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Selected Poetry.

From the Bottle of *Tope-na-Fuozich.*

LOVE.

But a revulsion passed through the brain and bosom of Elsie;
And she got up from her seat on the rock; putting away her
knitting;
Went to him, where he stood, and answered.

No Mr. Phillip.
No, you are good, Mr. Phillip, and gentle; and I am the foolish;
No, Mr. Phillip, forgive me.

She stepped right to him and boldly
Took up his hand, and placed it in hers; he daring no move-
ment;
Took up the cold hanging hand, up-forcing the heavy elbow.
I am afraid, she said, but I will! and kissed the fingers.
And he fell on his knees and kissed her own past counting.

But a revulsion wrought in the brain and bosom of Elsie;
And the passions she just had compared to the vehement
ocean,
Urging in high spring-tide its masterful way thro' the moun-
tains.

Forcing and flooding the silvery stream, as it runs from the in-
land;

That great water withdrawn, receding here and passive,
Felt she in myriad springs, her sources far in the mountains,

Stirring, collecting, rising, upheaving, forth-out-flowing,
Taking and joining, right welcome that delicate rill in the
valley,

Filling it, making it strong and still descending, seeking,
With a blind forefeeling, descending evermore seeking,
With a delicious forefeeling, the great still sea before it;
There deep into it, far, to carry, and lose in its bosom,
Waters that still from their sources exhaustless are fain to be
added.

As he was kissing her fingers, and knelt on the ground before
her,

Yielding backward she sank to her seat, and of what she was
doing

Ignorant, bewildered, in sweet multitudinous vague emotion.
Snooping, knowing not what, put her lips to the curl on his
forehead:

And Phillip, raised himself, gently, for, the first time, round her
Passing his arms, close, enfolded her, close to his bosom.

As they went home by the moon, Forgive me, Phillip, she
whispered:

I have so many things to think of, all of a sudden;
I who have never once thought a thing,—in my ignorant High-
lands.

Translated for The Spirit of The Age.

MAN AND HIS MOTIVES.

BY JULIEN LE ROUSSEAU.

I. EXTRAORDINARY NERVOUS STATES.

It belongs only to inferior and inexperienced minds to rej-
a fact, which seems to set aside ordinary laws, simply becau
they cannot explain it. It is not by denials serious men shoul
proceed. They should first assure themselves conscientiously
whether the fact in question really exists, and this proved, they
should then seek its cause. Thus they can at once explain it,
and prevent its fall into the hands of charlatans.

The nervous system, the principle of which is entirely un-
known, but whose function is to serve as the direct agent of the
primitive and essential forces of our being, is so fruitful in va-
rious phenomena, that many of them escape as yet our minutest
observation. Nervous states are so numerous and complex, that
the science of medicine loses itself among them, although so
constantly on the alert, and counting in its ranks the most
eminent men.

The nervous system enables us to accomplish most astonish-
ing results, by the state of high excitement in which we some-
times find ourselves. The prodigies occasionally performed in
foreseeing, foretelling that which others do not know or per-
ceive, must be referred to different nervous states. We do not
now speak of those men of mighty genius, for whom there ex-
ist no unfathomable depths, and whose mission it is to serve as
lights to humanity. Savans, artists, men of genius, in exercis-
ing the highest functions of intelligence, are not the less acting
within the sphere of natural laws. The marvellous does not
enter here,—for in their rich organization is found the explan-
ation of their eminent faculties, and of their grand achieve-
ments.

The marvellous in intellectual phenomena, or at least that
which is now regarded as incomprehensible and inexplicable, is
the result of peculiar states, during which one or another fac-
ulty acquires proportions so vast, that it brings its possessor in-
to relations unattainable for others, who remain in their ordi-
nary condition, and makes them conversant with an order of
facts, which can otherwise be arrived at only by a series of
painful inductions, completely inaccessible to most persons.
These different nervous states, natural or artificial, give rise to
Inspiration, Presentiment, Hallucination, Ecstasy, &c. We shall
treat of each of these separately.

II. OF INSPIRATION.

Inspiration is the spontaneous, brilliant development of a
great faculty. It depends generally upon a passing over-ex-
citement, an exterior event, and a powerful impression. The
music and the words of the *Marsei laise*, composed by Rouget-
le-Pisle, who was neither a great poet nor a great musician, is
a striking example of the power of elevation of sentiment to

develop inspiration,—all, in fact, in this work is noble and imposing as the circumstances which inspired it; and one must say, that inspiration is only identification, as complete as possible, between man and a material or moral event. In this last case, that is to say, where inspiration has its source in the order of invisible facts, it gives rise to prophecy, to ecstatic revelation, and religious poetry. The sacred books are examples of this kind of inspiration.

From the preceding remarks, it will be seen, that we do not consider inspiration to be a phenomena without a cause both real and inexplicable, but that, on the contrary, its principle consists in a certain *ensemble* of perceptions, reflected upon and raised to the state of feeling, of which the inspired one has a perfect consciousness. It is the nature of these perceptions which determines the character of the inspiration, and the grandeur of the intellectual and artistic faculties which gives to it its richness and beauty.

Inspiration is related to genius by its result and not by its method. It arrives as effectively at the true and good, but by pure perception, and, as one may say, involuntarily,—whilst genius, with a consciousness of its point of departure, and of the path which it should follow, pursues patiently its task, and accomplishes it by the power alone of its faculties in their natural state. Genius penetrates to the mysteries of science, by persevering and sustained labor,—inspiration attains to the synthesis of things by intuition merely, without effort. One might almost say, that genius enjoyed a constant and integral inspiration, since it sees so much farther into all things than the common intelligence, or even than what we call distinguished minds.

Inspiration must not be confounded with presentiment. The first manifests at once a mysterious work accomplished in the spirit, whilst the second is a vague aspiration towards an exterior fact, not yet clearly experienced by the individual who fore-feels it.

Inspiration may be *true* or *false*, according to the state of the affections and the intelligence. It is true when those who receive it possess a sane reason, capable of regulating the feelings, and an upright and honest conscience. The products of inspiration, then, accord with science, and present the double character of exactness and imagination, of the most perfect ideal and the most complete utility. One can affirm, in such a case, that the source of it is pure.

III. OF PRESENTIMENT.

Presentiment, which every one has felt more or less frequently in life, proceeds from a kind of spiritual or nervous sensibility, through which one is brought into relations, more or less distinct, with objects or events, whose existence is yet unknown. Women are in general more disposed than men to be affected by these strange and sudden impressions, these mysterious warnings, concerning persons whom they love or accidents which they dread. This is evidently owing to the much greater delicacy of the nervous system in women, and to the fuller development of feeling amongst them. However this may be, this singular psychological phenomena—incontestable from the numerous facts of this nature transmitted by the most respectable authorities, and by personal observation, which each can make upon himself—proves in a positive manner to our minds, that the human faculties can be acted upon by objects at a distance in time and space. Notwithstanding the preoccupations which disturb, and matter which obstructs and deadens, the soul plunges instantly into the future, and brings back to the consciousness the result of its explorations. Many important facts will be presented in the following paragraphs in support of this opinion.

Events are linked in their series, as the different parts of which beings are composed. For that intelligence which could

keep count with a rigorous exactitude of all the elements present, it would be not only possible, but even easy, to determine beforehand, saving accidental exceptions, the ulterior phases of this or that order of phenomena,—as one knows the degrees which a certain animal or plant must pass through in its transition from its germ to its maturity, and thence to its destruction. The moral world conforms to the same law as the physical world; one can, then, to a certain point, foresee future events, under such or such given circumstances; and this, in fact, is what is done by skillful politicians and philosophers. Now, presentiment is only a kind of foreknowledge, of spontaneous, anterior sight, and by means of instinct. As the man of genius finds himself, by his calculation, in presence of events which are not yet realized, but which are necessarily derived from the actual, so the being endowed with presentiment is affected by facts which are not manifested sensibly until after a longer or shorter interval. In the first case, the intellect has deduced logically a result from certain positive data, the second, feeling divined at once, what could only be discovered by the profoundest calculation, after granting to it sufficient elements of judgment.

It is seen, then, that presentiment constitutes a particular faculty, which acts independently of reason, and throws over it its light, at the moment when least expected. It is a species of magnetic force, which impels the mind into a future more or less distant, and introduces it to facts which are not yet enveloped in forms of matter,—that is to say, which as yet exist only logically, but not in a manner real to bodily eyes. It is useless to observe, that this faculty is truly a privilege to those who possess it, though, when exercised to excess, and allied to a mind weak and fearful, or too much inclined to the marvellous, it occasions trances, disquiet, and chimerical terrors.

Presentiment manifests itself sometimes in dreams, and it is this, without doubt, which for a long time has ascribed to them a certain objective reality. Dreams, however, are after all only the result of irregular functions of some isolated organs,—a phenomena analogous to hallucination and somnambulism. The inactivity of the organs not being general, and some faculties being possessed of sufficient energy to move and act, there result combinations of ideas more or less strange, representations of forms more or less incoherent, in a word, intellectual manifestations, more or less confused.

We would not deny, that the faculties, in certain cases, act in conformity with metaphysical order, and thus give occasion for mysterious intuitions; but this fact, which we have impliedly recognized, in saying, that presentiment may be produced in dreams, is certainly very rare, and above all, in which it is very difficult, if not impossible to observe.

Furthermore, presentiments during sleep are almost always concerning the objects of our affections, or the interests which preoccupy us; the ties of sympathy, as well as those interests, are then sufficient to explain them. By this I would not deny, that remarkable persons possess a peculiar sensibility, which puts them sometimes into relations with facts inaccessible to the greater number, even when awake. I would only say, that it would be puerile to conclude from this, that dreams merit confidence in general, or always convey a serious meaning, a teaching or warning from some invisible power. No, the gods speak no longer to men in dreamy sleep,—reason is now sufficient to make us comprehend the designs which Providence has in store.

Presentiment is so positive a fact, and proceeds so naturally at once from man's organization and his action on the exterior world, visible or invisible, that the persons who are gifted with it have, as a general rule, the organ of eventuality prominently developed, in addition to that of marvellousness,—the perceptions pivoting upon the former, and the latter bringing them into relation with the spiritual world.

IV. OF SOMNAMBULISM.

What we have said already of Inspiration and Presentiment, is sufficient to prove, that the human faculties are not limited to the ordinary functions with which we are familiar, but that there are exceptional states, in which phenomena occur, more or less astonishing.

Somnambulism is one of these phenomena, arising from a modification of the ordinary play of the faculties,—a concentration of the spiritual forces of the soul,—which enables one sometimes to control matter to such a degree, as almost completely to escape from its limitations.

In the somnambulist, this spiritual intensity is developed during sleep, in such a manner, that he can perceive and act, reflect and reason, remaining unconscious meanwhile of a multitude of objects in the external world. Thought and will determine what realities shall be recognized in this state. The somnambulist sees what he wishes to see, and comprehends what he desires to comprehend, without having recourse to the means employed when awake. Perceptive powers can then act without the aid of the senses, and often even in contradiction to the laws which usually preside over them. Thus, for example, the experience of numbers proves, that the somnambulist can see perfectly, without light and to prodigious distances, through opaque bodies, and that he readily performs during sleep, actions which he could execute only with the greatest difficulty in his ordinary state. Works which treat specially of these phenomena, abound in most curious facts, verified by respectable authority. We will not stop here to cite them, but will relate one never published, and known to but two or three persons:

Mademoiselle Julie, who was a nurse in 1830 in the house of an architect in Paris, had frequent attacks of somnambulism. This young girl, of a gentle character and good understanding, although entirely without education,—for she could not even read,—arose often in the night to attend to her duties. The thought suggested itself to her, of amusing herself during her occupations by singing. Accordingly, she would go to the office of the clerk, take from the drawer a volume of Beranger which she found there, and sing fluently to the air indicated, the fragments of which fell under her hands. And this was accomplished almost always without using a light.

The somnambulist partakes at the same time of the two modes of human existence: of the terrestrial, since he cannot disengage himself entirely from the body and its organs; of the celestial, or ultra-mundane, in which the faculties acquire a power and properties which they never could possess here below, even in a waking state. The faculties of the human being are much the same in either state of existence, but they enjoy an infinitely greater perfection in the ultra-mundane life, on account of the superiority of the new organism which is at their disposal.

It follows from what we have just said, that the phenomenon of somnambulism,—giving rise to perceptions of extraordinary intensity,—has for its cause the immense momentary superiority of one or more sensitive faculty, elevated to the degree which they will habitually possess only in a far more ethereal state of existence. Thus somnambulism, which, as we have seen, is the extremely energetic activity of one or many faculties, combined with the repose, torpor, or sleep of one or many organs, is simply and easily explained. It is only one of the phenomena entering into the domain of passional dynamics.

As the limbs unite to form the frame, so beings endowed with reason, however remote from each other, concur in one common object. It will have more weight with thee, and lead thee to love thy fellows more heartily, if thou dost bethink thyself—I am an integral portion of the rational whole, not a mere disjointed fragment.

Translated for The Spirit of the Age.

HAPPINESS.

FROM PIERRE LEROUX'S L'HUMANITE.

We have seen that the permanent state of our being is aspiration. Emersion from an anterior and immersion into a future state is our life, from birth to death. That which is really in us is not the being modified by pleasure or pain, but the being who passes out from this modification and demands another. We are never, so to say, in the fact of modification by joy or grief,—we are always this side or that side. This is the reason that the present is said not to exist, and that we know only the past and future.

Therefore our happiness essentially and only consists in the state to which we aspire. This is what we might call the tone of our life. Sensations successively experienced influence this tone of our soul, but they do not constitute our *me*, our personality, our life.

Our *me*, our personality, our true life consists essentially and only in our mode of existence, while passing from one situation to another, from one point to another.

When a moving body traverses a certain distance, it passes successively from point to point, and these points are a measure of its velocity. But its velocity is quite another thing from that which serves to measure it. The medium through which it passes may influence this velocity by retarding it, but while force remains in the moving body, this force will cause its velocity. Just so, our being is that which endures after sensation, and not that which is in sensation.

It is this state of aspiration which properly constitutes man: therefore it is this state that we must seek to perfect. The way to render ourselves happy is to cause this fundamental state, what we have just called the tone of our being, to be more and more happy.

This is what we should directly consider. Pleasures and goods of every kind are but an indirect means of perfecting this fundamental condition of the soul.

The state of the aspirations is that which really distinguishes men among themselves, that which constitutes the *me*, the personality of being. Nothing therefore is more puerile than to compare the condition of men relatively to happiness, by weighing their various destinies, the pains and pleasures which have happened to them. Everything lies in the nature of their soul. Pleasures and pains have no absolute and constant value. For the same reason it is foolish to ask if the man of the nineteenth century is happier than he of the eighteenth, or the man of the middle ages or antiquity; or if the inhabitants of Asia are happier than those of Europe; and as absurd to seek upon this subject terms of comparison between the existence of animals and of men.

From one being to another, the *me*, the personality is different. We must reject the reigning habit of reasoning on the subject of happiness by deductions from the false system of compensations. This system necessarily conducts to the abandonment of all virtue; for happiness being confounded with sensation, what remains to be perfected in us? Nothing. Everything depends solely on Destiny and the two cheeks of Jupiter.

On the contrary, by seizing the truth we reconquer virtue. Since our being, instead of consisting in sensations, is that which traverses and incessantly survives them. Our happiness cannot depend only on exterior things. Philosophy returns, and with her virtue, which is the fruit of her lessons.

But in forsaking the doctrine of sensation and compensations, we need not fall into the errors of actual psychology. The slight reaction made in this name against the sensualism of the eighteenth century, was very insufficient. We are about to

seize—what is so difficult to comprehend from the psychologists—the notion of the *me*. We have deduced it from the very sentiment of life. The psychologists make it originate from the will, which is erroneous. There is no will in animals: in what then consists the *me* of animals? When we do not exercise our will, when we give ourselves up to sensation or fall into sleep, what becomes of our *me*?

It is with this chimerical *me* of Psychologists that we are armed against the doctrine of sensation.

Our argument is founded on the permanence of our being, successive to and independent of sensation.

The ignorant, like animals, constantly obey this interior, permanent force, by passing from sensation to sensation, from desire to regret, without embarrassing themselves with questions concerning it; but the wise man constantly asks, What is to be done with this force within us, whose property it is incessantly to aspire? Shall we, with Plato, direct it towards God, and stop with the Platonicians at the imperfect manifestations of the absolutely Fair? Or rather shall we with the Christians, precipitate ourselves immediately into the Divine bosom? Shall we, with Epicurus, attach ourselves to Nature; seek like him, to quiet, to restrict, to lull this aspiring force, and endeavor to procure for ourselves an artificial sleep, accompanied with a certain tranquil sentiment of existence; or rather, like his false disciples, shall we deliver ourselves over to a search for pleasures which we know will constantly escape?

Men have talked much, in these later ages, of Attraction, and have Wished to make it the only law of the material world. They have gone farther and have pretended to introduce this law into the moral world, as if the moral world, once subjected to attraction, would take the fixed and immoveable condition, that prejudice attributes to physical nature. It is true that those who have spoken of generalizing in human society what they call the discovery of Newton, have comprehended of the moral world only its appearances, and it is a kind of material attraction they would introduce into it. But in reality, this system of attraction has existed in the spiritual world for many centuries. Long time before it was imagined that the particles of matter gravitated towards one another, that the heavenly spheres were natural centres of attraction, that the groups of suns themselves gravitated towards unknown centres; long time before the material world was revealed under this aspect, the spiritual world was thus revealed. What is the attracting power of which Plato speaks under the name of Love, and which according to him brings us back towards God? Does not St. Augustine call Love the gravitation of spiritual natures? * All the innumerable works of Christians on perfection have been nothing else but an application of this principle of attraction towards God.

But in these last centuries, the return to Nature brought about the revival of the physical sciences, of which the culminating point was the discovery of the attraction of bodies. This truth has so dazzled us, that the spiritual world, which for so many ages solely occupied the preceding generations, has been eclipsed, and we have fallen into the darkness of materialism. Will man never be able to bear two truths at a time?

We are therefore now between two kinds of revelations: on the one side, the system of spiritual attraction, which tells us that we are a soul, which should tend only towards God; and on the other, the system of material attraction, which says that we are a body, which should tend only to matter. In order to pass out of this infinite contradiction, which distracts and reads us, there is but one way—that is to recur to the axiom of Socrates, and make our own self our study.

Rousseau, full of inconsistencies because he bore within him the contradictory elements of a synthesis which he had not time to make, once said: "*The man who thinks is a depraved animal.*"

It was sufficient, in order to do justice to his paradox, to ask, if by the same reason, the animal which feels is a depraved vegetable. It is certain, that we find again the mineral in the plant, the plant in the animal, the animal in man. In some respects the animal appears to be a being superadded to the vegetable and mineral, which are both in him. Man also appears as a being superadded to the animal, which is at the root of his existence. But in reality, is there in us one kind of being purely material, a second vegetable, a third sensitive, and a fourth rational? Assuredly not. There is but one sole being, man.

When I consider an animal, I may indeed, by an effort of thought, separate the faculties of the animal from those purely vegetative, found in him, in common with other beings which I call *plants*. But this is a mental abstraction. In reality, these two orders of faculties are so united in the animal, that it is difficult to make the demarcation, or rather the separation is impossible; for all the faculties of the plant are so to say transformed in the animal. That which is a vegetable property in the vegetable, has become an animal property in the animal. The animal is an animalized plant, a plant metamorphosed into an animal. Through the process of thought, you find in the animal everything which constitutes the life of the vegetable, only transformed. Over and above all the properties of the vegetable a new faculty appears, the faculty of feeling. And as soon as this faculty is linked and mingled with all the vegetable faculties, there results a being essentially different from the vegetable, and in which all the functions of the vegetable are metamorphosed. Will you go with the scalpel of your analysis to separate this new faculty from all the others, and because it does not overrule the whole organization and all the functions, although it merges in them, will you say: This is animal, the rest is plant? That would be absurd. The animal is a new being, in whom the vegetative life is transformed; but he consists as much of this transformed vegetable life as the vegetable itself, although he has no consciousness of it, in so much as sensible, save in the very sensibility. He has no consciousness of it, in so much as sensible, but he has consciousness of it, in so much as living. For, modify by illness, steel, or poison, this vegetative life which is in him, and immediately sensations will appear. Therefore, in the regular and normal order, his very faculty of feeling was not only linked to, but founded upon, this vegetable life and conscious of it in a certain mysterious way. Just so with man. The man of to-day is perhaps more removed from the animal, than the animal is from the vegetable. But man is not an animal, to which is superadded some mysterious being called a soul. Man is a soul assuredly; but he is, in totality, a soul united to a body, as Bossuet says: † that is, in him all the animal faculties are transformed into human faculties.

The plant lives by its roots, immovable: this is one of its properties. The animal moves about to seek its sustenance: in this, in part, consists its being; to this is in part its life devoted. The plant breathes through its leaves and its respiration is subjected to two great alternations, day and night. The more perfected animal, of more complex organization in our eyes, still produces this phenomenon, its life from birth to death is resolved by a continual systole and diastole of the heart, and a continual inhalation and expiration of the air through the lungs. Respiration and the circulation of the blood is in the animal mingled with sensibility, in order to give him a certain feeling of existence. His life under this relation is therefore still the transformation of a property of the plant; but in the passage from the vegetable that it once was, this property has become animal. There cannot be cited an act or property or mode whatever of existence in the animal of which the analogy is not found in the vegetable. Sensibility even, that characteristic property of the animal, shows itself

* Confessions: Book 18, chap. ix.

† The knowledge of God and of one's self.

very apparently in some vegetables, and probably exists to a greater or less degree among all.

But even if one choose to consider sensibility as proper and special to animals, it does not follow that it alone really constitutes their life; for it is indissolubly united in them to all the properties which they have in common with vegetables; so that their life is a combination of sensibility and of vegetable life, but a combination in which one of the elements is as indispensable as the other. If you pretend by analysis to strip the *animal* idea of every thing which it has in common analogically with the vegetable idea, you destroy completely the first; just so if you pretend to conserve in the *animal* idea a single property of the vegetable intact and without metamorphosis, you do not really have an animal, but an absurd and impossible, because contradictory being.

This metamorphosis, which makes the life of the animal to be at once so analagous to and yet so essentially foreign from the life of the vegetable, is reproduced in the passage from animal to man.

Man has reason over and above the animal, as the animal has sensibility over and above the plant. The animal is so to say a sensitive vegetable; man is so to say a rational animal.

But by the effect of sensibility, organized in particular organs called *senses*, the animal is entirely different from the vegetable, and just so in consequence of reason, man is an essentially different being from the animal. In the animal all the vegetable functions and faculties are found, and yet exist no more as vegetable, that is they are transformed. So, in man all the animal functions are found, but transformed. The ancient definition repeated from age to age, "*Man is a rational animal*," is not to be understood as saying that man is an animal *plus* reason but in the sense that man is an animal transformed by reason.

It has been elsewhere observed, that all true metaphysicians had attained, even under the empire of christian prejudices to a recognition of this unity of our nature. We have cited the words of Bossuet: "The body is not a simple instrument fit to be applied from without not a vessel that the soul governs after the manner of a pilot. The soul and body makes together one natural whole." The same Bossuet also defines the soul as "*an intelligent substance born to live in and to be intimately united to a body*." It has been shown how preferable this definition is to that of a blind and extreme spiritualism. M. de Bonald's for example, who says: "*Man is an intelligence served by organs*," which definition is incomplete and may lead to error. To the articles to which we refer* the emptiness and absurdity of the new psychologists have also been proved, who abstracting from the complete being, *Spirit-Body*, what is called the *Me*, and attributing by an inconceivable begging of principles, to the *Me* thus abstracted all the properties which belong to the complete being *spirit-body*, reason afterwards quite at their ease, without perceiving that they have taken for solid basis a most chimerical assumption. Descartes, in an answer made to Gassendi called the latter "*flesh*." Gassendi ends his reply by these words, "By calling me *flesh* you do not take away from me *spirit*. You call yourself *spirit*, but you do thereby quit your *body*. It is enough that by God's aid I am not so much *flesh* but that I am still *spirit*, and you are not so much *spirit*, but that you are still *flesh*. So that neither you nor I are above or below human nature. If you blush for humanity, I do not."

Human nature is in truth not a *spirit* and a *body* but *spirit-body*. "Man," says Pascal, "is neither angel nor beast."

Strange, that these words of Pascal's are not yet comprehended.

We distinguish three kingdoms, mineral, vegetable and animal, and we comprehend man in the animal kingdom. Then

* These various articles of psychology are now summed up in a work entitled. *Refutation of Eclecticism*.

changing suddenly our point of view we recognize in him a spiritual nature, give to it the name of soul, and lo! here is another world. Man appears to us now an animal, now a soul. The animal has its exclusive partisans who by their precepts degrade man to the condition of animals; the soul has its partisans also: who considering man a species of angel inculcate upon him a life impossible and contrary to nature. Thence two systems of morals equally absurd and pernicious.

For twenty-two centuries men have been divided on this question; from Plato to the end of the Middle Ages the general tendency is spiritualistic; the six centuries of the modern era have on the contrary tended to materialism. Both parties have conquered and been conquered; both are right and both wrong.

The Materialists have rarely said: *Nihil est in intellectu quod non prius fuerit in sensu*. One may always answer with Leibnitz *Nisi ipse intellectus*.

Spiritualists have vainly extolled intelligence and reason; it can be proved to them always that this intelligence and reason are united to a body, molded and nourished by sensations and corporal wants subject to the health and life of the body, to nature and earth.

Man is an animal transformed by reason and united to humanity. *United to humanity*; this second point of our definition cannot here be developed. We will content ourselves with saying that as the animal cannot exist without a medium through which to exercise his sensibility; so man, the reasonable being, lives in a certain medium which is society and of which the more general name is humanity. Morality, Politics, Science, Art are the various aspects which this medium presents to reason and human sensibility; and it is man himself who by the successive developments of his nature has created this medium.

Society, which can hardly be said to exist with the animal, is the true and sole medium in which is developed the existence of this new being, who has come forth from the animal condition, and is called man.

Thus, by considering that our being is a constantly aspiring force, and that this aspiration accompanies and survives sensation, we escape at the outset the doctrine of sensation. By considering the unity of our being, at once soul and body, we escape christian asceticism. Finally, by comprehending that the life of man is united to humanity, we discover the route in which we should walk, wherein converge the two tendencies which have divided philosophy; for through humanity we may satisfy our spiritual thirst for goodness and beauty, without going out of nature and life. We thus escape the two rocks of Materialism and a mis-apprehended Spiritualism.

Plato said truly; we do gravitate towards God, drawn to him who is the Sovereign Beauty by our loving and reasonable nature.

But as bodies on the surface of the earth only gravitate towards the sun all together, the attraction of the earth being, so to say, the centre of their mutual attraction, so we gravitate towards God, through the medium of humanity.

Philosophy like humanity has had its phases. With Plato it has indicated to us our true route by giving us God for our end, and for guides Reason and Love. With Aristotle it has perfected the instruments of our Reason. With the christians it has perfected our Love. Epicurus has done good service by preventing the impulse towards deity from making man a suicide. And Stoicism has been a strong support during these long and trying centuries.

New Philosophy shows that the sovereign good consists in loving the world and life religiously, and teaches how while remaining in nature to elevate ourselves towards the Spiritual centre. Christians during eighteen centuries have aspired after the future life in the name of the *Father*, of the *Son* and of the *Holy-Spirit*. Philosophy, explaining their formula, teaches us to march onward in the name of *Reality of the Ideal*, and of *Love*.

THE BANK OF THE PEOPLE.

BY CHARLES A. DANA.

The purpose of the Bank of the People is, as we have seen, the Emancipation of Labor and the consequent establishment of the Republic of Wealth. To accomplish this it organizes Industry, Banking and Commerce, or, as the Economists would say, Production, Circulation, and Consumption, on the threefold principle of Liberty, Equality and Reciprocity. We will take up these three functions separately, treating, for the sake of convenience, the first and third before the second.

THE ORGANIZATION OF INDUSTRY—THE SYNDICATE OF PRODUCTION

There are in Paris some 150,000 workmen, a third or half of whom are already organized in Associations for the prosecution of their various trades. Their progress has been most encouraging, proving in a very conclusive way that the workmen of Paris not only possess much skill in practical affairs, but that Labor, which with the help of Nature, has produced all the wealth there is in the world, is abundantly sufficient to its own emancipation provided there be unity of purpose and wisdom of direction among the laborers.

Now, important as are these Associations, it is manifest that the work is but half done when they are formed and successfully in operation. They do, indeed, to a great extent abolish the *exploitation** of the Employed Worker by the Employing Capitalist, and make the Worker by the Employing Capitalist, and make the Worker his own Employer, but in order to completely gain that end, the Associations must be associated, united in one body for mutual aid, protection and guidance, and for the increase of the common force. It is the business of the Syndicate of Production to establish such a union, and draw forth all its advantages.

The Syndicate of Production is a sort of Central Committee or Board of Directors, chosen by the various bodies of workmen to represent and take care of the interests of the producing class. Its duty to complete the organization in one body, which shall be governed according to universal suffrage, of all that class, whether now members of Associations, carrying on business as Employers, or laboring each for himself; to favor and assist the formation of Industrial Associations; to negotiate and guarantee what loans such associations may need of the Bank; to serve as a central point and agency of relations and intercourse between different branches of work; to supervise the quality of the articles produced; to organize and direct among the various Trades and Associations a system of mutual insurance against all kinds of losses, whose value can be estimated; to encourage inventions and improvements; to

*This is a word for which we have no English equivalent, though we are by no means without the fact it stands for. *Exploitation* is derived from the French verb *exploiter*, to work, to get the fruit of, to make the most of by working; as, for instance, the *exploitation* of a farm, is the working, the getting the product thereof, and so of a mine, a theater, a line of steamboats, &c. In the same way the working of a slave for the benefit of an owner is *exploitation*; and thus, when an employer works a hireling as a machine to create wealth wherein the hireling has no interest nor enjoyment beyond his hire, though his hands and skill have created it, while the owner and enjoyer has not labored in its creation, that is *exploitation*; and it is against this thing, as the condition of industry generally, that the Socialists loudly protest, calling it odiously the "Exploitation of man by man," which means the working or using of one for the benefit of another, and not for his own benefit, the common way of obtaining the product of labor without rendering an equivalent. To express this idea in English the shortest and best mode seems to be to Anglicise the French word, and introduce it into use, as has to be done with other words, as, for instance, *Solidarite*. The Germans are better off than we, the flexibility of their language allowing them to express new ideas by new combination, which are still purely German. For *exploitation* they say *Ausbeutung*.

procure on the best terms the right of using inventions; to guard against suffering on the part of those whose occupations are superseded by the introduction of new machines and processes; to organize apprenticeship, so that the youth may be enabled, as far as possible, to learn a trade suited to his or her natural aptitudes, and so that each corporation in need of apprentices may have them; to organize a central fund for pensions to superannuated workmen; to seek for a mode of combining different occupations as to avoid evils arising from the necessary suspension of certain trades during parts of the year; to obviate the bad effects which the extreme division of labor often has upon the workmen, &c. &c.

In a word, the producers being organized in one body, the Syndicate of Production is the provident head and executive hand thereof.

THE ORGANIZATION OF COMMERCE—THE SYNDICATE OF CONSUMPTION.

It is a notorious fact that working people and poor people pay dearer for the necessaries of life than any class beside. Other persons can take advantage of favorable states of the markets, buy in large quantities and of the best dealers; but laborers having nothing before hand, receiving small wages, and of necessity living from hand to hand to mouth, can do none of these things. They buy the poorest and most adulterated articles of the most unconscionable retailers, at times when prices are high, as well as when they are low, and always at rates whose enormity is proportioned to the smallness of the quantity which they purchase at once. They pay in proportion far more for rents, fuel, lights, clothing and food, those who lie in perfumed chambers, whose meats are fat, whose drink is red and sparkling, and whose veature is sumptuous and soft. On the poor the abuses of the prevailing system of commerce, everywhere bad enough, work their utmost mischief. This must be remedied.

We have already seen the producers combined for the function of production or in labor; the matter now in hand is to combine them for the supply of their wants. The Syndicate of Consumption is designed to perform that office.

It will procure the erection of great combined houses where there will be excellent and healthy accommodations for families and for single persons at low rents; it will establish bakeries, meat markets, fruit, shops, groceries, and will open in Paris and elsewhere magazines, and will buy at wholesale in the best markets and on the best terms all articles of necessity, and will also receive the same on consignment, taking care that they shall be unadulterated and good, and will furnish them at cost, adding enough to cover expenses and risks, to those who come to buy them with the notes of the Bank, but not to those who come with species money. And all other articles, not of common necessity, it will procure and deliver to order on the same terms.

It will establish depots for the deposit of all kinds of materials for all trades, receiving them on consignment and selling them on commission; and will make arrangements by which it will be able to supply whatever of that sort may from time to time be wanted; and such articles it will also, in all cases, furnish on better terms on payment in the notes of the Bank than otherwise.

It will open accounts with the different Associations and with the Syndicate of Production for such materials furnished to manufacture, and will also make advances of materials to the Syndicate of Production on consignments of manufactured articles, and in union with that Board will exercise a supervision over the quality and the price of products.

In a word, it will labor to produce the most direct relations possible between the producer and the consumer, and to free both from the imposition of a vast horde of irresponsible intermediaries whose constant aim is to buy for what costs 10 to produce, and sell it again for 20—with nothing but the insur-

efficient check of competition to save both producer and consumer from being exorbitantly fleeced by every transaction. The Syndicate of Consumption will interpose a new check, though of course they will not attempt to overrule the law of supply and demand, and competition will still have a good chance to do what good it can. But what is obvious is that under such an arrangement as that we have described, the Associations of Workmen are secured the home market. They get the custom of the whole body of their brethren, which is no small thing; others will also buy of them because they will sell good articles cheap.

Let these things once get fairly at work, and what becomes of the world? It is transformed. And for misery there is abundance, and for want satisfaction, and for ignorance intelligence, and for fraud uprightness, and for war peace.

THE BANK.

The Bank undertakes all the operations belonging to the function of Circulation, and undertakes more than an ordinary bank. It discounts the obligations of commerce, collects and transmits funds, makes advances on annuities, on mortgages, on consignments, on industrial enterprises, (of course in all such cases paying out its own notes,) receives deposits, whether of the savings of individual workmen, or of associations, or the money of other parties, &c. &c. Though serving specially as the agent of the workmen, the Bank is entirely independent of them, does not participate in their enterprises, and is in no wise responsible for any of their losses. Even the Syndicates of Production and Consumption, though in the most intimate relations with the Bank, are individually distinct from it, each having for the purposes of its first organization its own particular capital.

There is no exclusion in the formation of the Bank; all classes and all individuals may participate in its advantages. All persons may become what is called "adherents," or members—that is, may agree to receive its notes in exchange for such articles as they may have to dispose of, also agreeing to purchase of other members what they have to buy. It is plain that if adherents, using the notes, can buy cheaper than without them, everybody will desire to enjoy that benefit, and their general circulation will be insured; and that even individual dealers will sell cheaper to fellow members, is plain from the fact that they will be controlled by the Syndicate of Consumption, with its great magazines and depots.

What is the guaranty of these notes?

At the very start, in the mere infancy of the institution, they are guaranteed by these 50 to 100,000 workmen—not as so many individuals, but as members of a compact and most efficient industrial organization, whereby they not only are justly paid but produce more than under the old system. Moreover this guaranty is constantly strengthened by the organization of similar bodies in all parts of the country, and by the steady growth of the operations of the Bank, which, from the necessity of things, if conducted with only tolerable skill and judgment, must soon include the whole productive industry of the nation in its sphere of action and as the elements of its power of usefulness.

What the Bank issues in its notes is the Credit of the People organized and employed for the benefit of the People, and impregnably fortified on each side by the organization of Labor and of Commerce. And let it be borne in mind that *Productive Industry is the only real basis of Credit*. You may set up any number of fictions in regard to the matter, but this is always the truth at the bottom. The difference between the Bank of the People and the old financial system is, that in the former the Credit of the Community is controlled and used by the Community solely for the furtherance of industry and the increase of its return to the industrious; while in the latter, the same Credit is ingeniously monopolized by a few and used as an irresistible machine for laying upon industry the most exorbitant tribute for the benefit of the monopolizers. This is the fact in a nut-shell. Of all monopolies, that of Credit and the circulating medium is the worst.

Let us sum up these statements:

By means of Associations combined through the Syndicate

of Production, Industry is so organized that the product goes to the producer.

By means of the Syndicate of Consumption, the producers and consumers are brought into direct relations—the poor buy on as good terms as the rich—the workman is enabled to procure materials as well as the capitalist—frauds and adulterations are prevented—the number of agents of exchange is reduced to what is necessary—and, in a word, Commerce becomes a strictly social function, regulated, like the management of schools, by the wishes and for the benefit of the community.

By means of the Bank, a circulating medium is afforded, having the best possible guaranty, at the same time that it possesses the capacity of varying in quantity according to the necessities of the public, which silver and gold cannot—wherein lies one ground of the evil connected with their use; the rate of interest is reduced to the cost of managing the business and meeting the contingencies of the Bank—and that, let it be remembered, not nominally by an ineffectual usury law, but in fact; and interest being thus reduced to cost, which—in an institution covering a whole country like France, and transacting all its business as the Bank of the People in time surely would—would be the merest trifle, say 1 per cent., rents would at once fall to their just and natural level, and nobody would be able to make money by owning and letting houses or lands: and at the same time the great function of credit and circulation would be in the hands of the producing class, who must also be the consuming class, and all speculating and living upon them would be at an end.

Such are the fundamental institutions of the Republic of Wealth. Let the reader ponder them. They are worthy of reflection.

HOW THE BANK OF THE PEOPLE WAS TO BE ORGANIZED.

Though the Bank of the People, as an institution of mutual Credit and Exchange, will need no gold and silver as the stratum of its transactions when it is fully in motion, and when the whole nation are brought into it, it must at the outset be able to pay specie for its notes wherever specie is demanded. The Syndicates of Production and Consumption must also have a money capital, in order to the efficient commencement of their operations, and until the notes of the Bank shall have attained a general currency.

The capital necessary for these purposes it was proposed to raise by shares bearing no interest and receiving no dividend. Of course only those interested in the realization of the scheme would subscribe. The Capital of the Bank was fixed at 5,000,000 francs, of 5 francs each—operations to commence when 50,000 francs was subscribed and paid in; that of the Syndicate of Production at 1,000,000 francs, to commence when 25,000 were paid in; and that of the Syndicate of Consumption at 3,000,000 francs, of which the payment of 50,000 was requisite to begin business. Moreover, as soon as operations were commenced a considerable amount of specie would constantly flow into the chest of the Bank from the wages of workmen, from other money brought to be exchanged for its notes, from deposits of savings, &c. &c.

The subscription had begun, and though not large, a sum would probably have been raised sufficient to start with, had not Proudhon's sentence for libel put an end to the execution of the scheme. It is now abandoned or rather a better time is waited for; permanently laid aside it cannot be; the movement at Paris is too strong to allow ideas so broad and fruitful to fail of a result. In one form or another they will ere long be tried.

In this exposition our purpose has been more to set forth general principles than to explain particulars, though of the latter we have endeavored to omit nothing essential. Indeed, the details are not in all cases yet worked out, and where they are so are perhaps often imperfect. The grand scheme of Labor, Finance and Commerce, organized by Association, is what we have endeavored to make plain, together with the beneficial consequences to be expected therefrom. We ask the attention of our readers to the whole, but particularly to the reform of Circulation and Credit. In our judgment that is a subject which demands most careful consideration, especially in this country, for the circulation is the life-blood of the whole economical and industrial system, and interest of money constantly devours the fruit of industry. It is a stern and undeniable fact, that a country which pays even five per cent. interest, to say nothing of the rates of Wall-street, must from time to time commit bankruptcy, in order to rid itself of a burden of debts which it cannot discharge, its entire property having already passed into the hands of the creditors. The fact has hitherto not received the attention it merits, only because the creditors are in most cases within the country itself.

THE SPIRIT OF THE AGE.

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The significance of the word God-Man is the question, which we must seek to answer,—conscious all the while of the hosts of generous spirits who on this little globe have passed a life-long in contemplative aspiration, while studying this problem,—conscious yet more profoundly that we live, move and have our being amidst the Divine Reality, whose glory no doubts or delusions, prejudices or raptures of ours can for an instant shadow.

The choice presented to us in this generation of Christendom is between CATHOLICISM, PANTHEISM, and DIVINE HUMANITY.

Catholicism, claiming to be inspired with a Superhuman influence, hierarchically transmitted and diffused, seeks from the centre of religious unity, to bring into divine order the distracted societies of civilized Christendom, and thence of Heathendom, by sanctified obedience.

Pantheism, instinct with Natural impulse, amidst the ever-varying sphere of hourly circumstance, longs for unchecked freedom to realize the harmonious joy of earthly existence, in consummate art.

Divine Humanity, conscious of the everlasting series of descending and ascending mediations, whereby the One Absolute Good progressively fulfils his infinitely benignant purpose or uniting in heavenly communion the perfected races of all globes stands willing to do the exact work allotted to mankind, upon this globe, to day, assured of exhaustless growing good, and aspiring to the end of Religious Unity and Art made one by perfect Love.

According to the answer which persons actually give in their own souls, whether knowingly or not, to the question "What is the significance of the word God-Man?" do they take rank by attraction of affinities, in one or another of these three bodies of Catholics, Pantheists, Universal Unitarians.

Be it our prayer, our abiding state of Will, "Let not the light that is in us be darkness."

I.—GOD IN MAN.

We conceive of God as living in three modes,—The Absolute Being, The Creator, The Recreator.

As ABSOLUTE BEING, God is revealed to spirits as the pure essence, in whom love, thought, power, are perfectly one in a unity of goodness, harmony, beautiful joy so consummate, that the soul at its vision is swallowed up in floods of blessedness. This Eternal Blissful Life, wherein will, wisdom, act, are mutually fulfilled in an all sufficing fullness, is The Father.

As CREATOR, God manifests in existence, his infinite Ideal of Good-will!—by producing through a descending series of unities passing out into multiplicities, an utter opposite of himself,—the ultimate possibility of existence—those passive, unconscious, monotonously uniform, infinitely minute, innumerable receptacles, which we call matter; 2, by impregnating each and all of these vessels with appropriate active germs, rising hierarchically from insensate affinities to intelligent aspirations, till instinctive love ascends to conscious reason, and spontaneous impulse is transformed to willing love; 3, by communicating throughout the boundless sphere, and the minutest atom of Creation a living principle of Order, whereby existences however multiple are regulated according to the Ideal Unity in Eternal Reason, whereof they are but partial types. This mediating Wisdom is The Son.

As RECREATOR, God from everlasting to everlasting works a perpetually unfolding miracle of mercy, whereby disintegrated

particles are recombined, and creatures differentiated as finite existences from Absolute Being, and separated as individualities from one another, are attracted by love to co-operation;—forever forming and reforming larger and more varied, freer and more symmetric Composite Unities, which brighten into glorious images of the All Holy One, and forever approach to more intimate and comprehensive communion with the All Loving, from crystals, vegetables, animals, man, societies, races, the heavens of humanity on every globe, to the Heavens of Heavens, the Realized Ideal of the All Good. This beautifying, blessing Power is The Spirit.

The formulas, which seem least inadequately to symbolise the Three Powers, Degrees, States of God, are such as these: The FATHER is *One*; the SON is *One in many*; the SPIRIT is *many in One*. The Father is Infinite Life; the Son is Infinite in finite life; The Spirit is finite in Infinite Life; The Father is in himself Absolute Unitary Love; the Son is from the Father the Distributer of manifold loves into varieties; the Spirit from the Father and through the Son is the harmonizer of manifold loves into unities. The Father is the Only Good; the Son is the Truth of that good; the Spirit is the Energy of both in union. The Father is Central, the Son Mediate, the Spirit Circumferential. The Father communicates essential force; the Son determines forms of forces in their order; the Spirit fulfils in deeds the destined end of these forces. By their combined influence the ineffable mystery of Infinite Good-Will is accomplished, whereby The One,—who in Himself is the intensest substance gives *Himself away* without exhausting his fullness, in degree as his countless families of children can participate in his perfections, and ascend through loving, intelligent co-operation, to conscious communion with the Infinite Love, *who loves infinitely and loves to be infinitely loved*, forever and ever.

God lives in us and we in him, in each and all of his modes but it is through the Son and the Spirit that we come to know and commune with the Father; through truth and beneficent action, that we come to the unity of love. Through the Son we recognize God in Man; through the Spirit we ascend to union with Man in God. We must attempt to express in words however feeble, our conceptions dim and distant as they are, of these sublime realities.

And first of God in Man.

The profound thinkers of all ages, have with unanimous consent declared, that the Divine Wisdom reveals itself to human reason as *Multiple*, as an infinite series of IDEAS of Existence, proceeding forth in perfect order from Eternal Being. Now somewhere in that series must be the IDEA of Man. What is that Idea, that generic form of each and every human creature? Is it one man, limited physically, socially, spiritually, finite in all relations, natural, human, divine? Evidently not. For the mind intuitively sees that this Idea is a form of active, intelligent love *in relations*,—a medium of conscious good will putting forth beneficent energy. One man, *alone*, upon a globe, would be the exact opposite of the Divine Idea of Man;—for he could not beautify the earth, and make it a symbol of heavenly joy, he could not by loving or being loved manifest the exhaustless wealth of affection, he could not then either by creative plastic energy or by the harmonious flowing forth of manly emotion, come into communion with the Essential Being. Not co-operating with the Spirit in Deeds of blessing, not conversing with the Son through Laws of kindness, he could not be at one with the Father in the Life of love. Thus negatively we are enabled to rise into the light of the positive Divine Idea of Man. What is it? Plainly it is of an original Unity unfolded into utmost variety and recombined into a composite Unity—of a *Race*, in other words, unfolding through ages, climates, degrees of progress, development of all powers, into a harmonious perfect whole, or to use a brief and significant formula—of *ONE IN MANY MANKHOOD*. The infinite thought of the

possibilities of Humanity upon earth evidently can manifest itself only through a continuous series of united generations, co-working to beautify their planet---to harmonize all social relations, private, communal, national, universal,---to rise into conscious, free, active oneness with the Infinite One. A perfected Humanity on a perfected Globe is the highest possible approximation to the Creative Idea of Man.

But as we contemplate this Divine Idea,—this germ of God-in-man, this creative fountain of Mankind, which we see at once must be the very *form of reason*, the *model of intelligence*, the *primal law* of every human creature,—immediately a second thought presents itself: In the progressive incarnation of this Idea, the gradual evolution of this germ—a process whereinto the intuitions of genius, results of experience, deliberative judgments, poetry and prophecy, science and invention, law and ethics, of all nations and ages forever pour by the diffusion, interblending, refining of languages, institutions, worship, &c., with accumulated wealth—there must come persons fitted more and more fully to manifest in the varied energy of their own goodness this Idea of Man;—there *must come sooner or later ONE PERSON*, so beautiful, healthful, and mystically one with all natural energies—so liberal, loyal, sympathetic, protective, discriminating, balanced, enthusiastic, and affectionately one with his fellows—so single at once and comprehensive in his inmost will, in his pure and boundless love, and thus one with Him who is Essential Unity and Love—as to be worthy of the name, not only of Man but of God-Man, because consummately fulfilling the *desire of all nations*; God-Man because adequately embodying the *DIVINE WILL* of perfect goodness. Such a person would be a Centre in whom would culminate, on whom would concentrate, through whom would out-shine the piety, humanity, beneficence of all preceding ages; around him would gather wise and loving Spirits, translated from every land to the spiritual world, to fill him with their aspirations, knowledge, power to bless; for him the changes, rises, downfalls, conquests, migrations of all peoples would prepare the way; in him would the Word for the hour and for coming eras be spoken, the Ideal of a Manly and Divinized life radiate, the Power of regenerating the most broken down and brutalised of his race be felt; from him would go forth a quickening energy, to reconcile the severed nations into one world-wide confederacy, to link the most opposed by character, culture, condition, through all societies, in living intercourse, to fill private persons with harmonious force in every sphere; and more and more, as men in succeeding times attained to the nature of true manliness, would they see perennial, symbolic beauty in his most transient act and briefest utterance, more and more would they love him as Brother, while honoring him as King.

Was Jesus of Nazareth such a Man? Did the full incarnation of the Divine Idea of Man in him make him the Christ? Was he a full embodiment of the Word, and thus peculiarly the Son, at one with the Father, and a communicator of the Spirit? Were natural and human life in him transfigured by a Divine Life? Did God, in his second person dwell in him, manifest himself through him? Was he the fulfilment of accumulated prophecies, the object of delighted affection to spiritual ancestors, the ruler of natural forces, the one and universal lover of mankind, the dearly beloved of the Infinite Being? Did a new era open from him of *Humanity reconciled in Heaven and on Earth*? Has he evermore poured forth through living hearts a renovating influence on Humanity? Is he now head over all in the Church of Humanity? Is he the Vicegerent for this globe of Divine Wisdom, one of the great hierarchy or governing wills, through each of which speaks the Divine Word, and in whose councils presides God the Son? Is it his influence which now upon the warring, oppressed, impoverished nations of Christendom pours in the sublime Life of Universal Peace, Justice, Co-operation?

Certainly,—when one regards the wonderful convergence of all tendencies in the ancient world towards the advent of that Jewish peasant,—the unsurpassed majesty of his own claims, and truly royal grandeur of character and conduct—the vast prophetic promises which filled the hearts of his followers, and prompted them to boundless disinterestedness—the fact of a growing Christendom—and finally, the experience of living communion with him, to which tens of thousands of the noblest spirits whom earth has ever known, in past ages, and never more than now, bear consenting witness—he must long to be perfectly assured, that the Christian Church declares the Truth, in naming Jesus Christ the God-Man, in reverencing him as Regent in Heaven.

But why the reluctance on the part of so many magnanimous and humane seekers of light and reformers, to respond to his Creed? Its explanation is found in the exclusiveness of the claims put forth for the Divine-Manhood of Jesus, and in the seeming isolation from the human race which such a claim involves. In every man speaks forth more or less clearly the voice of God, shines out more or less brightly the Divine Ideal, is manifested more or less gloriously the image of the Infinite. Genius, the wisdom of goodness, swift intuitions, correct perceptions, transparent judgment, conscience, recognitions of the law of right, imaginations of perfect virtue and loveliness, ideal visions of reconciled humanity, prophecies of consummate harmony, what are they, but the progressive incarnation of God-in-Man, making all, in proportion as they purely receive this influx, Sons of the Father.

We long then for such a statement of the Word made Flesh, as will give full utterance to the struggling consciousness of mankind, that Truth, Law, Order, Form, Method, Reason, in all modes and degrees, are the personal communication of God the Son; as will make the Sages of all lands and times incarnations more or less partial of the Divine Idea of man; as will place Jesus in the position of a beloved and loving Chief amidst this grand company of the Sons of God; as will inspire every truthful mind with a single eyed simplicity to seek the Light of Life wherever revealed in natural movements, organizations, and the series of universal existence, in the individual and collective reason of mankind upon the surface of the globe, in the influx of illumination from humanity in heaven. Such a statement will sum up all that is most enlivening in the Catholic Doctrine of Tradition and Infallibility, in the Pantheistic doctrine of Immanent Divinity; and it will complete while harmonising these partial views of the Living Reality, by showing how the Idea of One-in-Many Manhood has been and is incarnating itself by personal communications from God to Man, through a progressive series of MEDIATION.

Thus are we led to the consideration of the living ties which bind Humanity on Earth to Humanity in Heaven. W. H. O.

CRITICISM CRITICISED.

TO THE EDITOR OF THE SPIRIT OF THE AGE.

As an Associationist, I must protest against your "negative criticism" of Fourier, as giving an altogether false view of the thought of that illustrious man. I will admit with you, that Fourier manifested in his writings and conduct too much of the spirit of contempt,—that his scorn of the pretended philosophers and guides of his day was too bitter,—and that a gentler humanity would have enabled him to escape some errors into which he fell. At the same time, when I see how this very contempt and scorn was not a shallow ebullition of ignorance or prejudice,—always the mark of a base and selfish soul,—but the genuine expression of a mind which saw further and felt more than any other mind of its day,—when I see, I say, how Fourier's contempt was nothing more nor less than the unrestrainable outbursting of a keen, clear-sighted, noble, and sympathic

ing nature, vehemently indignant at the charlatany and stupidity of the smooth, specious, and utterly self-absorbed ideologists of his day,—I confess, that he does not seem to me to require much apology. Fourier was a real, genuine, earnest man, most profoundly conscious of his own providential mission, and who had too much of God in him to mince matters or to play the dilettant. Like every other man who actually does something in this world,—like Paul, Mahomet, Luther, Cromwell, Napoleon, he felt that “his words must be half-battles.” Nor is he altogether unsusained on this side of his character by those fiery drubbings and scourgings which our Highest gave to the self-complacent orthodoxy of his day. It is a great mistake that our eclectic sentimentalists or our sentimental eclectics make, when they represent Jesus as particularly deferential to the Past, whether Jewish or gentile. But let that go: what I want to speak of is your three objections to Fourier.

I. You declaim against his position of “Absolute Doubt and Absolute Departure,” as the starting-point of his method; and in doing so, have, as I conceive, given an inadequate and therefore a false view of what he meant. Now, Fourier was not at all a skeptic, as that word is commonly understood; he was not a skeptic in any sense that Pyrrho, Voltaire, Hume, or Owen are skeptics; he did not in the least desire to get rid of or make a clean sweep of all the traditions of his race. On the contrary he was full of faith,—of an earnest, living faith, both in God and in Man, and the leading, distinctive, and most characteristic feature of his philosophical proceeding was its integrity, was the fact that he endeavored to embrace in it all the elements of his subject, under all their manifold developments of space and time. If any man ever strove to arrive at that Integral Exploration (1) to which you refer, it was Fourier; and though he may have exhibited some deficiencies in the application of his method, he was himself the discoverer of the only Philosophical Method to which the name of Integral can be applied. Indeed, I doubt whether the critic himself had any clear notions of this “integral exploration” before he found them in Fourier. It is, therefore, not correct to say that he wholly disregarded history, (2) or, if he did, he must have been as consummate a Johnny as the world has seen; he must have exhibited himself in the attitude of one who proposed to discover the laws of social development, (which are history,) by completely ignoring that development itself. He must have performed the play of Hamlet with the part of Hamlet left out, with more assinine and ludicrous effect than it has often fallen to the lot of humanity to witness. But Fourier, whatever may be said of him, was no fool. He certainly knew what he would be at; and so far from disregarding history was he, that he has cast a broader light upon all historical problems than any of his predecessors from Plato down to Cousin. Once master his fundamental thought, and you have a better key to unlock the mysterious dealings of Providence with man, than is to be found in all the four hundred thousand volumes of the libraries. And if this be so, let us remark by the way, that such a thinker commits no unpardonable sin in speaking lightly of such whippersnappers as Volney in morals, and Thiers in politics,—both good representatives of the classes which Fourier so often flashed and thundered into utter nothingness. Will not your noble old bull, when goaded into fitfulness by ever-returning swarms of flies, occasionally lash away thousands by one sweep of his indignant tail?

But, to return, still less did Fourier “leave unexplained the problem of Christendom, and treat modern European civilization as if Christ had never lived.” I think he made a hasty generalization when he says somewhere, that Social Harmony might have been attained in the age of Pericles. I will confess too, that, regarding his own function as exclusively scientific, he did not feel himself called to enter into the sphere of Religious Doctrine, except incidentally, whereby he avoided or left

out of sight innumerable questions of great interest and magnitude; but, at the same time, I hold that Fourier's Theory presupposes throughout the existence of Christ, and is one of the best solutions, if not the only solution, that we have yet had, of “the problem of Christendom.” His view of the matter was simply this, that Jesus had come to save the souls of men, or, in other words, to communicate a new and divine Life to the lapsed spirit of Humanity, (3) while he himself had been sent as a Prophet-post-cursor, a true man of science, to perfect the Body, through which that new life was to be integrally manifested. John the Baptist, he says expressly in his letter to the *Gazette du France*, was a Precursor of Christ, sent to prepare the way, by preaching a moral reformation, as preliminary to an altogether Higher Life, to be communicated by Jesus, while his own humble post-cursory function was to learn by dint of thought and to reveal to others, the scientific laws for the earthly organization of that Life. Fourier's conception of the Person of the Divine Man may have been inadequate,—whose is not?—but his system proceeds entirely upon the supposition that Christ was already in our Race. A man's learning may be quite superficial, and yet his inspiration, either in the sphere of Science or Religion, be immeasurably beyond and above all learning: and this is especially observable in Fourier, that while he was confessedly ignorant of many of the details and speculations of religion, and other sciences, he yet announced principles which alone are able to give life and value to the otherwise barren facts of science. He, too, perhaps, like so many others, “built better than he knew,” though we have no right to say what a mind so capacious and deep as his might experience in its more interior consciousness. As to Fourier's erudition, with regard to book-knowledge, it was probably limited. He was never a student of books. Still, we know that he was an excellent mathematician, a diligent botanist, thoroughly informed in music, profoundly acquainted with physical geography and sociology, and the keenest observer of the practical world of commerce and politics that we have yet had.

What, then, did he mean by his Absolute Doubt and Absolute Departure? Was it a general skepticism? By no means. He meant what every one who conceives himself a Discoverer must mean, viz., that all previous solutions of Facts, inasmuch as they are proved by experience not to be solutions, are to be cast aside, to make way for profounder and better solutions. Does not every great Thinker who proposes a new system of philosophy, by the very act of proposing it, virtually reject all previous systems as either partial, or inadequate, or false? Else why does he propose a new system? Or, does our critic mean to contend, that Eclecticism is the only true method of philosophical Discovery? If he does, we are prepared to meet him on that point, and to show, that the only valuable revelations that have yet been given to us were not gained by eclecticism, but by precisely the method which Fourier adopted—the method of Absolute Departure, &c. Copernicus, and Kepler, and Bacon, and Newton, and Lavoisier, and Leibnitz, and Swedenborg were anything but Eclectics. The starting-point of all these, in the process of Discovery, was an absolute Doubt of what men had done before them in the sphere to which their thoughts were applied. It is true, they made use of the facts established by the observations of others, and were not so silly as to attempt to verify all reported details by their own experiments,—an attempt which would have left them no time for their higher purposes,—but the moment they came to give a new Theory of these facts, they proclaimed an utter doubt of all foregone conclusions in the same line. How could it be otherwise in the very nature of things? For us smaller men, who can at best be only learners in all schools, eclecticism may do; but for those great original minds, whose Discoveries create epochs, there is no course but to depart boldly in a way of their

own, and that too, let what will come of it. It was pre-eminently incumbent on Fourier to find his own path, because he was almost alone in his special field of investigation. He was obliged to be his own pioneer, because no one had so much as attempted to penetrate the wilderness to which he was led. At least, I think that no person will contend that he could have derived much assistance from the comparatively shallow speculations of Plato, Campanella, More, Owen, &c., in the construction of an Integral Social Science, which was his main purpose. What his proceeding would or ought to have been, had he devoted himself to the exploration of Religious Doctrine, is another and quite immaterial question here. (5)

P. G.

Most cheerfully is place given to the foregoing communication, notwithstanding some knocks from the flail wherewith my sturdy fellow-husbandman in the Associative field is beating out wheat from chaff. Cheerfully? Yes! most thankfully: for if I have wronged one whom I acknowledge as an intellectual benefactor, *par-eminence*, he is my best friend who puts me in the way of making atonement. And in one respect P. G. is undeniably right: I did give an "inadequate" view of Fourier's position, which his remarks help to correct and complete; though if both of us were to write as many chapters as we have paragraphs upon the subject, we should still fail to do full justice to a Hercules, whose head would overtop us little fellows when mounted on our highest stilts, or standing on the shoulders of a dozen of like dimensions. But though P. G.'s view seems "inadequate," I do not call it "false." To waste no time, however, in bandying epithets and trifling personalities, let us try to get at the heart of the matter, by a fair comparison of views. Comments must necessarily be brief.

1. "INTEGRAL EXPLORATION." Of course, Fourier used the method, the very name of which was derived from him, and which, under one name or another, all profound thinkers of his and our day, in Germany, France, &c., have been guided by. But measured by *his own standard*, was he faithful in its application? Look over Schelling and Hegel, for instance, and contrast the immense range and thoroughness of their knowledge in natural science and history, with Fourier's astronomical conjectures and his map of human destiny! Admiration for his genius certainly need not blind us; and it is better frankly to acknowledge, that Fourier's discoveries in Social Science would probably have been more numerous, and of more substantial worth, if he had modestly and patiently studied the great teachers of his own and preceding times, in all branches. But early in life he marked out his path for himself, and most persistently did he keep on his track, scaling precipices and swimming rivers, unheeding well-beaten roads and strong bridges. This he did in a great measure from want of faith in the competence of his fellow men; and in so far he was not an integral explorer. But in a yet higher sense, the criticism appears to me to hold good. Asserting the Unity of Humanity as he did, it became Fourier to take up traditions and institutions,—religious, social, political,—and tracing them to their roots, to unfold the metamorphoses through which they had passed, and thence to exhibit their present tendencies. The very success with which he did thus explore some social usages, shows what he might have done; and it can scarcely be doubted, that his plans for the Phalanstery would have been larger, richer, freer, as well as more wisely ordered, had he felt more faith in the experience of legislators, sages, and prophets who had gone before him. This leads us to notice,

2. HIS DISREGARD FOR HISTORY.—By using the words "wholly," and "completely ignoring," &c., P. G. perverts my meaning, as any reader of the passage criticized will detect. What I said, and now repeat, is, that Fourier was a *Natural Historian* only of Society, though in this he was inconsistent with some of his own principles. My correspondent may consider Fourier's

Philosophy of History a good "key to unlock the mysterious dealings of Providence with man;" but therein I beg leave to differ from him, *toto cælo*. By great historians of all ages and nations, one is sustained in asserting, that no view of human destiny can be adequate, which does not recognize two grand realities: First, that the Spiritual World is a higher plane of existence than the Natural World, and governed by laws, which, though analogous to those which regulate all material productions, are yet transformed into a purer image of Divine Wisdom; second, that Man, as a member of the Spiritual World, is subject to influences, direct and mediate, from the Infinite Being, the effect of which is to make the development of our Race upon this globe a Supernatural process. There is a proper place for the Natural History of Mankind, individually and collectively, of course; but an Integral Explorer will consider that department as quite subordinate to those of History, Spiritual and Superhuman. Above the "Laws of Social Development" he will look for its CAUSES. One is certainly then at liberty, nay! bound to express the regret he feels, that so intuitively penetrating an intellect as Fourier, should have so much neglected to trace the colonizations, affiliations, divergences, combinations, and interminglings, whereby the Nations have been and now are passing through a Providential Discipline. Sooner or later, some profound Student of Nature, Lover of Man, Reverer of God, will rise, sufficiently illuminated really to "cast light upon historical problems," and justify the Sovereign Ruler. Until then one would be very loth to see burned up the "Four Hundred Thousand volumes." The multitudes, distracted by doubts, jostled in rude collisions, weary and faint, would find small comfort in the "Four Movements." As an Integral Explorer, Fourier was bound to justify his aims as a Social Reorganizer, from the position of a Frenchman in the nineteenth century of Christendom. Thus are we brought to consider,

3. FOURIER'S VIEWS OF CHRIST.—Here again, if any one believes the assertion, that "Jesus Christ's mission was limited to the Salvation of Souls,"—with P. G.'s most unauthorized paraphrase superadded,—"the best if not the only solution we have yet had" of the problem of Christendom," he certainly is free to hold and declare his opinion. It seems quite sure, however, from hints often dropped by Fourier, and especially from the whole passage in the "Nouveau Monde," pp. 357-380, that such a solution was not deemed adequate by him. And P. G.'s own admissions show, that he can rest content in no such solution, whether "the best we have yet had" or not. Who, indeed, capable of putting two thoughts together, does not see, that the Christian Church is either the most sublime *Living Reality*, or a most stupendous delusion which earth should long since have entombed. Now Fourier, apparently, had worked his way up through the rubbish of Encyclopedic Deism, to some more or less clear conviction, that Jesus Christ was a central Providential Agent to introduce upon earth the Kingdom of Heaven. He was bound, then, to trace the influence of Christianity throughout modern Europe, and to show how this spiritual power has modified the natural development of Civilization. With his views of immortality, indeed, he was bound to go farther, and indicate the interaction of the Race in Heaven with the Race on Earth, and the position of Christ as Mediator; and from that living centre to draw a motive, sanction, and rule for efforts at Social Reform. From reverence, prudence, partial convictions, or naturalistic habits of mind, Fourier held his doctrine upon these points in reserve, and thus left his movement, to all appearance, severed from the Tree of Life, beneath whose branches, ever-blooming, and bowed down with fruit as in a perennial summer, the Nations of Christendom gather food.

A word or two might be timely in regard to "Ecolicism," &c.; but P. G. and I have too long studied in the same school to differ much on such points. One must have read Fourier,—

not to speak of other great teachers in Germany, France and England,—to little purpose, if he has not learned, that what our age seeks, is the SCIENCE of that *Living Synthesis*, whereby the Divine Being forever creates and re-creates existence in Universal Unity.

P. G.'s two remaining criticisms on my criticisms, in relation to Pantheism and the function of Reason, are necessarily postponed, in order to secure some variety in our columns. W. H. C.

LETTER FROM C. LANE.

LONDON, Oct. 16, 1849.

Dear Friend Channing:—

When I was a boy pacing the streets of London, (which was but the other day) the whole city and the whole country rang with alarms respecting the invasion of our island by the giant-striding Bonaparte; and the whole of Europe from Moscow to Dublin, from Stockholm to Sicily, was in a state of convulsion at the innovator, the destroyer and creator of kingdoms, at the antics of the great gamester whose stakes were nations, whose dice were human bones. The theories of historians, the operations of statesmen, even the prophecies of Scripture were bent to expound the movements of this mighty colossus who bestrode the narrow world. According to the impression of men in those days our destiny hinged on the martial success of this man. No one seems to have had even a dim foresight of the very different and mighty events which have been evolved during the subsequent years of peace between England and France. What notions of trade, manufacture, science, of human society, have in this peaceable (not peaceful) period, become current over the greater part of Europe.

Why do I take this retrospect? Why do I invite such reflections? Simply for this reason; that not even the weakest heart may faint for hope by the suppression of the popular movements, more especially those of Italy and Hungary. What is gained by the sword will be lost by the sword, and the party that appears to be beaten, will, if wise enough to let the warring weapons fall, really become the conquerors.

The nations are now so far enlightened that the restored despotisms have a difficult task. If they adopt a more lenient course the people will quietly rise to larger demands: if they become more oppressive the chances are that an uprising will be provoked and the chains of fettered Europe will again be burst in some quarter. Peace must be the constant motto of the progressionist. If for no other, yet for this reason, that we have not only to receive that, but also to pay the bill. In physical war success and failure are almost equally disastrous to the people, while in mental strife, though apparently defeated, reason and truth and love must as certainly triumph as I am yours, hopefully,

C. LANE.

EUROPEAN AFFAIRS

FOR THE WEEK ENDING NOV. 24.

Latest Date, Nov. 10.

THE New Ministry in FRANCE have commenced the discharge of their official functions, in the midst of general tranquillity. On the 2d inst., the Legislative Assembly presented a most animated aspect. The former Ministers arrived at an early hour, and were received with marked benevolence by the members of the majority. M. M. Dufaure and de Tocqueville resumed their former seats close to General Cavaignac. None of the new Ministers were present at the opening of the sitting. Several projects of laws of mere local interest were subsequently voted without any discussion, and at 3 1-2 o'clock the Ministers were ushered in, and General d'Hautpoul, having ascended the tribune, read the following document:

"The programme contained in the message of the President of the Republic is sufficiently explicit to take place beyond all equivocation the policy which he has called us to follow.

"When he applied to us for our co-operation he had already thought proper to use his constitutional initiative. We shall not certainly be precluded from seeking in the acts of the Cabinet that preceded us more than one example of glorious devotedness to the country and of an exalted appreciation of its interests.

In the situation in which we were placed all individual sympathy ought to give way, or rather be resumed in an adhesion to a signal and solemn testimony of friendship and gratitude.

"The future was held up to us, and we became convinced of the urgency of providing for its security.

"The new Cabinet our previous opinions sufficiently indicated has not been formed against the majority. On the contrary, it develops with energy its avowed principle. It has and cannot have others.

"We must maintain the union of all the shades in one party, for it is that party which will save France. We shall arrive at that result by a unity of views, by confidence in the strength of the power elected on the 10th of December, supported by the majority of the Assembly and finally by the imperious sentiment awakened every-where in the minds of the functionaries of the State. Such is the object which the Chief of the Government invited us to pursue with him, engaging, according to his right, nobly understood, his responsibility along with ours in that difficult but patriotic effort.

"Peace abroad, guaranteed by the dignity becoming to France; energetic maintenance of order at home; an administration more than ever vigilant and economical of the finances of the State; such is the programme dictated to us by the interests of the country, the confidence of this Assembly, and the personal conviction of the Chief of the Government.

"At the first rank of our duties we place the protection of labor in all its degrees and forms. We, with the farmer and laborer, more and more reassured respecting the future, should find at last completely that confidence which is beginning to revive.

"We also desire that that security should spread to other regions, reanimate the labors of intelligence, and restore to capital and to credit a spring too long relaxed.

"The Cabinet, in accepting the burden of affairs which it did not seek, has counted on your sympathy and support; your exalted reason and patriotism have given it that right."

The President on the 3d instant, installed the Judges in the Palais de Justice. The ceremony is described as being very imposing. Louis Napoleon went in the uniform of a General of the National Guard, and was strongly escorted. Mass was said by the Archbishop of Paris in the newly restored Sainte Chapelle, after which the President and those who assisted repaired to the Great Hall of Justice. After a short address from M. Rouher, one of the ministers, Louis Napoleon replied as follows:

"Gentlemen: I am happy to find myself among you, and to preside at a solemn ceremony, which, in re-constituting the magistracy, reestablishes a principle which a momentary error alone could have misunderstood. During a period of agitation and at a time when notions of what is just and unjust appear to be confounded, it is useful to restore the prestige of great institutions, and to prove that certain principles contain within themselves a force which cannot be destroyed. One is rejoiced to be able to say that the fundamental laws of the country have been renewed; that, although the powers of the State have passed into other hands, nevertheless, in the midst of this confusion and shipwreck, the principle of the irremovable character of the magistracy remained unchanged. In fact, society is not transformed at the will of human ambition—forms change, but the substance remains. Notwithstanding the political tempests which have raged since 1830 we still exist—thanks alone to

News of the Week.

From the N. O. Picayune.

STEAMBOAT EXPLOSION AT NEW ORLEANS.
ONE HUNDRED AND FIFTY PERSONS KILLED.

One of the most deplorable catastrophes that ever occurred in the history of steamboat explosions, took place at our levee yesterday evening, a few minutes after five o'clock.

The steamboat Louisiana, Captain Cannon, bound for St. Louis, loaded with a valuable cargo, and having on board a large number of passengers, had rung her last bell, and was just backing out from the wharf at the foot of Gravier street, when the whole of her boilers burst with a tremendous explosion, which resounded throughout the city. The concussion was so great that it shook the houses to their foundation for many squares distant. The Louisiana was lying along side the steamer, Boston, Captain Dustin, at the time of the disaster, and the steamer Storm, Captain Hopkins, had just arrived from Louisville, coming in on her starboard side. The upper works of these two boats are a complete wreck, their chimneys having been carried away, and their cabins stove in and shattered in some places to atoms. The violence of the shock operating on the boilers was tremendous. A part of one them, a mass of considerable size, was hauled with inconceivable force on the levee. It cut a mule in two, killed a horse and the driver of a dray, to which they were attached, instantaneously. Another massive portion of the same, twelve feet long and of immense weight, was blown to the corner of Canal and Front streets, a distance of 200 yards at least, prostrating three large iron pillars which supported a wooden shed or awning, which stood before the coffee-house there. Before coming in contact with the iron pillars, the fragment of the boiler cut through several bales of cotton, which lay in its passage, making the staple scatter through the air as if it had been run through a cotton gin.

The news spread like wildfire, and our citizens rushed from all directions to the scene of the disaster. Already, on our arrival, a number of bodies, in every conceivable state of sad mutilation had been dragged from the wreck, which were surrounded by the dense crowd that had assembled. Hacks and furniture carts were sent for, and the wounded were conveyed away to the hospitals. The sight of the mangled bodies which strewn the levee on all sides, and the shrieks of the dying, were appalling, making the blood curdle with horror. We saw one man with his head off, his entrails out, and one leg off. A woman, whose long dark hair lay wet and matted by her side, had one leg off above her knee, whilst her body was shockingly mangled. A large man, having the skull crushed in, lay a corpse his face looking as if it had been painted red. Others of both sexes, also with legs and arms off, mere trunks, lay about in different places. Two bodies were found locked together, brought by death into a sudden and close embrace. But it is utterly impossible to describe all the revolting sights which met our view. Suffice it to say, that death was revealed there under almost every variety of appalling horror. The Louisiana sunk about ten minutes after the explosion, and it is supposed many who went on board to assist the wounded were carried down with her. This we judge from the fact of several persons, who had escaped the first effects of the explosion, having jumped overboard were providentially saved.

A gentleman who was a passenger on the Louisiana, was standing on the hurricane-deck, abaft the wheel-house, when the explosion took place, and escaped. He distinctly saw the faces and arms of several ladies and gentlemen vainly struggling to free themselves from the falling timbers. They were carried down with the boat when she sank. He succeeded in saving a little negro boy. About twenty persons were standing on the bow of the boat when she went down, most of whom were saved.

the large institutions founded by the Consulate and the Empire. Dynasties and charters have passed away, but that which survives and saves us is religion, combined with the organizations of justice, the army, and the administrative establishments. Let us, therefore, honor that which is immutable, but let us likewise honor that which is good in the changes which have been introduced. To-day, for example, you come from all parts of France to take oath in presence of the first Magistrate of the Republic. It is not to an individual that you swear fidelity, but to the law. You come here in presence of God and of the great powers of the State, to fulfill religiously a commission of which the austere accomplishment has ever distinguished the French magistracy. It is consoling to reflect that, without the pale of political passions and of the agitations of society, there exists a body of men having no other guide than their conscience, no other passion than that of doing good, and no other object than that of contributing to the reign of justice.

"You, gentlemen, are about to return to your Departments Carry with you the conviction that we have quitted the era of revolutions, and that we have entered the area of ameliorations which prevent catastrophes. Apply firmly but likewise impartially, your greatest privilege—the tutelary dispositions of our codes. Let there never be a guilty man unpunished, nor an innocent man persecuted. It is time as I have already said that those who are well intentioned should be reassured, and that those who wish to set up their opinions, and their passions in place of the national will should abandon their intentions. You, gentlemen, by administering justice in the noblest and in the most extended acceptation of the word will have done much for the consolidation of the Republic, for you will have fortified throughout the country a respect for law, that first duty and that first quality of a free people."

This speech, which was delivered in a clear and firm tone of voice, was received with unanimous cheers and cries of "Vive Napoleon!"

Mr. Rivis, the Minister Plenipotentiary of the United States, was received on Thursday by the President of the Republic. The President was most gracious, but he observed that in consequence of the difficulties that had arisen between the two Governments, he would have been deprived of the honor of receiving him, if, instead of being a Republican Minister, he had been a *Monarchical Ambassador*.

The decisive attitude assumed by England on the Turkish question has annoyed the Russian Emperor very much—He has caused Count Nesselrode to address an energetic note to the English Government on the subject. In the note the Emperor protests against this demonstration in the midst of peace, and against the right which England arrogates to herself to interfere in a matter which regards only Russia and the Sublime Porte. As to the difficulties which this affair may give rise to, the interpretation of the treaty existing between these two powers belongs, says the note, to them alone, and England ought to remain completely unconnected with it.

The Emperor has signified, it is said, to Fuad Effendi, that he may now consider his mission as terminated; that his presence at St. Petersburg was a violation of a convention entered into between the Sublime Porte and Russia, according to which the Sultan could not send an extraordinary ambassador to St. Petersburg without having first given notice to the Russian embassy; that he in a sentiment of friendship, had been pleased to accord an audience of honor to the Sultan's envoy; but that from the moment that this latter had considered it necessary to appeal to the intervention of France and England, his kind disposition toward the Sublime Porte must naturally be changed, and henceforward the communications of the Turkish envoy must take place through the Minister of Foreign affairs.

When troubled by cross or care, resort into thyself.

The river was covered immediately after the accident with fragments of the wreck. A portion of the stern of the ladies cabin of the steamer is still out of water. Numerous small boats were employed in picking up the wounded. At half-past five o'clock, P. M., an alarm of fire was given from the *Bostonia*, which called our firemen to the spot, but it happily was unfounded.

It is impossible to give anything like a precise account of the loss of life on this sad occasion. Some estimate it at fifty persons, some a hundred, whilst others assert that not less than two hundred men, women, and children were killed or drowned. Mayor Crossman, who was on that part of the levee where the *Louisiana* lay, a little before five o'clock, immediately proceeded thither when he heard the explosion, and states that from observation and diligent inquiry, at least one hundred and fifty must have perished by this accident. The wharves were lined with spectators. The *Storm* from Cincinnati, was loaded with passengers, and as the destructive fragments of the *Louisiana* were scattered in every direction, the havoc which was made among the crowds cannot fall much below the figure in his Honor's estimate. The effects of this disaster, unexampled in any former steamboat explosion at New Orleans, was visible in every circle of society here last evening. Dismay was in every countenance, and sympathy for the surviving friends of those who were thus prematurely hurried into eternity, and for those who have been mutilated, rent every heart. Never, perhaps, was there a boat which, by the explosive force of that subtle and terrible agent steam, was so soon reduced to fragments as the *Louisiana*—never one that in an instant came nearer annihilation. We learn that before proceeding on her way to St. Louis, this unfortunate boat was engaged to descend the stream to the Third Municipality, to take on board two hundred German emigrants. The *Storm* it is also stated, landed a considerable number of passengers at Lafayette, in coming down, which circumstance, no doubt, was the cause of much saving of life.

THE BOSTON PRINTERS.—On Saturday evening a meeting of Journeyman Printers of the City of New-York was held at Stoneall's Hotel for the purpose of devising means to aid their brother craftsmen now on a "strike" in Boston. The Boston Printers have found enthusiastic and substantial sympathy in this City, Pittsburgh, Baltimore, and other places where their cause has been represented. At Pittsburgh a strike is in preparation, or rather a bill of prices being formed which it is hoped the employers will accede to without compulsion. The Pittsburghers resolve to contribute \$1 each to the aid of the Bostonians. We also record with pleasure the noble conduct of the lately "Striking" Tailors of Boston; they knew, by experience, the need of aid in such cases, and sent \$70 to the printers last week, with an intimation that more would be raised. The following resolutions were adopted:

Whereas, The journeymen Printers of this City have watched it with anxious solicitude the progress of the struggle now existing in Boston, between their fellow-craftsmen and their employers; and, whereas, we consider the new tariff of prices adopted by the "Printer's Union" but a just and reasonable advance of their former "starvation wages;" and, whereas many of our brethren have been thrown out of employment by the refusal of their employers to accede to their moderate demands. Therefore, be it

Resolved, That this meeting heartily approve of the noble stand taken by their fellow-craftsmen of Boston, to obtain a fair equivalent for their labor.

Resolved, That while the Printer is the hardest worked mechanic in the country, he is frequently the poorest paid.

Resolved, That we extend to our brothers in Boston, our sincerest sympathy, and that their appeal to the Printers of New-York shall be responded to in a way that shall assure them that

we are ever ready to stand by the weak and oppressed whenever called upon.

Resolved, That in the opinion of this meeting it is high time the Printers, and Workingmen of this country arose from the lethargy and inertness which have for some years characterized them, and that they now make a decided and unanimous stand for their remaining rights, as well as to recover those which are lost.

Resolved, That in looking at the State of the Working-men of our country—in contemplating their position now as compared with former times, we are forcibly struck with the gradual but sure decline which has taken place. This decline has gone on irrespective of the Party which ruled the Country or the policy they pursued; thus showing that the disease was deeper and it needed a more radical remedy than any proposed by the parties who have yet had power.

Resolved, That while we keep in view the grand source of the evils which oppress the Workingman, still we do not mean to remain idle till that great wrong is righted, but that, while we will never lose sight of that heaven-given right, we earnestly recommend to the Printers of Boston and all other Workingmen on a strike, to combine as many of their numbers as possess means or credit, and start in business for themselves, and thus show to capitalists that Working men are not yet entirely powerless but have the capacity to work for themselves at least as well as at the beck of others; remembering the glorious success of the Printers of Paris, and of the Journeymen Tailors of Boston.

Resolved. That in the appeal of our brother craftsmen in Boston we recognize the voice of brother unto brother; that it is with the sincerest sympathy we respond to their call for aid; and the better to testify our approval of their late course we recommend the appointment of a Committee to consist of one from each office to solicit subscriptions in aid of those who have unfortunately been deprived of work in consequence of the refusal of some of the employers in Boston to comply with their just demands.

On motion, it was resolved that three Treasurers be appointed by the Chairman to receive and forward to the Printers in Boston such moneys as shall be collected by the above Committee. This was carried unanimously.

The Chairman then appointed the following gentlemen as said Treasurers; Thomas N. Rooker, William Barton Jr. and Charles McDevitt

On motion, it was

Resolved, That it is with sincere feelings of pleasure that we have heard of the manly and praiseworthy manner in which the Journeyman Tailors of Boston came forward with their sympathy and means in behalf of our fellow craftsmen in that city, and that we tender to them our sincere and hearty thanks.

DREADFUL SCENE AT AN EXECUTION.—A Rockingham [N.C.] correspondent of the *Fayetteville Observer* gives the following scene at the execution of a man named Robert Hildreth, at that place on the 2d inst.:

The axe glittered, the trap-door falls, and Hildreth swings by the neck. For half a minute he remains motionless. Is he dead? Can his own weight without having fallen one inch have broken his neck? No! Poor fellow, he expected one pang and that his last! but the fatality which often leads Sheriffs to gross negligence in executing the law, must cost him now a world of woe. With a convulsive effort he reaches the platform and stands on earth again alive. The cap has fallen from his face. The blood was already fast rushing upwards. But his large and muscular neck prevented the rope from tightening. Even when his meekness did not leave him. He spoke without complaint in a clear voice, that was heard with awe by every ear; "Come here and fix the rope—it won't choke me to death!" The Sheriff did go to him. First with an axe, then with a

piece of scantling he endeavored to knock away the boards. At last he pushed Hildreth's feet from the scaffold and hung him inefficiently a second time. The poor fellow made no farther effort to recover himself. Finding that he was hung in a way which produced the most excruciating, because gradual suffocation—with the blood slowly collecting in his brain, through a circulation only partially impeded—the unfortunate man, compelled by the pangs which momentarily grew greater, drew up his legs as high as possible, then, with all his force, threw them down to tighten the cord. Three several times at intervals of a minute, he did the same again. Then his struggles ceased—his own executioner, he becomes unconscious of pain. The scene at Rockingham, or something equally shocking, disgusting, abominable is of frequent occurrence. It is witnessed almost without exception wherever capital punishment is inflicted in North Carolina.

HIGHLY IMPORTANT ARREST.—*Recovery of \$15,000 worth of Stolen Jewelry, Diamonds, &c.*—On the 19th inst., officer A. M. C. Smith, in company with Mr. G. Wilkes, took into custody a man named Samuel Dury, and his son Samuel Dury, jr., charged as being the individuals who in the month of May last, made the diabolical, but fortunately unsuccessful attempt to destroy the lives of Thomas Warner, Esq., and family, by the introduction of an infernal machine into his house, which, on being opened, exploded and threw down the partition wall between the dining-room and the entry, hurled the window into the street and broke the ceiling of the room in which the family were dining at the time. Suspicion since the time of the transaction has rested on the accused; but, until the 15th inst., evidence sufficient to cause their arrest had not been obtained. On that day the father was overheard in a conversation with two notorious rascals, to say that he had constructed the machine and sent his son disguised as a Spanish negro to Mr. Warner's house with it; that he had used his best efforts to destroy Mr. Warner and his family with it, and regretted exceedingly his want of success. He also urged the individuals with whom he was conversing to make a similar attempt. On this information, a warrant was issued for his arrest and that of his son, and the gentlemen above named took him into custody at Brooklyn. On searching his house at Astoria, about \$15,000 worth of jewelry, gold watches, diamonds, spoons, &c., together with a large number of vignettes for the purpose of counterfeiting and altering bank bills, dies for coining doubloons and other coin, Spanish and American, and counterfeit and altered bills of the Eagle Bank R. I., were found. A great part of the jewelry is supposed to be the proceeds of a burglary committed in Roxbury, Mass., some time since. An examination into the affair will take place in a few days, and will probably lead to very important disclosures in regard to very extensive counterfeiting operations which have for a long time been carried on.—[*Jour. of Com.*]

ROBBERY OF GOLD DUST.—A heavy robbery of gold dust was effected at some point between San Francisco and Philadelphia and Baltimore. The facts are these:—Two boxes of gold dust was sent from San Francisco to Messrs. Dewitt & Co., of New-York, and by them forwarded by Adams' Express—one to the mint at Philadelphia, and the other to Baltimore. On opening the box at the Mint, it was ascertained that about five hundred ounces of Gold had been abstracted from one of the inner tin boxes, which had been effected by boring a hole through the wooden box, and then with a chisel perforating the tin box. In this way it was emptied of its contents. A telegraphic dispatch was received from Baltimore, stating that about one hundred ounces had been abstracted from that box, making over 10,000 dollars' worth, in all. The parties concerned in this city have offered a reward of \$3000 for the detection and conviction of the offenders, and \$1000 for the recovery of the gold dust.—*Journal Commerce.*

Town and Country Items.

☞ The wife of Hon. Lewis C. Levin, M. C. from Pennsylvania is figuring quite largely in a curious trial now in progress at Baltimore. Mrs. L. is charged with a violent assault upon a young man named Fite, the son of a wealthy merchant. The assault was committed on a public road leading from the city Fite, riding in a buggy, passed the carriage of Mrs. Levin and looked in—expected as he says, to see one of the family with whom he was acquainted; but failing to recognize who was within he drew up and allowed the carriage to pass again. Mrs. Levin, immediately taking his conduct as an insult, ordered her footman to seize the young man, which he did, and held him while she cowhided him.

HOW MANY MILES A PRINTER'S HAND TRAVELS.—Although a printer may be setting all day, yet in his own way he is a great traveller, or at least his hand is, as we shall prove. A good printer will set 8,000 ems a day, or about 24,000 letters. The distance travelled over by his hand will average about one foot per letter, going to the boxes in which they are contained and of course returning making two feet every letter he sets. This would make a distance each day of 48,000 feet or a little more than 9 miles; and in the course of a year, leaving out Sundays, that member travels about 3,000 miles!

ADVANTAGES IN WETTING BRICKS.—Few people except builders are aware of the advantages of wetting bricks before laying them. A wall twelve inches thick, built with good mortar, with brick well soaked, is stronger, in every respect, than one sixteen inches thick built dry. The reason of this is, that if the bricks are saturated with water they will not abstract from the mortar the moisture which is necessary to crystallization and, on the contrary, they will unite chemically with the mortar, and become as hard as a rock.

MILK FOR BOARDERS.—The *New York Express* says:—The milk at a very fashionable house in the upper part of the city, which was usually very good, was found to be very poor one morning last week, looking blue, and having a waterish cast. Next morning, the milkman was arraigned and asked, what was the matter? His reply to the servant was:—*"I beg your pardon, I made a mistake. I helped you out of the Boarding-House and Boarding-School can. I will be more careful in future. It shall never be done again."*

PURE BLOOD SHEEP.—Messrs. D. W. Catlin of New York, and C. B. Smith of Litchfield County, Conn., have just imported twenty-five fine Saxony sheep as an addition to their flocks in Torrington a Conn. The sheep are from the flock of Maximilian Baron de Spenck Leitchena, near Leipsic, Saxony, and are imported with a view of introducing, so far as practicable, in this country, the system of wool growing practiced in Germany.

RETURN OF MR. BURRITT.—Elihu Burritt, the Philanthropist and editor of the *Christian Citizen*, has returned from Europe, having been absent three years, engaged in efforts for the promotion of love and good will among the nations. He was the originator, we believe, of the recent Peace Convention in Paris and also of the one held in Brussels last year.

AN OCTOGENARIAN JUDGE.—Hon. Samuel S. Wilde the octogenarian Judge of the Supreme Judicial Court of Massachusetts graduated at Dartmouth College in 1789, just 50 years ago.

STOPPAGE OF THE NEW COIN.—A London paper says that the Government have stopped the issue of the new two shilling pieces, (the florin,) in consequence of the strong popular feeling manifested at the absence on it of the recognition of the supreme sovereignty of God, in the letters "D. G. F. D.," *Dei Gratia Fidei Defensor*, "By the grace of God Defender of the Faith." hitherto imprinted on our whole coinage; the coin is to be re-issued with the letters added.

A PLEASANT SIGHT.—The *Path Finder* mentions that George N. Biggs, Stephen C. Phillips and George S. Boutwell, the three candidates for Governor of Massachusetts, were all seated at the head of the Adams house dinner table, a few days since indulging not only in the substantial things provided, but in very friendly conversation. It is an example worthy of imitation. They are all temperance men, of course, and act consistently in patronizing a temperate hotel.

The Picayune says that an old miser, a planter, died at Attakapas lately, who was worth in money, land and negroes at least \$300,000. He had his coffin made before his death of rough unhewn planks, in which were found after his death, some two or three thousand dollars in gold. Secreted in the ceiling of his house was 45,000 in gold, and in an iron chest, also, a very large amount in gold and paper.

TURKS IMPROVE. The Turkish Government has established a system for gratuitous medical aid throughout the Empire. Physicians are appointed, with salaries, to visit and attend the sick, and prohibited to take any fees from the poor. They are to report their cases every three months officially. They are subjected to penalties if they neglect the poor in favor of other classes.

THE WHEELING BRIDGE.—The wire suspension bridge at Wheeling was opened in grand style on the 15th inst. The city authorities and managers of the bridge company united in a public jubilee. The Pittsburgh papers are out strong against the structure, because it has already stopped several steamboats the chimneys of which were too high to permit them to pass.

WHAT'S IN A NAME.—A noisy individual caught by the New Orleans police last week, and brought before the Recorder on a charge of disturbing the peace, declined to give any other name than "the Fillmore Ranger Wharf Rat." The Rat having been sufficiently worried was consigned to the cage.

MR. AND MRS. JUDSON.—Late letters from these devoted Baptist Missionaries, say that both are in excellent spirits and in good health. Mrs. J. has entirely recovered, and now has the prospect of a useful life to come amid scenes of labor and great interest.

COLORED MINERS.—Some merchants in New York have formed an association of colored men, ten in number, for the purpose of mining in California. They are among the most respectable and intelligent of the colored citizens of New York and will leave in the Hampden during the week.

The Bangor Mercury thinks the farmers in that region should pay more attention than they do to the fattening of poultry. It says—"to look at some of the poultry exposed for sale in our market, one would suppose it died of consumption or gave up the ghost after a fruitless chase after grasshoppers."

INTERESTING MEETING.—Henry Clay, accompanied by his friend Alderman Benson, called upon Father Mathew at the Irving House, New York. High and deserved compliments passed between the two, and both were expressed that they would soon meet again at Washington.

DAVIS' NATURE'S DIVINE REVELATIONS.

A new edition of this great work has just been printed, for which orders may now be filled to any amount. Price reduced to \$2, with the former liberal rates of discount to clubs and others who purchase by the quantity and for cash. For remittances of \$2, single copies will be forwarded *per mail*, to all parts of the United States, the postage (one cent per ounce) amounting to about 47 cents. Address "Lyon & Fishbough, care of J. S. Redfield, Clinton Hall, New York."

N. B. In answer to many inquiries, the subscriber would say that the work on *PSYCHOLOGY* promised by him some time ago, is in a considerable state of forwardness, but circumstances will have to determine whether it will be published before the coming Spring. Its publication will be duly announced in *The Spirit of the Age*, and other papers. **WILLIAM FISHBOUGH.**

CONTENTS.

Man and his Motives,	337	Criticism Criticised,	346
Happiness,	339	Letter from C. Lane,	348
European Socialism—The Bank of the People,	342	European Affairs,	349
An Ancient Art re-discovered,	343	News of the Week,	349
The Church of God with us,	344	Town and Country Items,	351
		POETRY—Love,	357

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 diastinity 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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