melioration, a reform in the social economy, effectual in removing distress, affording to all some education, the bare necessities of life, and the right to labor.

It is not only the wives of the people, but women of all classes, whose evils result from the present social state. The great majority possess but a moderate portion, insufficient for their support; those who have more, are, from mismanagement, in danger of losing it. They have not, like men, opportunities for earning an independence; at least, they are surrounded by difficulties and dangers. Marriage, and the cares of a family are their destination; the laws, the customs, education, permit Woman only to form her social position by marriage. Unmarried, she is solitary, dependent, and subject to perpetual humiliations. And yet, though society offers to Woman marriage as her exclusive destiny, that they are educated for this one end, taught to consider it a duty, and that their happiness is dependent upon it, marriage is not in their own power. Men,

who have a profession, independence, and many occupations, do not view it as necessary; their self-love is not concerned in it as is Woman's; and they profess not to wish to marry, till they find one in whom the advantages of fortune and all desirable qualifications are united. Unportioned young women are in danger of vegetating in isolation; those who possess fortune dare not be very scrupulous, nor delay their choice, in the fear of their youth passing, and opportunities becoming less frequent. Hence it is so many women marry unfortunately, and find in marriage but disgust, ennui, and sorrow!

The Harmonic system gives independence, and opens a career to Woman; it reconciles her household cares, and the duties of maternity, with intellectual development, and artistic and scientific employments. It does even more, it gives her a high place in the general estimation, a dignified and pure position, favorable to her regeneration, and to society's with her's.

We cannot properly aim at Harmony without, unless at the same time we aim at the Harmonizer within.

It is the Harmonizer alone that can generate a spiritual and physical Harmony, and be in it, its security.

Associative unity must have for its basis Love attraction, so that it may be perpetuated; but each sect in doctrine may adopt a part, at first, of the association science, while the creating power is going on to fit them for religious association.

The passions become too much irritated, and too much divided, and that without end, when Love attraction is not constituted as the real humanity.

There is a body humanity, a mind humanity, and a spirit humanity; but the latter is that only which endures.

Doctrinal discipline will hold men in a kind of association, which will be useful with respect to outward aims; but never can become to men, that *being* reality which they constitutionally need.

For The Spirit of the Age.

## AN APPEAL TO YOUNG MEN.

Young men, does it never occur to you that there is a higher destiny for man than to be a mere democrat or whig? Is there not a deeper significance in liberty than simply deliverance from chattel slavery? Look abroad over the world; behold the increasing sufferings of the toiling millions, and contrast it with the accumulating wealth of the few,—who already abound in luxurious surfeit. Does this state of things seem natural, seem divine, among men "*created equal*?" Manifestly not, as you will readily grant if you will but reflect a moment.

Now, a profound thinker has discovered, perfected, and brought forward a plan which is fitted permanently to rectify these social discrepancies, to bring mankind into true mutual relations, and, by destroying all competitive interests, to render humanity eminently happy, *practically* Christian.

What, then, is it your privilege, nay, your duty to do? Even this: God has given to each of you more or less of intellect, not to be prostituted on the altar of mammon, nor sacrificed to the demon of selfishness, but to be earnestly and unweariedly exercised, to the end that His children, your brothers, may be delivered from wages slavery, and social anarchy. Therefore, then, it behooves you, would you not be false to God, to yourselves, and to the race, to question peremptorily the reputed infallibility of established usage, to rebuke prejudice, and, in the freshness of your young minds, grapple with this new Social theory, to thoroughly consider and sift it, and either to accept and proclaim its truths, or to expose and refute its fallacies, and, *give the world a better!* Such is the truly manly course.

Be not alarmed at the extent of the work, nor sink supinely back with the tame "*I can't!*"—rather be electrified with the thought of vast difficulties finally surmounted, in both the



moral and material world, by the unbending, resolute "I will!" Be not discouraged by the advice to desist, which older and perhaps wiser heads may give; but consult your own inward intuitions, and as they prompt you, act. Nothing fresh or buoyant can come from a "decayed heart,"—nothing vital emanate from conservative petrification. Be not deceived or thwarted by narrow-minded writers or selfish commercial agents, whose conception of human destiny may be fitly symbolized by a dollar, with four or five "promises to pay" based on it, and whose maxims of wisdom are, "I," "Mine."

Old men, with whose very natures the usages of the past are ingrained, and whose thoughts are stereotyped by custom, cannot be expected to espouse innovations; but you, in the full vigor of budding manhood, cannot be checked and held down, except by prejudices of education. Then see to it, that you are not false to the high and holy instincts of the past and present, that you do not conspire to defraud humanity of their legitimate inheritance, a future made harmonious and free, by love and peace.

G. H. M.

Boston, October, 1849.

EUROPEAN AFFAIRS  
FOR THE WEEK ENDING OCT. 27,  
Latest Date, Oct. 13.

THE claims of ENGLAND with regard to the disputed territory of Nicaragua, are presented in statements by the last arrival, in a manner which leaves room to hope for an amicable arrangement of the difficulty at no distant day. The State of Nicaragua is a portion of what was called "The Captain Guerdar of Guatemala," under the old Spanish rule, and is now one of the independent republics of Central America, bounded by New Granada on the South, by Guatemala on the West, and by the Mosquito territory on the North and East. This region is claimed by the Mosquito Chief, on the ground of inheritance from an independent race of kings ever since the fall of Montezuma. For more than two hundred years Great Britain has been in peaceful and intimate relations with the chief and people of this district. She maintains that the States of Central America which have thrown off the Spanish yoke, have no territorial rights not derived from the mother country, and no provincial rights beyond their own frontier. Accordingly she sustains the King of Mosquito in his pretensions to the country, and regards an encroachment on his dominions as an aggression on the British crown.

The River St. Juan, which forms the key to the region in dispute, is the inlet to the best line of water communication across the Isthmus between the Atlantic and Pacific Oceans, and the possession of that port is essential to the command of the passage. The Nicaraguans have given a canal charter to certain citizens of the United States, conceding to them the right of possession. This they wish to have confirmed by the United States Government. The organs of Great Britain disdain the interference of the American Government, but express their hopes for the construction of the canal. The great object of this enterprise they say, is common to all nations. It would violate all the principles of a sound and liberal policy to attempt to frustrate it by means of their old relations with the Mosquito Indians. The canal should be made the subject of a treaty between the different States through which it is to pass and the most liberal terms guaranteed to the interested parties.

An article in the treaty between TURKEY and RUSSIA provides that fugitives in either country adopting the State religion shall be entitled to the protection of the Government. Some of the refugees at Widdin, in order to secure the benefit of this provision have adopted the Mahometan faith. Official assurances were at first given to Kossuth and his companions that they should be welcome guests in Turkey. It was afterwards announced that there could be no pledge of security except to those who embraced the Moslem religion.

No words can express the consternation produced by this intelligence. Many of the Hungarians exclaimed "Better the Russians than the Austrians—better Mahometanism than the Russians," and there appeared some prospect of the whole camp embracing Islamism. A council of the Chiefs was immediately held at Kossuth's, where Bem at once declared that his life was devoted to hostility to the Russians, and that he eagerly accepted the suggestion. The mollah promised at the same time the maintenance of their rank and the liberal allowance customary in the Turkish armies.

Generals Kmet and Steen came to the same resolution, and several personages were for temporising. When Kossuth's turn came to speak, he briefly reminded his companions, in his expressive language, that now, in a strange land, where all authoritative bonds were sundered, each one was at liberty to act according to his own views, but that for his part, welcome, if needs be, the ax or gibbet, but curses on the tongue that dares to make him so infamous a proposition. Guyon, the Irish General, followed, declaring that no human power should induce him to swallow even a bunch of grapes upon compulsion. General Dembinski and Count Zamoycki were equally determined. The example of their chiefs was so effective that of about two hundred soldiers and forty officers who had expressed their willingness to abjure Christianity, the soldiers to a man, changed their intention, and there remain only three Generals and some twenty officers firm in their resolve. Bem took immediately a public step, and it is said assumes the name of Amurath, and becomes a three-tailed Pasha with the Turks, who have an exalted opinion of his military genius.

Kossuth claims the protection of England in a long and admirable letter of which we give the principal points.

WIDDIN, (Turkey) Sept. 20.

Your Excellency is, no doubt, already informed of the fall of my country—unhappy Hungary, assuredly worthy of a better fate.

It was not prompted by the spirit of disorder, or the ambitious views of faction: it was not a revolutionary leaning which induced my native country to accept the moral struggle maintained so gloriously, and brought, by nefarious means, to so unfortunate an end.

Hungary has deserved from her Kings the historical epithet of "generous nation," for she never allowed herself to be surpassed in loyalty and faithful adherence to her sovereigns by and nation in the world.

May it please you, my lord, to communicate to your Excellency a most revolting condition which the Turkish Government, at the suggestion of Russia, is about to impose upon us poor homeless exiles.

I, as the Governor of unhappy Hungary, after having, I believe, as a good citizen and honest man, fulfilled to the last my duties to my country, had no choice left me between the repose of the grave and the inexpressible anguish of expatriation.

Many of my brethren in misfortune had preceded me on the Turkish territory. I followed thither in the hope that I should be permitted to pass to England, and there, under the protection of the English people—a protection never yet denied to persecuted man—allowed to repose for a while my wearied head on the hospitable shore of your happy island.

But even with these views I would rather have surrendered myself to my deadliest enemy than to cause any difficulties to the Turkish Government, whose situation I well knew how to appreciate, and therefore did not intrude on the Turkish territories without previously inquiring whether I and my companions in misfortune would be willingly received and the protection of the Sultan granted to us.

We received the assurance that we were welcome guests and should enjoy the full protection of his majesty the Padisha, who would rather sacrifice 50,000 men of his own subjects, than allow one hair of our heads to be injured.

It was only upon this assurance that we passed into the Turkish territory, and according to the generous assurance we were received and tended on our journey, received in Widden as the Sultan's guest, and treated hospitably, during four weeks, while waiting from Constantinople further orders as to the continuation of our sad journey to some distant shore.

Even the Ambassadors of England and France, to whom I ventured in the name of humanity to appeal, were so kind as to assure me of their full sympathy.

His majesty, the Sultan, was also so gracious as to give a decided negative to the inhuman pretensions of our extradition demanded by Russia and Austria.

But a fresh letter from his Majesty, the Czar, arrived in Constantinople, and its consequence was the suggestion sent to us by an express messenger of the Turkish Government, that the Poles and Hungarians, and in particular myself, Count Casimir Bathiany, Minister of Foreign affairs of Hungary under my Government, and the Generals Messaros and Perczel (all present here) would be surrendered unless we choose to abjure the faith of our forefathers in the religion of Christ and become Mussulmen. And thus five thousand Christians are placed in the terrible alternative either of facing the scaffold or of purchasing their lives by abandoning their faith. So low is already fallen the once mighty Turkey, that she can devise no other means to answer or evade the demands of Russia.

Words fail me to qualify these astonishing suggestions, such as never have been made yet to the fallen chief of a generous nation, and could hardly have been expected in the nineteenth century.

My answer does not admit of hesitation. Between death and shame the choice can neither be dubious or difficult. Governor of Hungary, and elected to that high place by the confidence of fifteen millions of my countrymen, I know well what I owe to the honor of my country even in exile. Even as a private individual I have an honorable path to pursue. Once Governor of a generous country—I leave no heritage to my children—they shall at least bear an unsullied name. God's will be done. I am prepared to die; but as I think this measure dishonorable and injurious to Turkey, whose interest I sincerely have at heart as I feel it a duty to save my companions in exile, if I can, from a degrading alternative, I have replied to the Grand Vizier in a conciliatory manner, and taken also the liberty to apply to Sir Stratford Canning and General Anpich for their generous aid against this tyrannic act.

What steps it may be expedient that you should take, what we have a right to expect from the well-known generosity of England, it would be hardly fitting for me to enter on. I place my own and my companions' fate in your hands, my lord, and in the name of humanity throw myself under the protection of England.

Time presses—our doom may in a few days be sealed. Allow me to make an humble personal request. I am a man, my lord, prepared to face the worst; and I can die with a free look at Heaven, as I have lived. But I am also, my lord, a husband, son, and father. My poor true-hearted wife, my children, and my noble mother, are wandering about Hungary. They will probably soon fall into the hands of those Austrians who delight in torturing even feeble women, and with whom the innocence of childhood is no protection against persecutions. I conjure our excellency, in the name of the Most High, to put a stop to these cruelties by your powerful mediation, and especially to accord to my wife and children an asylum on the soil of the generous English people.

As to my poor—my loved and noble country—must she, too perish forever? Shall she, unaided, abandoned to her fate, and unavenged, be doomed to annihilation by her tyrants? Will England, once her hope, not become her consolation?

The political interests of civilized Europe, so many weighty considerations respecting England herself, and chiefly the main-

tenance of the Ottoman Empire, are too intimately bound up with the existence of Hungary for me to lose all hope. My Lord, may God the Almighty for many years shield you, that you may long protect the unfortunate, and live to be the guardian of the rights of freedom and humanity. I subscribe myself with the most perfect respect and esteem, (Signed)

L. Kossuth.

The following is said to be the substance of the letter addressed by the Emperor Nicholas to the Sultan, and transmitted by Prince Radzivil:

"The revolutionary element has been suppressed. The Hungarian war is at an end. I send to you my aid-de-camp, who will submit to you various demands calculated to ensure the maintenance of order."

The reply of the Sultan to this arrogant epistle (forwarded by Fud Effendi) is no less laconic; its tenor is pretty nearly as follows:

"Your aid-de-camp has demanded from me the extradition of the Hungarian refugees. This demand being of a nature to cast odium on the two Powers, I entreat your Imperial Majesty not to insist on the point."

The dismissal of Poussin by the American Cabinet produces no difficulty with the French Government, and M. de Bois le Compte has been appointed his successor.

## News of the Week.

**MEETING TO ABOLISH THE LIQUOR RATIONS AND FLOGGING IN THE NAVY.**—A meeting with such objects in view, was held on Friday evening at the Tremont Temple, in Boston. Moses Grant was called to the chair, and B. P. Poore, was appointed Secretary. Watson G. Haynes, an experienced seaman, who has taken the field in vindication of sailors' rights, with particular reference to the abolition of rum and the lash in the Navy, addressed the meeting.

He stated that his object was to secure a Seamen's Convention in Washington, during the session of the next Congress. He did not consider that ship owners were the persons most to blame in keeping the sailor so reduced. It was the fault of the seamen, who degraded themselves with liquor. He said if seamen would let liquor alone, and stand up and assert their rights like men, they would have two dollars per day, instead of the paltry sum of thirty-five cents. He announced the fact that he had found a minister somewhere, who not only prayed for the soul of the sailors, but for the body also, and for that reason he thought it was time to hope.

E. N. Kirk followed in a brief address. He took radical ground for a man occupying his position. He lashed the Government as severely as it lashes the sailor. He considered the son of the ocean an exile, and the military discipline to which he is subjected most degrading. He said the position of the military sailor was most disgraceful, and yet he believed that circumstances made the office necessary! He said it was soul-destroying and heart-crushing, and that it killed all the finer sensibilities of the man.

The speech was a good one, and if we had a few more of the same sort, which we know are left—unspeakable—poor humanity would suffer less.

Addresses were also made by John Hawkins, Thos. B. Curtis, Dr. Channing, and Richard Girdler.

A series of resolutions, expressive of the sentiments of the meeting, which were strongly anti-grogging and anti-flogging, in the Navy were passed.

The Secretary offered a resolution, calling a meeting on Wednesday evening next, to discuss the abolition of flogging, dodging the liquor, and main question, entirely. Abolish rum in the Navy, and you abolish whipping, because there will be



none who require to be whipped; but abolish the whipping alone, and there will be less rule on ship-board than now. The resolution passed.

**A STRAY BOY FROM BURMAH.**—The Traveller gives an account of a Burmah boy, brought to this port in an American vessel. He says his name is George Francis; that he was born in Maulmain, Burmah, his father being an English sailor, and his mother a native of that country; that his mother died four years ago, and that his father, upon marrying again, gave him to his uncle in Java; that his uncle died about eight months ago, and then he was taken on board of the American vessel; that he was kept on board a week after he arrived here, and then sent ashore to take care of himself. He says he attended the school of Dr. Judson, and gives such an account of the family as to satisfy the agents at the missionary rooms that his story is correct. He speaks three languages, and writes well. Having no home, he was lodged at the center watch-house on Wednesday night.

**Professor Grant** is at present engaged in arranging his "Calcium Light" for the use of the Camden and Amboy and New-Jersey Rail-roads to be placed upon the front of the locomotives. Should this prove successful, and of the utility Professor Grant supposes, it will render traveling by railroad as safe by night as by day. This light is a discovery by Professor Grant, and is said to combine the several qualities of both the electric and the Drummond lights, and can be furnished at a comparatively much cheaper rate than the ordinary lights.

[Philadelphia Ledger.]

**BEARS.**—The *Bennington Banner* says that bears are quite plenty on the hill a mile or two northeast of that village. On Friday, A. Mosher killed one, and his son Almond another, and on Tuesday, Morton Brock, Esq. another. The sportsmen are having fun in hunting them. Seven were seen on Sunday.

### Town and Country Items.

**THE UNIVERSAL YANKEE NATION.**—The London Athenæum indulges in a bit of pleasantry over the ubiquitous qualities of the Universal Yankee Nation:

"No land is too far—no nook too dark for their researches. If a taste for copper should lead you to the bottom of a Cornish mine, there will be found one of the sovereigns of the Republic; should a cool morning tempt you to the top of the grand Pyramid, there you will find cousin Jonathan astride the apex; the oasis of Sievah, the Dead Sea, the Chilian mountains, Belochistan and Timbuctoo, all know his visits and have heard of the glory of his native cities. Should the northwest passage ever be discovered, a Yankee will probably be found there on a stranded iceberg; and some fine day we expect to hear that M. d. Abbadie has come upon a camp of Yankee-Arabs pic-nicing at the sources of the Nile. The adventures, energies, and powers of our cousin-german grow quite alarming. "Rough and Ready" has extinguished Bonaparte; the march of Col. Doniphan into New Mexico has put down the Retreat of the Ten Thousand; Mardi has forever eclipsed Marco Paolo. Lieut. Wilkes has put down—but we must take breath. Time and space fail us before such an enumeration.—An American has said of his countrymen, that the genuine Yankee would not be able to repose in Heaven itself if he could travel further westward. He must go ahead. Prophecy looks forward to the time when the Valley of the Mississippi shall overflow with this restless population—and Europe be subject to a new migration. "What do I consider the boundary of my country, Sir?" exclaimed a Kentuckian. "Why, Sir, on the east we are bounded by the rising sun; on the north by the aurora-borealis; on the west by the precession of equinoxes; and on the south by the day of judgment."

**THE LONDON TIMES CHARACTERIZED.**—The *London Eclectic* characterizes the *Times* in the following language, which is as true as it is forcible:

To say nothing of the more notoriously immoral portion of our Press, such journals as the *Times* are a standing reproach to the country, and could not maintain their position for a week if the state of our public mind were sound and healthy. Able, but unprincipled; with vast resources, but destitute of conscience; at one moment suppressing truth, and at another unblushingly giving utterance to lies; pandering to the tyrant of the day, whoever that tyrant may be; opposing every generous and philanthropic measure with virulence so long as there is hope of crushing it, and then contemptibly joining its ranks and claiming to share its triumphs; adopting the language of patriotism only to serve the purposes of power; the seeming friend, but the bitter enemy of the poor; the *Times* is emphatically the curse and the reproach of our land. While such journals flourish we should be sparing in our reflections on the American Press.

**HOMESTEAD EXEMPTION.**—A Western paper presents the following arguments in favor of exempting a man's homestead from liability for debt;

There are two leading reasons which ought to have great weight. The first is, that the direct tendency of exempting the homestead from debt is to preserve the integrity of the family both in society and property. It will keep the family together by keeping them home—safe from all the storms of adversity. In that, it will greatly tend to prevent the family from coming on the public for support. Now, the State which legislates has a deep interest in maintaining the unity and prosperity of the family. The whole is made up of its parts. Society is founded in the family. If no family is driven out to seek a precarious support, the State will have no paupers to maintain. In every state of society, no matter what the laws, the solvent must maintain the insolvent.

**EUROPEAN LIBERAL.**—The following is the condition of some of the leaders in the recent liberal movement: Mazzarlna is living on the contributions of his friends. Garibaldi arrived in Piedmont with one shirt and half a crown. Manin, of Venice, is now a common laborer. Avezzana has returned to New-York poorer than he left it. The ex-Chancellor of Sicily supports himself as a paragraph writer for one of the Paris journals. Marrast is not worth a sou. Cavaignac has nothing but his pay. Louis Blanc lives by his pen. Lamartine drudges with his pen for subsistence, and Caussidiere sells wine in London to the same end.

**THE YANKEES "FOUND OUT."**—A recent Boston correspondent of the *Herald* says that he has found out the secret of Yankee prosperity. "It is universal, incessant, persevering, calculating, well-directed labor. Work has done it all. With a natural capital of rocks, and harbors, and forests, and waterfalls, industry has lined the valleys with factories, the hills with cottages and schools, the plains and peninsulas with cities and villages, has penetrated the country in every direction with rail-roads, and has whitened all the seas with the sails of Yankee ships freighted with Yankee notions."

**The English** are a queer people. If they cannot take pride in one thing they will in another, even if the second be what they would despise under different circumstances. Among the recent obituary notices, we saw one of a gentleman described as descended from "one of the literary friends of the poet Dryden." Were Dryden alive this day he would be patronized and looked down upon by the nobility and gentry of England. But Dryden is dead and glorious to them now, and a deceased Blank Somebody, Esq., is honored as descended from one of his "literary friends."

☞ The *Springfield Republican* announces the death of Hon. John Howard, formerly President of the Springfield Bank, and several times a member of the State Council. The *Republican* says: "The departure of few men could leave so wide a blank in this community. He was extensively known and universally beloved. His mark is upon almost everything around us. His death will cause many tears to flow; his life was never the occasion of any."

☞ A great and necessary reform for this city, and for all cities is a more substantial building, and better ventilating of dwellings. The reform ought to extend to every edifice in which human life is employed, but in dwellings it is an absolute necessity. It is astonishing that the intelligence and humanity of the age, has not, ere this, abolished a system of building criminal in its effects upon the health, life and happiness of society. This is a subject for legislators to consider.

Boston.—The changes that have marked the social character of the inhabitants of Boston within the last half century, are somewhat remarkable; and, as I think I have shown in one particular at least, the change has been for the better; but in the general aspect of the city, architectural and typographical the change has been much more remarkable. Boston is, in fact, almost a new city.—[*Boston Courier*.]

☞ The almost unprecedented popularity of Prescott's historical works in this country has induced the publisher, Bently, to issue a new and cheap edition for the "million." He has announced the immediate re-issue of all Prescott's popular histories in small five shilling volumes. These masterly historical works will thus be placed within the reach of a vast number of readers.—[*Transcript*.]

THE HOLLIS PROFESSORSHIP IN HARVARD UNIVERSITY.—A writer in the *Boston Courier* urges the appointment of Rev. Wm. B. Sprague of Albany, to this place; and gives, among other reasons, the following: "His name," says the writer in the *Courier*, "would raise any needed funds at once; \$20,000 would be promptly subscribed to sustain him in this chair. We would ourselves be responsible for a large share of this reinforcement of a poor Professorship."

☞ It is stated that Washington Irving has three new biographies in the London press—those of Mahommed, Washington, and Oliver Goldsmith. They will complete the "Home and Colonial library," making the three last of thirty-seven volumes.

COUNSEL IN THE CLERICAL SUIT.—The *Boston Transcript* learns that in the suit between Rev. Messrs. Fairchild and Adams, B. T. Curtis, Esq. has been retained as senior counsel for the plaintiff, and Hon. Rufus Choate for the defendant.

☞ An invoice of thirty dozen shirts was received at San Francisco from the Sandwich Islands, having been sent to Honolulu, where labor is cheap, to be washed—the price varying from \$5 to \$9 dollars per dozen.

☞ Dr. Bushnell of this city has been acquitted of the charge brought against him of promulgating errors touching the fundamental principles of his church. Rev. Dr. Hawes was one of his principal accusers.—[*Hartford Times*.]

☞ More money is expended by the city of Boston for education than by the English government for the education of seven million millions of people.

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## PROSPECTUS

OF

## THE SPIRIT OF THE AGE.

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

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