

C. Mack

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Selected Poetry.

From the *London News*.

THE WATCHER ON THE TOWER.

BY CHARLES MACKAY.

What dost thou, lone watcher on the tower?
Is the day breaking?—comes the wished-for hour?
Tell us the signs, and stretch abroad thy hand,
If the bright morning dawns upon the land.

The stars are clear above me, scarcely one
Has dimmed its rays in reverence to the sun;
But yet I see on the horizon's verge,
Some fair, faint streaks, as if the light would surge.

Look forth again, oh watcher on the tower—
The people wake, and languish for the hour;
Long have they dwelt in darkness, and they pine
For the full daylight that they know must shine.

I see not well—the morn is cloudy still;
There is a radiance on the distant hill:—
Even as I watch the glory seems to glow;
But the stars blink, and the night breezes blow.

And is that all, oh watcher on the tower?
Look forth again, it must be near the hour.
Dost thou not see the snowy mountain copes,
And the green woods beneath them on the slopes?

A mist envelopes them; I cannot trace
Their outline; but the day comes on apace.
The clouds roll up in gold and amber flakes,
And all the stars grow dim. The morning breaks.

We thank thee, lone watcher on the tower;
But look again, and tell us of the hour,
All thou beholdest; many of us die
Ere the day comes; oh, give them a reply.

I see the hill-tops now; and chanticleer
Crows his prophetic carol on my ear;
I see the distant woods and fields of corn,
And ocean gleaming in the light of morn.

Again, again—oh watcher on the tower—
We thirst for daylight, and we bide the hour,
Patient, but longing. Tell us shall it be
A bright, calm, glorious daylight for the free?

I hope, but cannot tell. I hear a song,
Vivid as day itself; and clear and strong,
As of a lark—young prophet of the noon—
Pouring in sunlight his seraphic tune.

What doth he say, oh watcher on the tower?
Is he a prophet? Doth the dawning hour
Inspire his music? Is his chaunt sublime
With the full glories of the coming time?

He prophesies—his heart is full—his lay
Tells of the brightness of a peaceful day!
A day not cloudless, nor void of storm,
But sunny for the most, and clear and warm.

We thank thee watcher on the lonely tower,
For all thou tellest. Sings he of an hour
When Error shall decay, and Truth grow strong,
When Right shall rule supreme and vanquish Wrong!

He sings of brotherhood, and joy and peace;
Of days when jealousies and hate shall cease;
When war shall die, and man's progressive mind
Soar as unfettered as its God designed.

Well done! thou watcher on the lonely tower!
Is the day breaking? dawns the happy hour?
We pine to see it. Tell us yet again,
If the broad daylight breaks upon the plain?

It breaks—it comes—the misty shadows fly—
A rosy radiance gleams upon the sky;
The mountain tops reflect it calm and clear;
The plain is yet in shade; the day is near.

Translated for *The Spirit of the Age*.

NECESSITY OF EVIL.

FROM PIERRE LEROUX'S *L'HUMANITE'*.

In answer to the question: "What is our condition in this life and how should we comport ourselves in relation to the good and ill found in it?" Plato replies: we must live this life (and concern ourselves with it, but *idealize* it. Epicurus merely accepts it; and Zeno inculcates the not being interested in it, making of one's self a free force, an absolute power, emancipating one's self from life by contemplating it. The doctrine of St. Paul, developed by S. Augustin, is to free one's self from this life, to consider it as Plato did, contrary to the original nature of man, but to find the SAVIOR in the INCARNATE WORD, the WISDOM of God in God.

The Means, indicated by these different philosophers, are conformable to the different aims they assign.

What says, "Love—seeking God in thy love." Epicurus "Love thyself," Zeno: "Deny thyself." Paul: "Love only God."

Love is the means equally indicated by Platonism, Epicureanism, Christianity. The Stoics perish from having no object; the Christians turn away from man to love God. If one loves neither the world nor its creatures, it is necessary to love God

and this is what Christianity has done; while Stoicism disappears from being no object of love. Stoicism, true at its commencement, soon became an error. Its principle, that we should aspire to be a free force, is true; but the pretension, that we should be a force entirely free, destroys instantly all the goodness of its principle. Its fundamental error is in having exaggerated the effort we should make; so that believing nothing done as long as we have not arrived at a complete emancipation, we thereby destroy all tie with life and the world. To be a Stoic and to take a real interest in the world was an inconsistency. Some great men doubtless committed this happy inconsistency and having by force made of themselves Gods, they regarded this holy Spirit, which they believed to be in them, as a kind of favoring Providence, whose duty it was to watch over the human race. But this was an inconsequence that the theorists of the sect never committed. This doctrine taught nothing as the end of love; therefore it had no solution of life. Why be a Free Force, a will, a God? Is it to act on the world? But in order to be that Free Force one must detach himself entirely from the World. Therefore why live? why should the world continue to exist? Thus Stoicism taught disdain of Society, contempt of life, suicide and the end of the world.

Epicureanism is ordinarily represented as the doctrine of pleasure; nothing is more false as far as it regards the teaching of Epicurus. His true doctrine was on the contrary very sad. One should seek contentment, it is true, but of an altogether negative kind. The aim was merely not to be unhappy; to avoid agitation, cares, inquietudes, all occasions of suffering. *Conceal thy life* was the proverb of the Epicureans. Their maxim was not to intermeddle in public affairs. Sensual luxury was considered as a necessity; but far from maintaining that voluptuousness was in itself a good, the wise man strove only to diminish this necessity, to live more and more in repose, out of the reach both of the passions and of the world.

The sovereign good of Epicurus consisted in a calm with a certain sort of contentment, founded on the consciousness of not suffering and of having escaped numberless perils. This quietude is altogether negative; so that Epicureanism has never been able to remain in it: and this is so true that what is commonly understood by this word is rather the doctrine of the Cyrenian school than that of Epicurus. Deprived of all ideal, one is insensibly habituated to regard sensuality as a good and not as a cure of ill; it is sought rather than waited for. Such a tendency is inevitable. The profound cause of this is, that our life is a continual aspiration, and without some firm resting place we cannot resist the force that draws us on. Epicureanism necessarily results in a narrow egotism or in sensualism; the maxim of Epicurus "*Love-thy-self*" is transformed either into egotistic prudence, full of void and weariness, or into irregularly earthly loves.

To Platonism is opened equally two different routes. "*Love God*," said Plato, "love the Beautiful, love the Celestial Goodness from which thou hast sprung and whither thou returnest." If though lovest not this end, in vain wilt thou seek thy happiness in created things; thou wilt find no sustenance for thy soul for thy soul can be nourished only on the beautiful. One may understand this precept in two ways. One may, as Plato positively indicates, seek the beautiful, *through* the world, by the means of the world, in the world; extract it thence and return it thither again: or considering only the object God, the Infinite Beauty, one may fancy one's self capable of being put in immediate relation with that object independently of the world, and so call out with passionate appeal for every thing to disappear before it. This last has Christianity done.

The maxim of Plato was "Strive to become like to God as much as this is in thy power." The Christians cut off this res-

trictive condition which preserves nature and life. Like the Stoics they have desired a prompt, rapid, instantaneous salvation.

They have said to the world as the sage of Seneca: "*Non placet; Licet te reverti, unde venio.*" In this consists the separation of Christianity from Platonism. Plato has two means to remount to God, reason and love: the Christians recognize only Grace; this is the doctrine of St. Paul and St. Augustine, and the true doctrine of Christianity, whatever efforts may have been made to preserve the principle of free Reason.

Socrates, Plato, Zeno, Epicurus, Paul, Augustine, are the successive terms of the development of the question of Happiness; Socrates begun in the west the philosophic antiquity that Augustine terminated, by opening the religion of the Middle Ages. It is a continuous argument. This sublime dialogue lasted ten centuries, and yet it might be formulated in a few words:

Socrates. Let the sophists be silent. Let the learned cease to puff themselves with pride and heap up foolish hypotheses to explain the world. Let the artists know that art without aim is a puerility and a poison. The sole knowledge worthy of man, which gives to Science and Art a true distinction, is the knowledge of "the good" and "the best," and this is acquired only by study of ourselves; know thyself therefore.

Plato. From the study of ourselves we learn that man is a force originally free, not actually united to matter which appears co-eternal with God. We tend to return to our source by the natural effect of life, which is an aspiration, a continual and endless love; we can return thither only by attaching ourselves to the perceptible rays of Divine Beauty. It is therefore towards God that Science, Art and all Life should aim. O! Greeks, you are children. I have travelled among those who have given you all the knowledge you possess, and this is what those masters have taught me.

Zeno. If man is originally a free force, why not emancipate himself at once? Why not recover his true nature by separating himself rationally from the world?

Epicurus. You are dreamers. I am the first of sages. Are you not all under the yoke of Nature which has created you in one of its infinite combinations? All wisdom consists in obeying Nature's inevitable prescriptions, shielding one's self from its blows as one does from a fierce animal that one wishes to use.

St. Paul. I am at once free and bound. I am carnal, sold to sin. I do not the good I love, but the evil I hate. Who shall deliver me? The Grace of God through Jesus Christ.

Pelagius. At least we are free in something; if we tend to God, it is in virtue of an inherent force, by our own liberty and merit.

St. Augustine. No. Sin has reft us of all. The love which saves us is not of us; there is in us no trace, no vestige of it; God gives it when and as he pleases. We are free in nothing. O my God! Thou commandest that I love thee; give me what thou commandest, and command what thou wilt.

The advantage resulting from Epicureanism is the *perfecting of the material life*. By sanctifying the care of the material life, Epicureanism has been the indirect cause of those numerous capabilities of perfection that human intelligence has found in the properties of matter.

If the life that we hold in common with animals had not met a reasonable justification, human intelligence would have been still farther precipitated into that purely contemplative route into which Christianity plunged with so much ardor. It is evident, that all the sciences of experiment, which consist in discovering the will of Nature in order to turn away evil effects and to accumulate good, have fundamentally a certain affinity with Epicureanism; so they have always sought in it the justification of their efforts. And let it not be said that men would have made these discoveries without this philosophy, from the sole fact that they are *useful*. If there were no doctrine which

presented utility under a moral aspect, humanity would utterly have condemned it: for the law of humanity is to be moral.

A sublime effort towards liberty, Stoicism has given birth to the benefits of another order. With Epicurus the work is to avoid evils by obeying Nature as an intelligent slave; with Zeno it is necessary to be free. Twenty centuries have rolled away; and now let us ask if the revolutions of the world have not wrought a growth of liberty in our natural and social condition, and if this aspiration to be free,—source of Stoicism—has not had its realization. Man has enfranchised himself from man and nature. He will free himself more and more. Man will become more and more the equal of man, and nature will become obedient to him. We are to-day almost as powerful over Nature as the Jupiter of the Greek Olympus; and the time approaches, in which Epictetus can no longer be another's slave.

But of these various solutions, that which has had the greatest influence on the World is incontestably the idealism of Plato. This was truly the spark of life that animated the West. Like the statue of Pygmalion, which is marble until the moment of contact with divine love, the West remained without moral light until the revelation of Plato. It is Plato, so long surnamed the Divine, happy interpreter of the anterior philosophy, who first caused to descend upon us the fire by which we live.

When he taught that the distinction of men consisted in the satisfaction of an innate need of beauty and goodness, human morality awoke to self-consciousness. Then truly for the first time Western man turned his face towards heaven. For the revelation of this attraction towards the beautiful was the revelation of what is called Heaven.

The sciences were for Plato the incomplete but accessible realization of the human ideal. The known sciences received a new impulse from Idealism; those almost unknown sprung to life. In the bosom of Plato was found Aristotle, as strongly attracted towards virtue as his master. Aristotle produced Alexander, that missionary of philosophy, so penetrated with ideal that the earth could neither satisfy or contain him. Alexander transported Greece into Egypt, to its cradle. Then from Alexandria the flame spread to Rome, and the Romans begun to ask towards what star humanity was marching.

Idealism, realized anthropomorphically by the Jews, produced Christianity. Then the whole West became directed with so much earnestness towards the Ideal, that not only was the material life despised, but man fancied himself able to unite himself, without the mediation of this life, to the Divine Beauty. Thence Monks and the Christianity of the Middle Ages; thence the Anthonys, Basils and Benedicts, those sublime practitioners of Platonism interpreted by Paul, Athanasius and Augustine; thence two orders, two worlds.

When St. Thomas in the thirteenth century explained St. Paul by saying, that it was sufficient to have God *virtually* for object in our love for his creatures, the ascendant period of idealistic Stoicism was terminated. Then revive the Sciences with the study of Aristotle, the Arts with the Crusades; and ancient Platonism is set forth anew in Italy as a rival of Christianity. There is a passing out from the phase of absolute Christianity, which would have God *alone* for object; and while this doctrine is always admitted, another route to it is followed. Man reverences the Ideal, but still does not reject the Earth. He has Religion, but admits Science. He has the Gospel and the Fathers, and introduces the doctrines of the Peripatetics. He has hope of Paradise, and meanwhile painting seeks to realize on earth divine forms. He still believes in the celestial Jerusalem, when Leo x. raises his temples and his palaces towards the heavens. It was at this epoch that the doctrine of the Ideal largely produced its fruits.

Science and Art had received the illumination of baptism. Plato embraces the whole modern world by two universal ties,

love and art. What artists have come forth from Idealism! If Lucretius and Horace are the sons of Epicurus, how much more numerous is the posterity of Plato! In his *Divine Comedy* Dante relates that it was Virgil who was his guide to Heaven. In reality Virgil is a reflection of Plato, and a reflection which announces Christianity. From Virgil to us what tolerably sublime monument of art is there that is not imprinted with Idealism.

The alliance of Stoicism and Platonism in Christianity, that is, a supreme contempt of earth united to a love of the ideal, was absolutely necessary, in order to effect the emancipation of Women and Slaves, and to civilize the Barbarians. It is by elevation to absolute purity, absolute isolation from humanity, through renunciation of the world, celibacy and convents, that the human type was at first perfected.

But this consideration must not make us forget that Epicureanism has been the counterpoise to the excess of Platonic Stoicism. It has said to the proud Idealism that menaced to destroy the terrestrial basis of existence, Thou shalt go no farther. It has sanctified that kind of devotion to the natural laws which has been the source of so many discoveries, and whence has resulted the industrial power.

Already, it is the alliance of this power over nature with the social sentiments sprung from Platonism, which has caused the result that we now see thirty millions of men living in a kind of Equality, while ancient nations knew only the condition of Castes.

K.

* For The Spirit of the Age.

ABOLITION OF SLAVERY.

BY A CAROLINIAN.

NUMBER ONE.

The questions of slavery and emancipation, postponed, evaded, hackneyed to disgust, still agitate our country, every year widening and deepening their current, and force themselves upon us with relentless importunity, as the Mississippi of civilization saps, crumbles, and washes down those banks of barbarism, whose relics remain with us like the bones of the Saurians.

Yet, when we examine the conditions under which civilization absorbs this barbarous institution, we find less cause of gratulation than we at first supposed.

1st. Chattel slavery has been abolished in the Northern, by the sale of slaves to the Southern States,—simply a local fact, by which the institution remains untouched.

2d. Chattel slavery has been abolished in the Free (?) States in the ratio that a dense population and more compact organization of commercial relations, enables the capitalist to exploit the laborers, either white or black, (competing for employment,) more completely, and with less expense to himself, by the wages system, which leaves him utterly irresponsible, than by owning them as property in the chattel slave system, which involves him in a personal interest and a guaranty of subsistence to them.

3d. The abolition of chattel slavery and of the guaranty of protection and subsistence, has destroyed the social position of the Negro, who lives more degraded, if possible, and invidiously excluded from all but the most servile occupations, in the Northern than in the Southern States,—(honorable exceptions being made of certain places, such as Providence R. I., an exception which is only comparative.) No common ground of sympathy between the white and black races has been substituted for the domestic relation, which, with all its evils, has in a few generations greatly refined the Negro character, and, in numerous instances, established warm personal friendships between master and slave.

The Negro finds his black skin more his enemy, both North and South, after manumission than before, and the personal repugnance to color is greater among the abolitionists than among

the slaveholders. This evil progressively increases as the Negro is brought into competition with the European races.

4th. The progressive abolition of chattel slavery has aggravated the oppression of the Negro continuing slave—rudely transported or marched off in handcuffs from his native home by speculators, his family divided and dispersed, without any probability of again meeting. This evil extends to the Slave States contiguous to Free States, or tending to become such, in the process of substituting wages competition for chattel slavery.

5th. In the West India colonies, where manumission has been effected without removal of the Negro, by the arbitrary interference of England and France, or by the massacre of the whites, as at St. Domingo, and where the sparse population and exuberant climate preclude physical destitution, emancipation, without the previous education and elevation of the Negro character, has produced two serious evils:

1st. *External.* The comparative suspension of industry, retrogradation of cultures, and diminution of valuable products

2d. Internal disorders and crimes among the island populations, where the Negro returns to savage life, corrupted by the lowest vices of civilization. Accounts from St. Domingo have stated the prevalence of rapine and murder, in the most horrid forms, by hordes who inhabit the mountains.

[Without farther developing these and other analogous facts, it is already evident, that the abolition of chattel slavery in civilized countries, is far from being a feature of harmonious progression. When arbitrarily and suddenly effected, we see it causing countries to retrograde to the savage state. When spontaneously effected, it has been but a symptom of the decline of civilization into its fourth phase, commercial feudalism, where it renews its oppression under more hideous and inhuman forms, as we may observe from the numerous parliamentary statistics of the English manufacturing districts. France and Belgium exhibit the same tendencies; nor have the manufacturing corporations of New England any cause to boast, despite the superior human material which they use up with such admirable neatness and order.

The foregoing reflections naturally conduct us to doubt the perfection of civilization as the ultimate expression of human society, since it is not only unable to determine the accession of barbarous and savage nations, whose contact with it never disposes them to adopt its usages, but which absorbs or expels with such difficulty, and under so many disadvantages, this chattel slavery,—an isolated fragment of barbarism, proper only to the earliest period of civilization, which has been thrust upon us by England, and now saps our youthful strength, like a parasite or vampire.

Let us premise on this subject by stating the characters of civilization. Societies have, like the human body, their four ages, differentiated by successive characters. We cannot judge of progress or decline until we have distinctly assigned the characters by which a society is recognized. Our naturalists are scrupulous about such distinctions when the classification of some trivial plant is in question. Why do not politicians follow this method, by assigning to their dear civilization the characters adapted to each of its four phases. By this method only we can perceive whether it advances or retrogrades.

Six Successive Characters of Civilization.

INFANCY OR FIRST PHASE.

Simple germ.	Exclusive Marriage or Monogamy.
Compound germ.	Patriarchal or Aristocratic Feudalism.
Pivot.	Civil Rights of the Wife.
Counterpoise.	Great federated Vassals.
Tone.	Chivalric Illusions.

ADOLESCENCE OR SECOND PHASE.

Simple Germ.	Communal privileges.
Compound Germ.	Culture of the Arts and Sciences.
Pivot.	Emancipation of the laboring serfs.
Counterpoise.	Representative system.
Tone.	Illusions in liberty.

Apogee or Plenitude.

Germ.	Nautical Art.	Experimental Chemistry.
	Destruction of forests.	National Debts.

VIRILITY OR THIRD PHASE.

Simple Germ.	Mercantile and Fiscal Spirit.
Compound Germ.	Stockholding Companies.
Pivot.	Maritime Monopoly.
Counterpoise.	Anarchical Commerce.
Tone.	Illusions in Political Economy.

DECREPITUDE OR FOURTH PHASE.

Simple Germ.	City Pawnbroking Establishments.
Compound Germ.	Exclusive privileges in trades and professions.
Pivot.	Commercial Feudalism.
Counterpoise.	Controllers of Feudal Monopoly.
Tone.	Illusions in Association.

Transitions regular—the twelve guarantees into sixth period—irregular the 32 issues from incoherence. The four phases, infancy, growth, decline, and decrepitude, have each special attributes, for example: the first phase of civilization has for its attributes, exclusive marriage, combined with slavery of the cultivator. Such was the order existing among the Greeks and Romans, who were only in the first phase of civilization. Among the Greeks and Romans we do not find that any philosopher has proposed plans for the emancipation of the slaves; they never busied themselves with the lot of those wretches whom Vedius Pollio caused to be devoured alive by lamprey eels, when they had not committed the least fault, and whom the Spartans slew by thousands to diminish their number when they multiplied too much. Never did the philanthropists of Athens or Rome deign to interest themselves in their lot, nor to rise against these atrocities. *They believed at that epoch that civilization could not exist without slaves; they always believe that social science has reached its final limit, and that the best known is the best possible.* "At the end of their line they are at the bottom of the ocean." Thus, seeing that the civilized order was a little less bad than the barbarous and savage order, they have concluded that civilization was the best possible society, and that no other could be discovered.

The difficulties hitherto encountered are not inherent in the institution of slavery, or in the conditions of emancipation; they arise from the narrow, contentious, and fragmentary or simple manner in which the subject has been hitherto treated. Civilization is already so far advanced at the South, as to make this barbarian interloper feel much out of place, and there is no end of complaint there from morning till night, especially among the mistresses of families, of its numberless vexations and inconveniences. It is cumbrous, expensive, and unsatisfactory in all its results—a dead weight or drag on the industrial career of the South, on all high progress in agriculture and the arts, a source of panic fears, a necessity for private internal polices, vigilance and suspicions which degrade and exasperate both white and black. How truly has St. Pierre said: "When human selfishness binds the chain around the ankle of the slave, Divine justice rivets the other end around the neck of the tyrant." These tyrants, however, are also men, are also lovers. Let us show them how they may conciliate charity with self-preservation in this matter, and above all, how they may really and certainly benefit and elevate the slave by emancipation.

The vice of the abolition movement hitherto has been simplism.

1st. It has confined itself to the reiteration of right and wrong, justice and injustice, &c.,—mere abstractions and practical fallacies when not combined with expediency; since, in the Divine nature, where our notions of right and wrong originate, Economy of Means is the complementary attribute to Distributive Justice. It is necessary to show, not only that it is

right to emancipate, but also how it may be made immediately profitable to the individual slave owners, as well as to the collective South.

2d. Abolitionism has been simple, and exposed itself to suspicion of insincerity, by declining all *practical* operations. It attacked an institution—how? By words, instead of counter institutions. Emancipation in the North was not virtual, but only formal and nominal, consisting in the removal and sale of the greater number of the slaves to the Southern States, and continuing those who remained North in the same exclusively servile functions, and degraded social, and until very recently, *political* positions.

In the large cities, their condition, in common with that of the lowest class of whites, victims of birth or circumstance, unrescued by any social providence, is greatly worse than that of the southern plantations, owing to their exclusion from nature, and the prevalence of scrofulous disease, in their squalid mode of life. Seeing this, the Southerner urges, that since the system of individual competition, characteristic of civilization, reduces to squalid misery, and even wholesale starvation, the poor of the more highly organized and energetic Caucasian races, simple emancipation, which throws the negro race into the vortex of this competition, must, in connection with the rapid increase of population and filling up of the soil, crush and exterminate the negro in the conditions of industrial progress. Thus Mr. Emerson talks of nature's exterminating races by stronger races, black by white faces, as a necessity of social growth. Not at all; it is purely a civilized and relative necessity, and it would be a most unhappy and retrograde movement for the human race, because, though the blacks are inferior in ambition and the energy of fierce individualism, they are in many points a superior race. They are fresher from nature, and preserve her instincts better than the white race; they have more generally sound constitutions and physical vigor; they are more social, more affectionate, more musical, more mirthful, and happier in their temperament. They are highly imitative, apt for the mechanic arts, and grateful for encouragement, and have already developed very rapidly under all the depressing and unfavorable influences of slavery, by their contact with the superior intelligence and refinement of the white race, to which, so far from evincing repugnance, like the Indian, they are drawn by a natural reverence or sympathy.

To answer all objections to emancipation, it is necessary to organize, either at the North or the South, but especially at the South, on the debateable ground, a free society, embracing all colors, whose internal structure and relations shall obviate the vice of individual competition, and render itself at the same time a point of admiration and imitation by increasing production, avoiding waste, and by the superior well-being of all connected with it. We cannot help men by preaching—but by living only—by living wisely, successfully, happily. Argument excites against us the self-esteem of the party opposed, but facts always impress themselves. How dead is our pulpit worship, contrasted with the influence of Christian life and character! Yet Christ, considered as an individual, failed to perfect his work, because he could not organize his truth, which still awaits the practical arrangements of our social mathematics. Let us here recognize that the spirit of Christ's life and doctrines is essentially synthetic, not analytic. It was love, union, co-operation—the absorption of censure in sympathy. In divinesing man—made one with God through Christ—it allows him to leave behind him unconsciously his old sloughskin of sins and abominations. It is quite an after-thought, and a very miserable one, the Christianity which consists in turning man inside out, setting him at war with himself, erecting self-contempt into a virtue, and making of that noble conscience, which by nature looks only upward and forward, the eternal aspiration and stimulus to excellence, a *chronic neuralgia* of the

soul. If individuals will thus stupidly victimize themselves, and pauper the sources of their energy, we can only pity them, but we cannot tolerate this inverted Christianity of censure and remorse on Social and Humanitary questions. Let us have no more "you are wrong, you are wicked," but show us the institutions of goodness and justice—of compound goodness and justice, allied with wealth, power, luxury, successful attainment.

It can be done—and the South now offers an easy conquest. Lands are cheap, negroes have fallen in price. Great numbers of them are sufficiently developed in intelligence and skill, to organize agriculture and manufactures there in a superior manner. We have a race to deal with, eminently social, affectionate, reverential, harmonious, and apt in music and the mechanic arts.

They are extremely sensitive to encouragement, and grateful for kindness; and though they will not singly work as hard or as long as northern white men, yet the moment you form a group upon any work, they labor with great spirit and fidelity because the social principle is stronger in them than the individual principle.

It would be easier to organize negroes and slaves, on account of their habits of unquestioning obedience. The head remains quiet, the heart is in full play. And if they are placed in an order of functions and social relations corresponding to their capacities and affections, attraction will flow in at once to animate the organism.

Having thus rapidly and generally presented the question, let us return to investigate the whole subject more elaborately Edgeworth.

From Hunt's Merchant Magazine.

MUTUAL BANK OF DISCOUNT AND DEPOSIT.

BEFORE entering upon this part of the subject, it is desirable to state that, under our present system, in which, as has been shown, capital requires a larger share in the value of products than those who produce and increase that value can, by any possibility, contribute, there is a manifest, an inevitable antagonism between the interests of capitalists and those of producers, manufacturers, exchanges, of all, in short, who are in any way required to pay interest to capital. Without assuming any absolute distinction between classes of men, we can separate money capital, strictly such, from the producing force, or industry of every kind, and the antagonism is manifest.

Our present banking system works for capital, and is, therefore opposed to the interest of the other classes. It is true that banks are originally formed, professedly for the benefit of commerce. Men in business get up a bank, as the operation is called, (there are several projects of the kind in agitation at this moment,) and take stock, for the sake of the facilities they expect to derive from it. So long as it remains in their hands, it may partially serve the end they propose, though this is by no means so beneficial as they imagine; but, as every man in trade with few exceptions, requires all his capital to be actively employed, they sell their stock, sooner or later, to those who have permanent investments to make, the control of the bank passes into the hands of capital, and, as a general rule, is then, if not before, used for purposes diametrically opposed to the interests of those by whom it was originated. There are some banks, no doubt, which remain under the control of merchants; but these merchants should be classed as capitalists, the preponderance of their interests being on that side.

I will cite one fact, of every day occurrence, to show how in this instance, among others, the banks, under our present system serve the interests of capital, and consequently act in opposition to those of commerce. There are, probably, few merchants of moderate means, in the city of New-York whose note refused in a bank when money was scarce, and sold in the street at a rate

of discount exceeding the interest allowed by law, has not been ultimately paid into the very bank at the counter of which it was refused. I simply state a fact of common occurrence, attributing no blame. The business of the banks is to make money, not for their customers, but for their stockholders; and so long as the trade in money is considered legitimate, and they have the power, so long will they make the most money they can with a due regard to prudence and law. It is not that the difference of interest goes into the coffers of the bank, though this is sometimes the case, but at a time when most men in business are more or less liable to suspicion, it is by far the most prudent course to grant discounts to men of known wealth not subject to losses by trade, and the bank is made much more secure by the additional endorsement, which must of course, be paid for by him who is so fortunate as to need money; he must suffer for "overtrading," even though his business has always been legitimate.

It is evident that a bank based upon a system offering inducements for an operation of the kind above mentioned, is not favorable to the interests of trade, but the reverse, and all of our banks must, and do, sooner or later, fall within this category. What commerce requires, is a bank, the interest of which shall necessarily be identical with those of its customers; this can be attained, only by the adoption of the mutual principle.

It will, no doubt, be said that the banking business is not possible without an actual capital paid in. It is but a few years since the same was said, with as much truth, respecting life, fire and marine insurance, and men were contented to pay annually a large profit to those who were willing to undertake the business, thanking them, at the same time, for receiving their money. But those who required insurance, made the discovery that they could do this business themselves, and at much less cost. The modifications which have resulted from this discovery need not be told to your readers. I hope that those who require discounts will soon discover that this business can be done as well as the other, and without paying so heavy a premium as is now exacted.

As regards the actual capital paid in at the opening of any particular bank, I doubt if any but the initiated can give reliable information as to the proportion really withdrawn from other business, and that which is covered by discounts shortly after the organization. In fact, a large per centage of the basis on which our banks begin operations is simply guarantee capital, such as we require at the commencement of our mutual companies, to ensure the confidence of the public. This is especially and manifestly the case, under our present banking law, where stocks are deposited with the controller, and the bank draws the interest. The public are satisfied, through the intervention of the controller, that the guarantee exists to the amount stated, and this is all.

It is true, that after a bank has been in successful operation for some time, its stock passes into the hands of permanent investors, its capital becomes fixed, and, from the increased confidence felt in its stability by the public, it receives in deposit its proportion of the unappropriated means of the community; but, at this time, when, by the use of this capital, and of these deposits, it might be beneficial to the interests of commerce, it is so managed, as before shown, to act in direct opposition to them.

In order to secure the object desired, I would propose the formation of a mutual bank of discount and deposit, with a sufficient guarantee capital invested in interest bearing securities, which should receive deposits, and discount approved paper based on actual business transactions; should issue no bills, but use current funds, the customers agreeing to receive such funds in payment of all liabilities of the bank; a dividend of the profits of each financial year, payable two-thirds in cash, and one-third in scrip, at three years' date, bearing interest, should be made to the customers, in proportion to their average daily balance of deposits, and the amount of interest received

from each, in the shape of discount or otherwise. The directors should be paid, in compensation for their services, a per centage on the profits of the yearly business, and there should be a board of unpaid supervisors, to watch over the interests of the bank.

Such a bank originated by the right men, and placed under a direction which would secure the confidence of the public, must be successful. The mutual principle embodied in it would attract deposits by giving to them a certain interest, and would diminish the rate of discount by that of the dividend. The amount of reserved profits represented by scrip, would, after three years, equal the average net annual income of the three previous years, and, at the close of five years, at most, would be sufficient to warrant the return of the guarantee capital to the subscribers, who, during that term, would have received the interest born by the securities. As the bank extended its operations, it must ultimately embrace among its customers the majority of the business men of the city, and all settlements of their mutual transactions could be made upon its books, as has long been the case at the Bank of Hamburg. As corresponding banks were formed in other cities, this advantage would be extended to external transactions.

It would seem very difficult for one bank to do all the business required in a city like New-York, but there could be no inducement to establish others, and thus increase the expenses. The labor devolving on the directors could be much lightened by each branch of trade establishing a committee of confidence, under whose scrutiny all paper of that branch should pass, before being offered at the bank; while the directors should receive such a compensation as would induce them to devote their whole time and energy, dependant, at the same time, upon the success of the yearly business.

Whenever the business of the bank should have become thus extended it would be in the power of the customers to reduce the rate of discount to such limit as might be found just and desirable, and the customary interest must be governed accordingly.

I might enlarge still further upon this subject; but I think that enough has now been said to show the ultimate relation existing between our system of bankruptcy, and the, as proved, too high rate of interest, the action of our present banks in aggravating the effects of the latter, and the advantages to be derived from the establishment of one bank based on the mutual principle.

In the sincere hope that our commercial men will soon take their business into their own hands, and remedy the evils under which they now suffer,

I remain, dear sir yours &c.,

F. C. S.

MISS FREDERIKA BREMER.

This delightful Swedish writer has been for a time the guest of Mr. Downing of Newburg, the distinguished horticulturist. The following sketch of her, by Mary Howitt, is from Godey's Lady's Book of October—where it is accompanied by an engraved portrait:

Of herself, *Frederika Bremer* says:—"If it should so happen that, as regards me, any one should wish to cast a kind of glance behind the curtain which conceals a somewhat eventful life, he may discover that I was born on the banks of the Aura, a river which flows through Abo, and that several of the venerable men of the university were even my god-fathers. At the age of three I was removed, with my family, from my native country of Finland. Of this part of my life I have only retained one single memory. This memory is a word, a mighty name, which in the depths of paganism, was pronounced by the Finnish people, with fear and love; and is still so pronounced in these days, although perfected by Christianity. I still fancy that I often hear His word spoken aloud over the trembling earth by the thunder of Thor, or by the gentle winds which bring to it re-

freshment and consolation. That word is—Jumala: the Finnish name for God, both in Pagan and Christian times.

"If any one kindly follows me from Finland into Sweden, where my father purchased an estate after he had sold his property in Finland, I would not trouble him to accompany me from childhood to youth, with the inward elementary chaos, and the outward, uninteresting, and commonplace picture of a family, which every autumn removed in their covered carriage, from their estate in the country, to their house in the capital; and every spring trundled back again from their house in the capital to their country seat; nor how there were young daughters who played on the piano, sang ballads, read novels, drew in black chalk, and looked forward with longing glances, when they hoped to see and do wonderful things. With humility, I must confess, I always regarded myself as a heroine."

Casting a glance into the family circle, it would be seen that they collected in the evening, in the drawing-room of their country-house, and read aloud; that the works of the German poets were read, especially Schiller whose *Don Carlos* made a profound impression upon the youthful mind of one of the daughters in particular.

A deeper glance into her soul will show that a heavy reality of sorrow was spreading by degrees, a dark cloud over the splendor of her youthful dreams. Like early evening, it came over the path of the young pilgrim of life; and earnestly, but in vain, she endeavored to escape it. The air was dimmed as by a heavy fall of snow, darkness increased, and it became night. And in the depth of that endless winter night, she heard lamenting voices from the east, and from the west, from plant, and animal; from dying nature and despairing humanity; and she saw life, with all its beauty, its love, its throbbing heart, buried alive beneath a chill covering of ice. Heaven seemed dark and void;—there seemed to her no eyes, even as there was no heart. All was dead, or rather all was dying—except pain.

There is a significant picture at the commencement in every mythology. In the beginning, there is a bright, and warm, and divine principle, which allies itself to darkness; and from this union of light and darkness—of fires and tears—proceeds a God. I believe that something similar to this takes place in every human being who is born to a deeper life; and something similar took place in her who writes these lines.

Looking at her a few years later, it will be seen that a great change has taken place in her. Her eyes have long been filled with tears of unspeakable joy; she is like one who has arisen from the grave to a new life. What has caused this change? Have her splendid youthful dreams been accomplished? Is she a heroine? Has she become victorious in beauty or renown? No; nothing of the kind. The illusions of youth are passed—the season of youth is over. And yet she is again young; for here is freedom in the depth of her soul, and "let there be light" has been spoken above its dark chaos; and the light has penetrated the darkness and illuminated the night, whilst her eye fixed upon that light, she has exclaimed, with tears of joy, "Death, where is thy sting? Grave, where is thy victory?"

Many graves since then have opened to receive those whom she tenderly loved; many a pang has been felt since then; but the heart throbs joyfully, and the dark night is over. Yes, it is over; but not the fruit which it has borne; for there are certain flowers which first unfold in the darkness; so it is also in the midnight hours of great suffering the human soul opens itself to the light of eternal stars.

"If it be desired to hear anything of my writings, it may be said they began in the eighth year of my age, when I apostrophised the moon in French verses, and that during the greater part of my youth I continued to write in the same sublime strain. I wrote under the impulse of restless youthful feelings. I wrote in order to write. Afterwards, I seized the pen under the influence of another motive and wrote—that which I had read.

"At the present time, when I stand on the verge of the autumn of my life, I still see the same objects which surround

me in the early days of my spring, and I am so happy as still to possess, out of many dear ones, a beloved mother and sister. The mountains which surround our dwelling, and upon which Gustavus Adolphus assembled his troops, before he went as a deliverer to Germany, appear to me not less beautiful than they were in the days of my childhood; they have increased, in interest, for I am now better acquainted with their grasses and their flowers."

Frederika Bremer's works are:—*The Neighbors*; *The Home*; *The H. Family*; *Strife and Peace*; *Detecarla*; *Brothers and Sisters*; *The Midnight Sun*; together with smaller tales, and a considerable number of tracts and papers, published at various times in the Swedish journals. All these works I have, with the assistance of my husband, translated.

IMPORTANT DISCOVERY IN VENTILATION.

At a time when cholera, with an appalling voice calls the most earnest attention to house ventilation, and dreadful explosions and loss of life in mines demand no less efforts to devise means for the prevention of these calamities, we have much satisfaction in anticipating that human residences may easily be supplied with a continual circulation of wholesome air, and the most dangerous subterranean works be preserved against accidents from foul currents of fire-damp. Doctor Chowne has enrolled a patent for improvements in ventilating rooms and apartments, of the perfect efficacy of which, we believe there cannot be a doubt, and on a principle at once most simple and unexpected.

Without going into details at present, we may state that the improvements are based upon an action in the syphon which had not previously attracted the notice of any experimenter, viz., that if fixed with legs of unequal length, the air rushes into the shorter leg, and circulates up and discharges itself from the longer leg. It is easy to see how readily this can be applied to any chamber, in order to purify its atmosphere. Let the orifice of the shorter leg be disposed where it can receive the current and lead it into the chimney, (in mines, into the shaft,) so as to convert that chimney or shaft into the longer leg, and you have at once the circulation complete. A similar air-syphon can be employed in ships, and the lowest holds, where disease is generated in the close berths of the crowded seamen, be rendered as fresh as the upper decks. The curiosity of this discovery is that air in a syphon reverses the action of water, or other liquid which enters and descends or moves down in the longer leg! This is now a demonstrable fact; but how is the principle to be accounted for? It puzzles our philosophy. That air in the bent tube is not to the surrounding atmosphere as water, or any heavier body, is evident; and it must be from this relation that the updraft in the longer leg is caused, and the constant circulation and withdrawal of polluted gasses carried on. But be this as it may, one thing is certain—more useful and important discovery has never been made for the comfort and health of civilized man. We see no end to its application. There is no sanitary measure suggested to which it may not form a most beneficial adjunct. There is not a hovel, a cellar, a crypt, or a black close hole anywhere, that it may not cleanse and disinfect. We trust that no time will be lost in bringing it to the public test on a larger scale, and we foresee no impediment to its being immediately and universally adopted for the public weal. We ought to remark that fires or heated apparatus are not at all necessary, and that, as the specification expresses it, "this action is not prevented by making the shorter leg hot, whilst the longer leg remains cold, and no artificial heat is necessary to the longer leg of the air syphon to cause this action to take place." Extraordinary as this may appear, we have witnessed the experiments made in various ways, with tubes from less than an inch to nearly a foot in diameter, and we can vouch for the fact being perfectly demonstrated. Light gas does descend the shorter leg when heated, and ascend the longer leg when the column of air is much colder and heavier.—[London Literary Gazette.

THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, NOVEMBER 10, 1849.

THE CHURCH OF GOD WITH US.

THE rapid survey, which we have taken of the Judgment of Christendom, has brought up for consideration the highest objects of interest, presently and permanently, for our Race.

Christendom is the Centre of mankind. Catholicism and Protestantism guide us to Christ as the Centre of Christendom; Universal Unity opens a glimpse of Divine Manhood in the life of Christ; and the glorious promise therein given of Heavenly Humanity shines out upon us.

But in order to comprehend the tendencies of existing societies, and take our part intelligently and consistently in the struggles of our generation, we should attain to confiding communion with this CENTRE whence the *Life of Christendom* flows in. And one step towards such communion is a clear intellectual perception.

To-day, then, let us enter into and explore according to our power, the significance of Divine Manhood and Heavenly Humanity as presented in Jesus Christ.

I.—RIGHT POSTURE OF MIND.

Two guiding voices speak to one, who reverently seeks to know the character and office of the Man, who has given his name to the leading nations of the earth and stamped his image upon them; whose inspiration and aid are still instantly active, according to the assured conviction of the most living spirits on our globe.

The first voice says "DO NOT DENY. In the name of all the Saints,—who have blessed the last eighteen centuries by the freshness of their piety, the sweetness of their love, their hope and humility, their magnanimous heroism and indomitable patience, their angelic freshness of heart and serene anticipation of immortality,—do not belie their faith. Oh believe! They spoke from experience when they asserted their intercourse with a Superhuman source of light and blessedness."

Let us respond: "We will not deny! Pour in upon us full illumination; let us know the richness of the promise whereby they were fed; let us too grow up to the perfect stature of godliness; Open upon us the glory of Divine Providence!"

Then comes the second voice, saying "DO NOT EXAGGERATE. The life of holy humanity, of inspiration, transfiguring natural impulse, is normal not exceptional for man. Let the ascending series of creations from chemical affinities to the social attractions of mankind inform you, that the very end of God is unity of living intercommunion between himself and all spirits. Dare to trust your highest aspirations, to put forth your utmost moral power, to seek the fullest harmony with universal order."

And again let us answer: "We will not exaggerate! The universe shall be made glorious to us by the perpetual indwelling of Divinity; we will keep our minds open to the teachings of all God's symbols of beauty; every human affection shall be consecrated in our regard, as a germ of immortality unfolding in our hearts."

Then both voices blend thus in unison: "In asserting God's universal revelations do not lose sight of his special revelations, rising grade above grade to ME, his Beloved Son; But in recognizing and declaring the Divine incarnation in One Man beware how you limit or lose sight of the Divine incarnation in Humanity."

Can we take and keep this attitude of *Unity Synthesis* in contemplating the Life of Christ?

Surely, if Christendom is the Central Reality which we have asserted it to be, one radiant light must have been progressively

revealing itself through the past eighteen centuries, however much refracted by transient obscurities of ignorance and prejudice, credulity and doubt.

Let us then trace up the great streams of traditions to their source.

II.—THE DIVINITY OF CHRIST,

Is the first grand truth, declared by innumerable believers; and in a condensed form, the views of those who worship God in Christ may be thus summed up.

Man was originally in direct communion with the Infinite Being, and received continually an influent life of love, truth, joy, whereby he was forever reformed into the Divine Image, and by assimilating which he was destined gradually to grow up into an angel, fit for transition to heaven. But by wilfulness man broke this living tie, lost spirituality in animality, and fell under the fatal dominion of natural forces. Thence followed a death of self-love, sophistry and sensual lusts, destroying the original harmony of his physical, mental, moral being, and substituting social chaos for the peaceful union of the primeval race.

To save Humanity from this brutal degradation, and open to the Race again the career of angelic progress, but one means could avail. It was to plant in man once more the germ of a holy will, and to renew the severed line of divine communication; it was for God to become incarnate in a child of clay, and by meeting instant temptations, bearing sorest trials, and suffering the cruellest form of death which man can inflict on man, with perfect purity, and perfect love, to restore in mankind his glorified image, and make them at-one with Himself.

This miracle of mercy did not transcend the infinite benignity of the Heavenly Father. In his second person, his Creative Word, his all regulating Wisdom,—when the ages were ripe,—he entered into the form of Man, and as God-Man bore evil, died on the cross, rose in glory to be Head over all Humanity, and from heaven by incessant influences of the Holy Spirit has been and is organizing the Church, which is his body, evermore becoming filled with his fullness. These influences are consciously felt by the regenerate, as a Grace that far transcends the powers of natural will. And finally, this testimony of a Superhuman Presence with Humanity, is cumulative through the experience of successive generations.

Whence originated this wonderful faith? From Oriental and Greek philosophy, say the critics; from an infallible illumination pervading the Congregation of Saints, declare the believers. Did Heathen and Christian doctrines thus flow together and culminate in the creed of a God-Man, asks the earnest inquirer, by accident or divine appointment?

But whencesoever sprung, these traditions claim the sanction of Jesus Christ's express declarations. It is undeniable, that according to reiterated representations of his nearest witnesses the Master asserted with unparalleled majesty his ONENESS with the Father, in whom he dwelt and who dwelt in him; announced himself as the Resurrection and the Life; gave boundless promises of spiritual aid through future time to all who opened their wills to him; organized his circle of apostles with a view to a world wide and everlasting power of redeeming love; and spread before his followers the vista of an earth ransomed from evil, made glorious in beauty, and brightened with the presence of angelic hosts.

But is this the whole truth, announced by the traditions of Christendom? Not so. From the first onwards, through every generation, countless believers have asserted

III.—THE MANHOOD OF JESUS.

The Prophet of Nazareth, they say, born in purity, nurtured amidst a devout nation, instinct with a vast religious genius, prompted by the miseries, social convulsions, superstition, depravity and darkness of his age, was a splendid mani-

festation of man's innate power of spiritual intuition and moral sympathies. Deep in the heart of every human being is the fountain of good-will, the spring of all human energy; it is a Divine impulse, God through his highest creature passing forth into full realization. The very end of any and every man is fulfilled, when becoming conscious of this divine life within him, and recognizing that its essence is love, he gives himself up to unlimited communion with the Infinite Source of Good by disinterestedness, and consecrates his highest energies to beneficent co-operation with his kind. Then does he truly enter into life, immortal life, by intercourse with fellow-spirits and the Eternal Being.

To fulfil this end of a Spirit, to attain to this true manliness, has been the aim of all sages in every nation. The moral principle at once impulsive and rational, spontaneous and reflective, has always and every where been honored as the legitimate Sovereign in private character and conduct, in public laws and manners. In poetry, art, ethics, philosophy, worship, mankind has perpetually exhibited an irresistible aspiration towards the Infinite, an exhaustless power of growth. Jesus was a felicitous illustration, under peculiarly favorable conditions, of the goodness, which is latent in every child of Adam. His grandest words of piety and charity are but a full utterance of longings and hopes, which find an echo in the native instincts of the youngest child and the simplest savage. His prayers and maxims, promises and benedictions, but eloquently repeat, what earnest and living souls have spoken in every nation on the face of the earth. And when physiological, legislative and scientific reforms have taught the human race, harmoniously to obey the laws of their nature, individuals, communities and mankind at large, will realize in their experience, all, and perhaps more, that Jesus was.

It is very intelligible, how loving hearts, won by the exceeding attractiveness of this beautiful person, should have surrounded him with a cloud of exaggeration, through which his commonest words and acts loom up in monstrous distortion. But a good heart and good sense, combined, readily dispel these delusive representations, and bring out the carpenter of Galilee to noontide light, as an earnest, magnanimous, brave reformer, —who sympathized profoundly with the people, made the sorrows of the poor his own, met undauntedly face to face the oppressor, stripped bare pretenders and hypocrites, lived out the law of justice by which he measured his fellows, high and low, and brightened every scene however humble with a radiant light of love. No wonder, his followers felt the refreshment of his example long after he was rudely torn from them. Let his name stand as the symbol for Humanity, till mankind are reformed in his image.

How shall we explain the rise of these free opinions in the face of orthodox dogmas? They emanate, say supernaturalists, from pride, self-will, shallow experience in human affairs, ignorance of mankind, intellectual enthusiasm combined with coldness of heart, impious perverseness. Not so! answer the reverers of man's native goodness and sublime destiny, the universal, reverent admiration for Jesus and the confidence felt, that it is in the power of all men to attain like greatness, are proof that Humanity is animated with a life of love, truly infinite in tendency. Meanwhile, he who sees in all history an unfolding of Providential purpose reflects, that in proportion as Christian piety and charity have softened and spiritualized most civilized communities, has the conviction of the MANHOOD of Jesus grown, and that among the teachers of this doctrine have been some of the most Christ-like of men.

If the final appeal is made to Jesus himself, one fact stands out clear amidst all obscuring myths. The great men of Judea set off the young Galilean innovator, because they feared that revolution would spring from the excitement which his pungent appeals stirred up in the people. Never were respectability,

wealth, caste, ambition, treated with more straightforward sincerity; never were "shams" of all kinds more swiftly burned to ashes in a pure flame of indignation. Wit, presence of mind, keenest penetration, indomitable courage,—all subdued, harmonized, sweetened, sublimed by a boundless humanity—combined to give that plain peasant his mighty power over the multitude. Whatever else was in his thought, at least his purpose was to bind his followers together in living fraternities.

Here then are the two grand streams of Christian Tradition,—presenting in contrast the DIVINITY and the HUMANITY of Jesus Christ.

Good men, wise men, equally good and equally wise, alike pious and learned, loving and magnanimous, have been, are now, wasting time, talent, love, power, in debate whether Christ was really God Incarnate or Jesus merely a Good Man.

Around this central controversy gather countless differences as to the whole range of human destiny and duty, which vitally affect the practical plans of the smallest community and humblest person in Christendom, and paralyse all movements of humane reform in its midst and upon the world at large.

Christendom can never fulfil its manifest end of being a Living Centre to mankind, until it is a Unity. It cannot be a Unity, until it is in communion with THE CENTRE whence flows its Life. Before it enters fully into such communion, conflicting views in relation to the DIVINITY and HUMANITY of its Centre must be made at-one.

What then is the significance of that mighty word, GOD-MAN.
W. H. C.

LETTERS TO ASSOCIATIONISTS.

NUMBER THREE.

We have considered our Position and our accepted Platform. The American Union of Associationists is one regiment, or company of the grand army of Socialism.

But Socialism has many banners; where is its Oriflamme? Has it One acknowledged Chief, one Central Authority, one established Creed?

We must grant that the Socialists are a host of volunteers, each band of whom utters a special rally-cry. The popular movements—whose aim is the elevation of the Fourth Estate by such a practical co-operation of Capitalists and Workmen, as will ensure in all communities the *Conditions of FRATERNITY*—are as various as the character, culture and circumstances of the nations, towns, classes, wherein they have originated.

Yet this spontaneous uprising of the People of Christendom to gain *peace by justice*,—coming as the result of eighteen centuries of Progress, seeking as its end Brotherhood—is manifestly Providential. Does not our assured faith in the triumph of Socialism spring from the conviction, that these strivings, theorisings, aspirings after Social Reorganization are suggested by influences from God, through Humanity in the Spiritual world, and that the grand Reality, towards which our partial efforts are guided, is the establishment of Heaven upon Earth?

Social Reform, in the United States, arose normally from the political, philanthropic, speculative and religious tendencies of the times. The Working Men's movement, and the many schemes of Radical Democracy—the Reforms, devoted to Anti-Slavery, Prison-Discipline, Temperance, Purity, Education, Peace—the Philosophy of the age, Naturalistic, Phrenological, Physiological, Mesmeric, Humanitary, Spiritual—finally, the heart-sickness of thousands at the death-in-life of prevalent Protestantism, the impossibility of their finding freedom and harmony in old Catholicism, and longings for a practical religion which in some approximate degree might fulfil the Ideal of Universal Unity—these and countless conjoint tendencies have been and are irresistibly converging towards the organization among us of Christian Commonwealths. No one can foresee, it would be

folly to attempt to foreshape the course, whereby Socialism in this land is to realize itself in a Confederacy of Religious Republics.

But the branch of Social Reform represented by these called "Associationists," undeniably took its special form and direction from the writings of Charles Fourier.

The question then rises, "What is and should be our RELATION TO FOURIER?"

This question one of your body would try to answer, speaking of course *individually*, assuming no *collective* responsibility, and trusting that the frankness of his criticism, both negative and positive, will not be deemed presumptuous. A truly Great Man—such as Fourier unquestionably was—deserves at the hands of his fellow-men *honest* appreciation. He needs no panegyric; his peers alone could adequately judge him; it is for those who have been in any sense disciples, to state exactly what they feel and think of their teacher's position and function. Socialism is too stern, near, and urgent a movement, too full at once of warning and of promise, too complex and vast in its connections with mankind's dearest interests, for any to tamper with it frivolously. Personal claims are very trifling in view of such a world-wide reformation, as Fourier had the honor to herald. And he surely was the very man to say—"Waste no time in apologies; out with your undisguised thought of me and my system; above all, be true."

I. NEGATIVE CRITICISM.

1. Fourier's starting point of Absolute Doubt—the challenging, getting rid of, and sweeping clean tradition in order to set out afresh, is a position as unattainable as it would be untenable. By blood, temperament, intellectual tendencies, information, vocabulary, manners, modes of thought, prejudices, principles, &c. &c., every man is and must be a child of his age and nation. Fourier was a Frenchman, bred amidst the chaos of Revolution; and his whole tone of character and mind show his stock and training.

The right position for the Scholar in all Science, but especially in Social Science, is Faith, a reverential acceptance of the aspirations, hopes, discoveries, axioms, institutions of past ages. Loyalty should baptise liberty. Just in degree, as we cordially love the Truth and Good, transmitted through ancestors, do we become competent judges of our own generation, and credible prophets of future ages. The very view of the Unity of Humanity to which Fourier attained, and which no man in the ancient or modern world recognized more clearly than he did at times—should have led him to discard skepticism, except as a mere subsidiary instrumentality of judgment. INTEGRAL EXPLORATION was the true method for a genius so large, rich, penetrating—a method used by Fourier admirably in his best hours—but the "pou sto," the standing place, for one who would wield such a lever, can be nothing else than *Trust in Man*.

Fourier perverted his mind by scorn of his predecessors. He was capricious in estimating men and nations. His books are disfigured by sneers at sages and legislators, to honor whom he should have felt as an honor; and there can be little doubt that his prevalent temper towards forerunners in all branches of discovery, and towards cotemporary students, was contempt. In a word, he assumed the part of a giant among pigmies. Such conduct was surely as absurd as it was arrogant. It sadly blinded him with conceit, shut him up in his own notions, and cut him off from universal sympathies.

This want of Catholicity—using the word in its large and strict sense—explains Fourier's disregard of History. With his astonishing powers of exact analysis, retentive memory and creative imagination, what might he not have done as an historical explorer! Greatly is it to be regretted that he so much neglected to trace the development of families, peoples, races. Inconsistently with many of his own principles he learned to think and speak of Man as a Natural Production, rather than

as a Free Intelligence guided and inspired from a Superhuman Center. Consequently, either without consciousness or deliberately, he committed the enormous error of leaving unexplained the problem of Christendom, and treated of modern European Civilization as if Christ had never lived. All the more unsatisfactory does his course in this respect appear, because he professed to be a Christian, and has left on record some quite mystical hints as to the action of the Holy Spirit, and the future triumph of the Cross. But the important point to be noticed is,—that he did not justify his position as a Social Reorganizer in *this era of CHRISTENDOM*, by showing its accord with the leadings of Providence. He presented the "System of Harmony" as a boon from himself—the sole discoverer—to a perverse race, rather than as a lesson which he had learned, though but in part, from the promptings of Humanity, as enlightened from on high.

2. Fourier was a Pantheist,—as any man, who severs the traditional life-tie which binds him to his race, will almost necessarily become, unless he sinks into the lower depths of materialistic Atheism. Setting out from Nature, and striving to ascend from Natural Law to Universal Order, he recognized three constituent principles of all existence—Active, Neutral, Passive,—which he asserted to be co-eternal. Consequently, he denied to all intents and purposes, *creation*; *identified* creatures with the creator, by making them the multiple of which he was the unity; and instinctively limited his efforts to the study of *necessary* processes of development.

Fourier indeed called the Active principle alone God; though consistently he should have appropriated that name to the three principles in combination; but evidently his thought was the very old and familiar one, that the Passive principle was the body of which God was the soul. And his notion of the Neuter principle was so obscure, that whether he considered it spiritual, or material, or mixed—intelligent or unintelligent, composite or simple, personal or impersonal, collective or individual, it would be difficult to say.

It is but just thus to acknowledge that Fourier's Trinity of God, the Universe and Mathematics, was a most incomplete conception, that his analysis of fundamental realities was extremely superficial, and finally that this radical error vitiated his whole doctrine of cosmogony, of human destiny and duty on earth, of immortality and spiritual mediation, of heaven and providence.

It is not asserted, that Fourier attempted to draw *no* distinctions between the Divine Being, Spirits, and the Material World, for by his view of hierarchy he represented Deity as the One and All, of which every existence, according to its degree, was a part more or less honorable. But it is asserted, that Fourier doubtless regarded Substance intrinsically one, throughout the range of universal existence, and looked upon spirit and matter, in all forms, as merely its modified manifestations. Hence he fell into the same errors and extravagancies, which have bewildered Pantheists in all lands and times; and though retaining usages of language drawn from man's experience of moral freedom, was actually a Fatalist, and practically a denier of "Right and Wrong," except in a utilitarian sense.

3. Thus dissevered from hallowed traditions of Humanity, and Pantheistic in philosophy, it was but a matter of course, that Fourier should have misapprehended the quality of Reason and Conscience, slighted their function in man individual and collective, and left the whole sphere of intellect in confusion.

Fourier recognized in man three branches of affection, corresponding respectively to the Primal Trinity of God, Matter and Mathematics, and impelling man to combine Social ties with Sensitive joys according to modes of universal Order. Yet rich in suggestion as is his statement,—that the three Distributive affections represent the Serial Law, which is the Divine Method of arrangement in all departments,—Fourier never ap

pears to have duly estimated the worth of the Rational principle. He did not regard it as the deliberative and governing power, without whose constant regulation, persons and states would fall into inextricable anarchy. That is to say, he did not conceive of Reason as a consciously free energy, but rather as an unconscious impulse; and did not steadily present it as the specially human endowment whereby man takes rank among spirits, and voluntarily ascends to communion and co-operation with God. There are passages in his writings, to be sure, which show, that he had not overlooked—as indeed how could he—man's power of judgment, choice and rule, and others wherein he describes the Human Race as entering by means of this disposing and ordering faculty, into concert of action with the Divine Being. But all his social arrangements and maxims for private conduct show, that he considered the Distributive passions simply as acting spontaneously like the other passions.

Hence Fourier's exaggerated estimate of Attraction, contempt of Repression, disregard of Legal provisions, and utter aversion to Morality and Self-Control. His ideal of Social Harmony by means of the freest play of all impulses acting in order was sublime;—but that in his admiration of spontaneity and genius he slighted reflection and experience, and by trust in God's inspirations and nature's symbolic correspondence to man's desires, undervalued the importance of human aspiration and reaction, there can be no doubt. Keenly accurate as Fourier was, when criticizing past and present societies, he became a mystic poet when imaging future ages. His error was a beautiful dream, an heroic hope, a heavenly aspiration, but it was none the less an error, and most injuriously did it affect all his contemplated social provisions, from marriage, through education and legislation, up to worship.

Here are three negative criticisms upon Fourier and his System, each of which is grave, and which combine to prove that he had not adequately solved the Social Problem.

What then,—recognizing his limitations—shall we disown him, as a Master in Social Science?

By no means! The incredulous, sneering world owes Fourier an immense debt of gratitude, and posterity will surely atone for present suspicion and insult with its highest honors. His claims to our reverent regard shall be the topic of the next letter.

W. H. C.

PROTECTIVE UNION OF NEW YORK.

We rejoice to copy into our columns the following article from the New York Tribune, and cordially offer to our friends engaged in this promising enterprise, the Spirit of the Age, as a vehicle of communication with the public.

The Unions of New England are merely commercial and economical Associations. Working-men unite for the purpose of buying their groceries, provisions, and other necessities, directly from "boss" producers and manufacturers. Thus the services of wholesale and retail dealers are rendered unnecessary. But these men must live, so they think, and if they cannot get a living by purchasing of the employers of the working-man the products of his labor as cheap as possible, for the purpose of selling dear, they must earn an honest livelihood by their own labor, if they have not sufficient capital to become employers themselves. The Associations are then, consequently, made to feel, that whatever course the useless classes whom they have superseded choose to pursue, the result is the same. If they become employers, they sell directly to the consumer, at their own prices. If they become workers, they underwork their brethren. So that if prices fall on the one hand, wages are reduced proportionately on the other hand. Hence it makes no difference to working-men who buy and sell the products of their labor, so long as they are not their own employers.

But the Protective Union of New-York is not merely a com-

mercial and economical association. It organizes the industry of its members. They become their own employers, so far as their means will permit the prosecution of this or that branch of business. The capital is necessarily small; the business transacted is therefore very limited. The savings of a few hundred working-men suffice to employ only a few dozen. But notwithstanding this drawback, the time is rapidly approaching, when all the business of Society must be transacted by united working-men, or there will be no business transacted. If the want of capital is the only obstacle to success, and this capital, in the shape of land, raw material, &c.,—fairly their own property by right of production—is legally withheld from them by its present possessors, they will quietly change the laws by which they are unjustly prevented from using it. Their natural right to the free use of all the material necessary to keep themselves employed, will be duly appreciated when they have progressed as far as they can with the limited means they have; and the next step they must take to attain the industrial object for which they have associated, is the adoption of such a political course of action as will inevitably transfer the possession of that material to them.

This Union was instituted January 21st, 1844, and incorporated in April, 1848. It then commenced the manufacture of bread, with a capital of less than \$500, and this business has been quietly and successfully prosecuted until the present time. It now bakes upwards of \$600 worth of bread per week, which is served to its customers at their residences. But as the premises now occupied for the bakery, on the corner of Seventh avenue and Nineteenth street, will not allow any increase in the quantity of bread baked, the Union has invested a portion of the profits accruing from the prosecution of its business, in the establishment of a grocery adjoining the bakery, where all persons who may feel disposed to favor it with their custom may depend on obtaining just weight and measure, at as low a price as the articles required can be sold in the city.

As the Union declares no dividend, the profits realized by the prosecution of one branch of business are invested again in the same or another branch of business, and preparations are now being made to commence the wheelwright and wagon-making business. It has already orders to fill for San Francisco, given by friends who are soon to organize a co-operative Union there.

A Protective Union, which adopted the same constitution, was organized at Newark, N. J., last June, and is now ready to commence business on the corner of Washington and Academy streets. There is every probability of a branch being formed at Utica, and the Unions of the East are beginning to talk of the necessity of organizing Industry in the same manner. A nucleus also exists at Stamford, Conn. And the Industrial Congress held in June, 1848, at Philadelphia,

Resolved, (without a dissenting voice,) That the New York Protective Unions were the most practical-working organizations then known.

W. W.

Address George Adams, Superintendent of Protective Union Bakery, corner of Seventh avenue and Nineteenth street.

Let thine affections rest on things above, and not on those of earth. Avoid unchastity, passion, soul desires, and covetousness, and with them put off anger, hatred, malice, and all evil utterance. Clothe thyself as the chosen of God, the holy, the beloved, with bowels of mercy, kindness, gentleness, tolerance, patience. Be merciful and forbearing one to another, and above all, charitable; let the peace of God rule your hearts, and the words of Christ incline you to wisdom. Wives obey your husbands, husbands, love your wives, children hearken to your parents, fathers do not unduly humiliate your children, servants submit to your lords; he who doeth wrong shall receive his reward.

For The Spirit of the Age.

ADVANTAGES OF COMBINATION.

On every hand we have examples of the life and energy that are infused into all enterprises through the magic power of combination. Take the newspaper press, for instance. What is the reason that a newspaper which it has cost several hundred dollars to produce, can be purchased for one, two, or six cents? Simply because so many combine to purchase it. If among ten thousand newspaper patrons there should be such disunion of interests as to require twenty different papers to advocate their separate views, there would be only five hundred subscribers to each journal; every one of which, with such meagre support, would show an inefficient spirit, powerless for good, and soon terminate its useless existence. But should the ten thousand names be all appended to one subscription list, the journal so supported would exhibit a life and spirit that would command a powerful influence in the community, and soon unite with it every element of success. When this combination becomes to be permanent, as it is with long-established journals, its value can then be estimated in round numbers, and ten thousand, fifty thousand, and even a hundred thousand dollars, is sometimes the acknowledged value of the "good will" of a newspaper establishment.

Upon this principle of combination, it is evident that it would be better for editors, publishers, and patrons of newspapers with small circulation, if five, ten, or twenty of them should combine and form one enlarged sheet at the same price. In this city there could be noted full twenty weekly newspapers, which struggle on through a precarious existence, whose subscription list combined would not be more than sufficient to sustain one efficient paper. If these were united, and able writers engaged to give a sterling character to the contents of the new enlarged journal, how much better it would be for the subscribers! Of course, a much more liberal treatment of all subjects would have to be adopted; but would the readers of the paper be losers on this account? Several Reform newspapers throughout the country have been discontinued lately for want of support. The true and proper plan for a half-dozen or dozen papers of this class would be, to unite and form one efficient paper. An eclectic Reform journal, that would give the largest liberty to its writers, without being responsible for their opinions, should supersede these small ones. The energy which is now lost by being diverted through so many channels, would then be rendered effectual by being concentrated in one. Not the least of the advantages of such a combination, moreover, would be the closer degree of union that would thence necessarily subsist among reformers and reforms.

The advantages of combination are illustrated also by the several Art Unions. To raise sixty thousand dollars in one year, for the purpose of supporting a gallery of paintings free to the public, would have been thought, a few years since, an idea almost as utopian as the present dreams of the Socialists. But association—combination, has done even this. The city of New York should be proud of her Art Union galleries; they are a gift of the associations to the people; and the luxury which the poor enjoy in being permitted to visit them without charge, can only be equalled in the full fruition of Communism itself.

On a similar plan might also be projected a Literary Union—its main object being the establishment of a free Library and Reading Room. To this purpose one half of its funds might be devoted, and the other half distributed to the members in prizes. The first prize might be a life-subscription to several periodicals, as a Review, a Magazine, and Weekly and Daily Newspaper. This annuity could be bought of a Life and Trust Company, by the Union. Other prizes might consist of subscriptions to periodicals for a shorter period, and of rare and costly books.

The California Mining Companies have also illustrated the

principle that in union there is strength. Last spring, when so many ships were advertised to sail from this port to San Francisco, the price of a passage was from one hundred to two hundred dollars. Not a few of the adventurers were astonished to find that a company of two or three hundred men, by contributing each the amount charged for a passage, could buy a fine large ship themselves,—and not only that, but store her with provisions and cargo besides. Each of these companies, then, was a Protective Union, and their object was the same as that of all our Unions—the protection of the consumer from the exploitation of the retailer.

O. P. HATFIELD.

For The Spirit of the Age.

THE AMERICAN REVOLUTION.

MR. EDITOR: While in several articles of your paper, all the late attempts of the European nations at freeing themselves of an unsupportable oppression, by revolutionary outbreaks, are reprobated, I find in an article entitled "The First of August," in No. 7, an undisguised appeal to the people of this very country, to remove mere presumptive evils, by measures, which would be nothing less than open *revolution*. It is proposed:—"Should California offer itself, with a constitution not *positively prohibiting* slavery, and should Congress *not reject* such a constitution, the Union is broken, and private assemblies of the people must be summoned to form a new Union."—"Should the Anti-slavery Extension Proviso not be passed, a new Union is to be organized," &c.

Our present Union rests upon a solemn and sacred compact and ought not to be dissolved in consequence of one-sided wishes, how pure soever they might be in themselves. By our present Union, we have become in many respects the greatest, at any rate, the freest and happiest, nation on earth; and we should not wantonly give up the unparalleled advantages derived from it, and perhaps, by breaking it down, sink back into insignificance. Our Union happily allies into one political brotherhood, people from all countries, of all creeds, of the most various pursuits of life and private interests, opinions, degrees of cultivation, &c.; and since it accomplishes so much, a minority party, however noble their ends may be, cannot be justified in the attempt to substitute for it a new one of doubtful value.

None of us are free from selfishness, in some degree, and every one may err; but all of us are rational beings, and susceptible of truth. If we trust that reason will ultimately get the better of error, then, a minority, although convinced of being in the right, would do wrong rashly to carry out by force the views, which, under our free institutions, can be fully maintained in a lawful manner, as soon as we have succeeded in persuading the majority of their correctness.

It is a wise maxim, not to be overlooked by true progressionists, to strive for the *better*, not for the *best*. What the better is we easily find out by comparison; what the best is, no one should pretend to know. Progress can never mean more than approximation to the best or perfect, (the Absolute Good,) whose nature is Infinity. When engaged in a good cause, we should be contented to gain ground little by little. Now, that the friends of limitation and ultimate abolition of slavery are gaining ground constantly and daily, no sensible man will deny; while by rash action, and capricious opposition to the will of the majority, as for the time being expressed, more must be lost than won. In a free state like ours, it is fair to suppose that all parties act from conviction; and conviction can be overcome by good reasons only, not by obstinacy or force. Convince the majority of what is right, and our present Union will not be in the way of any measure demanded by the advanced spirit of the age. But beware of making our nation familiar with the idea of dissolving the Union and forming a new one,—an

idea, as yet, thanks be to God, considered as an enormity, as a sacrifice by the mass of the people.

But in this case yet other considerations present themselves. The extreme portion either of the north-east or south-east of this country, cannot by their will dissolve the Union, or form new unions according to their liking. The heart of our whole political organization is the West, the vast Valley of the Mississippi; and, as a western man, tolerably well acquainted with western feeling, I can assure my eastern friends, that all attempts at dissolution on the part of northern freemen, as well as of southern slaveholders, would break powerless on the firm will of the Middle, Western, and South-western States, which would go for the preservation of the Union to the last.

FREDERICK MUNCH.

[We have given in the first part of the present number a Southerner's views on slavery, and now insert the above communication, with the earnest desire of showing our willingness to consider any side of this great subject. Before the conclusion of the volume, we hope to discuss the whole matter at length.] W. H. C.

EUROPEAN AFFAIRS FOR THE WEEK ENDING OCT. 27.

Latest Date, Oct. 20.

The steamer *Hibernia* had a passage of remarkable length across the Atlantic, being thirteen days from Liverpool to Halifax. She brings about one hundred passengers, among whom is Mr. White and family, American Consul at Hamburg. Hon. Richard Rush, late American Minister to France, and family; Hon. Mr. Saunders, late Minister to Spain, and family; N. H. Stiles, Esq., late Charge to Austria; and Robert Flenniken, Esq., late Charge to Denmark, took passage in the *Washington*, which left Liverpool on the same day with the *Hibernia*. We make up our account from the telegraphic despatches, the mails not having arrived in season for the present article.

The dispute between RUSSIA and TURKEY has received no further development. It was generally believed that Russia would fall back from her position, rather than engage in a conflict with England and France. The Hungarian Refugees were still at Widdin, awaiting their ultimate destination. They are divided into three camps, consisting respectively of Italians, Hungarians, and Poles. Each camp is under the command of a Colonel, and rations are distributed among the troops, according to their rank. They have been treated with great kindness by Prince Alexander of Servia, who has not only allowed them free passage through his dominions, but liberally supplied them with provisions. The conversion of Bem and Dembinski to Mahometanism is confirmed. They are now both officers in the Turkish army.

In HUNGARY, unheard of atrocities are perpetrated by Haynau, in his military administration of the country. He has put to death no less than thirteen generals, who surrendered with their soldiers at the close of the war. Count Batthyany, the Prime Minister of Hungary, has been shot under the most aggravated circumstances. An amnesty has been granted to the common soldiers at Widdin, according to the latest accounts, and they will be permitted to return to Hungary. The Hungarians who were at Comorn are coming to America, with Klapka at their head.

The French Assembly at Paris have received a report from M. Thiers on the Roman question, maintaining an opposite policy to that of Louis Napoleon's letter to Ney. He contends that liberal institutions are incompatible with the temporal sovereignty of the Pope, and that the rights of the latter must be supported at the sacrifice of the former. The Ministry have decided to pursue the policy laid down in the President's letter, and in consequence, M. de Falloux has resigned his position!

The trial of the parties implicated in the affair of June is progressing at Versailles. Several violent and excited scenes have taken place. On one occasion the tumult was so great, that the Judges were obliged to leave the Court.

Nothing decisive has occurred at Rome. The return of the Pope is talked of, but is still uncertain. Garibaldi has gone to Gibraltar, on his way to England, whence he will probably sail for this country.

The plan for a grand exhibition of the industrial products of all nations excites great interest in ENGLAND. A crowded meeting in relation to it was held in London, which proposed to raise by subscription the sum of £20,000, to distribute in premiums. All nations, without distinction or preference, are invited to participate in the design.

In IRELAND the Anti-rent movement is rapidly advancing. The peasantry are determined to withhold from the landlords the share in the production of their labor, which is necessary to their own subsistence.

News of the Week.

THESE ARE NOT PORTUGUESE EXILES.—"I sketch the world exactly as it goes," said Byron. Perhaps it is best that we have no Byrons in "Puritan Boston," just now, or we should hang our heads with shame. No pen can describe or pencil paint the scene witnessed in the police court on Thursday. The north watch scoured the purlieus of Ann street on Wednesday night, and the result of their diligent labor was the arrest of thirteen females, eleven of whom were young girls from fifteen to twenty years of age. Twelve of the thirteen were charged with being prostitutes! All but two of them had been up before on a similar charge.

The youngest of the number is fifteen years old. She is the mother of an illegitimate child. She did not seem wholly lost to honor's voice, though she evidently felt a

"chilling heaviness of heart,"

when the indictment was read to her, and to which she pleaded guilty. The Judge sentenced her to two months in the House of Correction.

Next came a girl of sixteen, with heavy knobs dangling from her ears and her fingers decked with rings. She belongs in Lowell. Three months in the House of Correction was her fate.

The third wore a rich scarlet velvet bonnet and a fashionable shawl. When the indictment was read she said she was guilty, and wept bitterly. If the true history of that girl could be written, and the villain who caused her ruin be exposed, we are inclined to the opinion that a certain flour merchant in this city would not hold his head *quite* so high among the respectable portion of the community as he now does. His own flesh and blood, the child of this poor girl, may yet live to tell the story.

In like manner one after the other of these unfortunate wretches was brought up and disposed of, until the complement was complete.

Upon the features of all of them has intemperance "fixed what time can ne'er erase." Indeed a girl cannot lead the life of a prostitute without using liquor. It is the oblivion in which she buries all the blighted hopes and sunny recollections of the past.

The arrest and disposal of these poor creatures is probably the best thing that could be done with them by the officers and court under the circumstances, but it does not cure the evil. The houses from which they have been taken remain, and are tenanted by the same keepers. This is not all. The majority of these girls were sent over for two months. They will be

turned out of the House of Correction in the middle of a cold winter, and not one of them has a respectable home to go to. They must find shelter somewhere. If respectable people will not find homes for them, these respectable people must not blame them for finding such protection as they can get for themselves. If we understood Judge Merrill right, the court has not the power to sentence for a longer term than two months, otherwise he would have secured to them a home for the winter. Why is such discretionary power withheld?

[Chronotype, Nov. 2.]

DR. RAPHAEL'S SERMON.—Last Saturday the Synagogue in Elm st., was filled with a congregation of Hebrews, along with many Gentiles, to hear the first lecture of this distinguished stranger. The appearance of the congregation evinced high expectations. Upon the lecturer's entering the pulpit and commencing, we were soon convinced that he possesses an extraordinary ability to command attention and awaken interest. He commenced by expressing in the strongest terms his high appreciation of the dignity and privileges of the position which the Lecturer of the Divine Law occupies. This consciousness of privilege, however, is combined with an humbling and solemn sense of most weighty responsibility. He spoke particularly of the admonition combined in the Hebrew inscription over his head, which translated is, *Know before whom you are standing.*

The lecturer chose for his subject the narrative of Abraham sacrificing his son. He reminded his hearers of the special importance of this narrative in the Jewish religion, proved by the frequent mention of this extraordinary act of Abraham in their present supplications for the mercy of God. He then proposed the arrangement of his following remarks under these three inquiries: 1st. How does this act of Abraham prove his sincere and most exalted faith and piety? 2nd. Why is this narrative given us in sacred Scripture, as Abraham did not carry out his purpose? 3d. What is the practical use to which the subject naturally leads us?

Under the first inquiry he presented Abraham vividly before us as distinguished for his renown, his wealth, his heroism, and his intimacy with God. Kings and conquerors have obtained an immortal name from their connection with Abraham—have become visible to all subsequent ages in the light of Abraham's glory. His glory, however, consists chiefly in this: that he had frequent communications from God, and was the friend of God. The strongest of all natural feelings could not stand in the way of his obedience to God. It is his extraordinary act, in its connection with the clear command of God, and not the act in itself, which reflects so much credit on his faith and piety.

The answer to the second inquiry is, that this narrative has been transmitted down to us, to teach us, first, that true religion requires sacrifices, and triumphs over the mightiest obstacles; secondly, that the sacrifices of true religion are only in appearance,—that, in the end, they are precious privileges, and even rewards.

Two of the lecturer's hearers were just thirteen years of age, and they had in the preceding service read portions of the law, and gone through the ceremony which declares them "sons of the commandment." The lecturer, by a special address to them, availed himself of this opportunity of making an impression on their youthful minds, which will probably be as lasting as life. It was a grand thought, to bind inseparably such an admonition with a day never to be forgotten in their history. This was the end.

We can speak confidently for one of the Christian hearers, that it was highly interesting and delightful to observe how the lecturer took the whole narrative for solemn, thrilling fact, for real history; and seemed to have nothing of that love for *myths* in scriptural history which glories in the name of Ra-

tionalism. It was likewise interesting to observe, that the preacher has his own head and heart, his own thoughts and feelings, which appear spontaneously and vividly to break forth, and that his lecture was infinitely far from being made up of the dry and dead sayings of the Rabbis of old. We are glad to recognize in such lectures the evidence of a most promising improvement in Jewish preaching—or, perhaps, in our knowledge of it. [Tribune.]

TWO MORE MURDERS.—Scarcely has the ink dried which recounted the sentence of death upon one murderer in New-Haven, when another scene of barbarity is chronicled in that city. Two aged English people, Mr. Charles Smith and his wife, who have for some time been the sole occupants of the solitary house situated upon the brow of the East Rock, a short distance from the north easterly city limits, were found dead a short distance from their residence on Thursday. They had been missed since Monday, on which day the appearance of the house indicated that two guests must have been expected to dinner. The continued absence of Mr. and Mrs. Smith induced a search, which terminated on finding the bodies of the old man and his wife, they evidently having been decoyed from their house and brutally butchered.

Mr. Smith was over 80 years of age, and served for many years in the army of the Duke of Wellington in the Peninsular war and other campaigns. An inquest was held and the verdict of the jury is, "that they came to their death by violence inflicted upon them by the hands of some person or persons to the jury unknown."

The house, says the *Palladium*, had marks of having been thoroughly searched for plunder, though the ruffians did not succeed in getting hold of between thirty and forty dollars, which has since been taken from a bed by those engaged in the judicial investigation of the sad affair. From this it would seem that plunder must have been the object of the perpetrators of the double homicide.

HARDSHIPS OF GOLD HUNTING.—Dr. M. R. Tewksbury having personally seen the Elephant, writes a description of the peculiar kind which exists in California that is by no means flattering. We copy the best paragraphs:

In relation to myself, I have no horrors to relate, except on the best fare I shrunk fifty pounds in my personal corporation. I instance this as a specimen of the general result of the laws of the circumstances; and nature dealt more kindly with me than with a vast majority of my unfortunate associates. To an experienced Californian, there is nothing more foreign from his thoughts than the idea of getting rich by digging gold. I do not exceed the bounds of sober truth, when I estimate that nine-tenths of the honest laborers who go there, moderate their aspirations for gain, to the simple point of gaining enough to get them back to their own country.

The captain of the vessel in which I sailed from San Francisco, told me that nearly all of his passengers were begging applicants for the privilege of working their passage to Panama. A man, of whom it was reported in the New York papers that he had returned with twenty thousand dollars worth of gold as the reward of his enterprise, to my knowledge had to borrow money to meet his current expenses home.

Senator DOUGLAS made a three-hour speech in the Hall of the House of Representatives, at Springfield, (Ill.) a few days since, on the subject of the Instructions that the Legislature has given him to vote for several measures. In reference to the Anti-Slavery ordinance, we learn, he claimed that he had voted for it several times, and had none of the constitutional objections entertained by Gen. Cass. He was opposed to the extension of Slavery as much as the Legislature, and had only

opposed the proposition to engraft a restriction on the bill to admit California as a State, because he was satisfied that Slavery could not go there, and because, under such circumstances, he thought it an unnecessary cause of excitement. He attributed the misrepresentations in regard to him, to Wentworth, who, he said, ought to be kicked out of the 'Democratic' party.

[Chicago Tribune.]

THE AMERICAN ANTIQUARIAN SOCIETY.—This Society held its semi-annual meeting at Worcester, Mass. on Tuesday last, Gov. Davis presiding. The Council presented an interesting Report, giving a history of the Society and the state of its funds, which amount to upward of \$30,000. So little has the Society accomplished that its fund has greatly increased. One fund, a special one, set apart, by its donor, "to be employed in researches among the aboriginal remains at the West," has increased from \$5,000 to \$12,056. The propriety of this, says the *Providence Journal*, seems questionable, when so wide a field, and one so comparatively unexplored, remains in our Western and Southern States. Although Mr. Squier has accomplished a great deal, his researches are confined to the State of Ohio, with casual notices of remains in other States. The American Antiquarian Society ought to send off some competent person to explore the ancient remains in the Southern States, which we doubt not will prove as interesting as those of the Ohio Valley.

COLORED PROFESSOR.—Mr. Charles L. Reason, an artist of New York, has been elected professor in Central College, at McGrawville, N. Y., of which Rev. C. P. Grosvenor, formerly of this city, is president. He is the first gentleman of color who has been elected to a college professorship in this country. A correspondent of the *Christian Contributor* speaks of his inaugural oration as being "full of clear, comprehensive, philosophical thought, clothed in a neat and classical dress."—*Utica Gazette*.

Town and Country Items.

CONTAGIOUS EFFECT OF A MOTHER'S FEAR.—First impressions made on the fears of a child are as apt to be enduring as first impressions of any other kind. Hence the mischief of frightful nursery tales. Wirt, in his recollections of his first ten years, thus describes the lasting effect of his childish sympathy with his mother's fear:

On the evening that I am speaking of there was one of the most violent thunderstorms I have ever witnessed. My aunt got down her bible and began to read aloud. As the storm increased, she read louder and louder. My mother was exceedingly frightened. She was one of the most tender and affectionate of beings, but she had the timidity of her sex in an extreme degree, and, indeed, this storm was enough to appal the stoutest heart. One flash of lightning struck a tree in the yard, and ripped off a large splinter, which it drove towards us. My mother shrieked aloud, flew behind the door and took me with her. My aunt remained firm in her seat, and noticed the peal in no other way than by the increased energy of her voice. This was the first thunder-storm I remember. I never got over my mother's contagious terror until I became a man. Even then, and even yet, I am rendered much more uneasy by a thunder-storm than I believe I should have been if my mother had, on that occasion, displayed the firmness of my aunt. I could not have been more than five or six years old when this happened. The incident and its effects on me show the necessity of commanding our fears before our children.

MESMERIC ANNOUNCEMENT.—Sir John Franklin has been seen by a clairvoyant of Bolton, England. This discovery was issued several days before the vessel arrived which brought the

news which we have already given our readers of that unfortunate navigator. The clairvoyant was uninstructed, and unable to read and write, but when asked to point to the place on the map where she had seen Sir John, she put her finger on the north-west side of Hudson's Bay. She says that it is Sir John's expectation to be in England in nine and a half months. There are three companions with him. Some of his men are frozen in the snow, and parties of them are following on. She visited Sir John Ross's ships, and says that they are frozen into the ice and that he can't turn his ship round. When asked to show where he was on the map, she pointed to Banks's Land. She expressed great astonishment that clocks varied so much between the points occupied by the two navigators, and said that a watchmaker should be sent to repair them. She described the person of Sir John Franklin, and mentioned respectfully that he was bald. The account of this mesmeric announcement is authentic, and occurring before the arrival of the vessel which brought the news, occasioned much speculation, and has lost none of its interest since it has in a measure been verified.

[Springfield Republican.]

A NEW THING UNDER THE SUN.—A convention of Domestic Fowl Growers, or a Fowl show, is proposed by Mr. J. C. Bennett, of Plymouth, Mass. This gentleman, who has given great attention to the raising of domestic fowls, particularly hens, proposes to exhibit at the Quincy Market, on Thursday, the 15th of November, perfect specimens of the following full-blooded domestic fowls:

Golden Pheasants, Shangheas, Cochins, Great Malays, Great Javas, Wild Indias, Plymouth Rocks, Plymouth Games, Fawn-colored Dorkings, Pearl-white Dorkings, English Ravens, Spanish Mufflers.

Mr. Bennett invites all other gentlemen, who have choice varieties of fowls, of the same breeds, to exhibit them on the same occasion, and submit them to a comparison with his.

The raising of domestic fowls is getting to be quite a rage in this vicinity just now; and this show of choice fowls, of the most approved breeds, will, no doubt, call together many interesting spectators.—[Boston Traveller.]

"NEW CITY" WEEKLY TIMES.—A new weekly with this title has made its appearance at the "New City," at Hadley Falls, Mass. The publication already of such a sheet in such a locality, is one of the things that mark the peculiarity of American ideas. We passed through the New City, or over its site rather, in the latter part of July, and it then appeared more like a great quarry than like a place for streets and stores, and it is now little more than the basis of a city. But already, before a single mill is completed, or the great dam closed, provision is made for the intellect and heart. Among the first walls and roofs that are mirrored upon the now arrested and quiet waters, are those of a large brick school-house, three stories high and of sufficient dimensions to accommodate 300 pupils; churches will not be long in rising, if not already built; book stores will be there; lyceums; lectures; and here comes a newspaper with its "please exchange." The same things characterize every infant American settlement and city.—[Jour. of Commerce.]

THE IMPORTANCE OF CONVERSATION.—Daniel Webster said in the course of a late speech at Dedham, Massachusetts, before the Norfolk County Agricultural Society, that "Every man obtained a great part of whatever knowledge he might possess by conversation and communication with others. Books indeed might do something in this respect, but nothing in comparison with free communication. If we should deduct from the aggregate of each man's knowledge, whatever he had learned by communication and conversation with his fellow-man, very little would be left, and that little not worth much at best. It was intercourse with each other that made men sharp, and active, and enterprising."

THE MOSQUITO QUESTION.—The *Washington Globe* has the following sensible suggestion upon this subject :

"Much better would it be for the United States and British Governments to unite cordially in a good understanding, and make the canal across the Isthmus at their joint expense, if it can be made, and thus become benefactors to this continent and to all mankind, than to quarrel about the right way, thus defeating the project perhaps; the one claiming through a miserable, naked, stupid savage, who, to their no great glory, they have set up as a sovereign Prince, and furnished him with a pair of breeches for his coronation—the first he ever wore."

C. F. HOFFMAN.—A very unjust insinuation, which has been copied into several of our exchanges, relative to the cause of this gentleman's indisposition, has, we are happy to see, been promptly refuted by those editors who are personally acquainted with him. Mr. Hoffman's first attack was preceded by a severe brain-fever, and was attributed, by his physician to a premature return to his editorial labors.

A BEAUTIFUL unknown girl of sixteen years was taken up by the watchmen while wandering insane and raving through the streets of New Orleans in the night. She spoke English, French and German fluently. In the morning she was found lying on the damp floor of the cell in a state of complete nudity, sleeping tranquilly, a model of beauty and innocence. It was obvious that she was not a child of poverty.

GOLD A DRUG IN THE MARKET.—The *Brooklyn Eagle* says, Wall-street is agitated to know what shall be done with the consignments of California gold now daily expected from California. The mint at Philadelphia can neither coin it nor purchase it. It cannot be sold to the bullion brokers, except at a heavy discount, proportioned to the delay they experience in having it coined.

AN OYSTER BUSINESS.—The girls of Fairhaven, Conn., employed in opening oysters, struck, the other day, for an advance of wages. They behaved a little crust-aciously, at first, but having induced their employer to shell out two and a half cents a quart, they returned with great openness to re-open the bivalves.

PUNISHING LIARS.—In Turkey, whenever a storekeeper is convicted of telling a lie, his house is painted black to remain so for one month. If there were such a law in force in this country what a sombre and gloomy appearance some of our cities would present.

CHARLES KING, Esq., formerly editor and proprietor of the *New-York American*, and more recently connected with the *Courier and Enquirer*, has retired from that paper, and from the public press, with which he has been associated for a period of thirty years.

HOPEFUL REFORMATION.—At the convention of editors in Tennessee, it was unanimously resolved to discourage personalities in political controversies and promote mutual courtesies with members of other professions.

THE full sum of \$300, which was necessary to secure the freedom of the slave printer Dickinson and his family, four persons in all, has been subscribed and paid.

LADY FRANKLIN has heard of the safety of her husband, and has been to Aberdeen to communicate with the whalers who brought the intelligence.

NOTICES.

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

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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 Confederated Communities, which in spirit, truth and deed shall be the Kingdom of God and his Righteousness, a Heaven upon Earth.

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