

## SPIRIT OF THE AGE.

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## Poetry.

Written for The Spirit of the Age.

## THE CLERGYMAN'S BEST ARGUMENT.

He rose up 'mong his people  
With aspect undefiled,  
And though an earnest man he was,  
He looked like a simple child;

For stern, hard-featured beings  
Sat around him in their pews,  
From whose rugged brows, and wrinkled eyes  
Distilled no kindly dews;

Yet he poured out his soul unto them—  
And his voice rose thrillingly,  
As he strove to move their spirits  
By each strong and varied plea.

"By the love of God in Heaven,  
By the love of Man on earth,  
By the Holy Spirit whispering  
To each mortal from his birth,

"By the Paradise of goodness,  
By the Hell of a blasted soul,"  
And still at each stirring sentence  
A glance around I stole,

To see if those money-makers  
Were softened or subdued,  
If aught but the grinding love of gain  
Before their spirits stood.

And in that glance around me  
An argument I caught,  
So cogent in its simple grace,  
That I felt the work was wrought.

When first their preacher had entered  
The church at morning prime,  
And made his way to the pulpit  
'Neath the pealing organ chime,

This argument had followed him,  
With noiseless steps and light,  
As the snow-drop follows the spring-tide,  
In its dress of snowy white;

So blossomed she on his footsteps,  
And the rudest and roughest men  
As they gazed at the fair young creature  
Moved their lips as to say "Amen!"

And bowed their heads for a blessing,  
As an angel had passed them by.  
Oh! better than all the preaching  
Was that living homily!

And when, at the Benediction,  
She rose in her meekness there,  
She seemed as she stood and worshipped,  
Like the Form of his spoken Prayer;

And I thought when I saw the reverence  
That followed her parting smiles,  
That the soul of the old saint-worship  
Had not banished from our aisles!

Written for The Spirit of The Age.

## POPULAR MUSIC.

NUMBER THREE.

Of Mainzer's spirit and energy the unmusical observer has obvious demonstration. That he has a new method of communicating instruction there is no doubt, but this appears to occupy in his mind only a secondary place. It is made subservient to his more important and great object, viz.: the employment of music, but more especially vocal music, as an instrument for elevating the character and increasing the happiness of all classes of society. His method of teaching appears to be founded on three simple principles:

I. To teach the pupils to *read* music before they learn the *grammar*.

II. To begin with that which all can join in learning, and proceed step by step onwards, teaching only that which is absolutely necessary at the time; and,

III. To call into exercise, from the very first, the musical taste and feelings of his pupils, so as not only to enable them to *feel the force* of every new idea, but to lend a charm to the study, sufficient to excite them to overcome difficulties when they occur.

In this manner we account for Mr. Mainzer's singular success: he has something for all men. To the philanthropist, he introduces music as a *sweetener of life*, and a substitute for grosser enjoyments; to the divine, he exhibits music as an *instrument of praise*; to the educationist he brings the most enlightened *principles of instruction*; for the musician, he advocates the *poetry of music*; and to the people, he offers *singing* for the million.

I. Instead of beginning with the scale, and teaching the eight notes, *do, ra, mi, fa, sol, la, si, do*, Mr. Mainzer begins with the middle note *sol*, which all can sing, because it is the note on which we speak. If we begin by teaching the scale, the very first note is beyond the power of many uncultivated voices. This is the reason why so many think they cannot sing. All may learn to sing who can speak; but if we begin with the lower *do*, we are like a teacher of gymnastics, whose *first exercise* would be to leap over a bar three feet high.

II. After teaching *sol*, Mr. Mainzer adds the other notes above and below, one by one, as his pupils are able to overtake them; and, by a series of beautiful but simple exercises on the two, three, or four notes, which they have already learned, they

are able to associate every note that they sing with its representatives on the staff. At the very first lesson, therefore, every one feels that he is really reading music, although that music is composed of only three notes.

III. Even from the first lesson, Mr. Mainzer educates the musical taste, by making his pupils feel the power and beauty of different musical effects; at one time making them sing their lesson so softly as to be heard only in a whisper, and at another time making them sing with all their power; at one time making the ladies sing, at another time the gentlemen; or, with the corresponding exercises of *sol la si* and *si la sol*, producing most beautiful harmony, by the ladies singing the one and the gentlemen the other.

IV. In teaching time, Mr. Mainzer does not burden the memory with the English names of the notes,—semibreve, minim, crotchet, quaver, &c., which are quite arbitrary, or rather contradictory and confusing in their interpretation! he adopts the German names, wholes, halves, quarters, eighths, &c., which are their own explanations.

V. In the exercises upon time, the attention is not distracted by being directed to two things at once; that is to say, the first exercises on time are all written on one note. By this means, the pupils, in ten short exercises, become acquainted with almost every group of notes which can occur. This would be utterly impossible were their attention divided between the length of each note and its proper elevation.

VI. Mr. Mainzer does not require his pupils to beat time by any conspicuous movement of the hand, but rather to count or pulsate in their own mind. Every person is naturally endowed with an appreciation of emphasis and pulsation. Even children have it in a high degree, and, therefore, it is more important to educate this faculty as an internal feeling, than by mechanical gestures, to indicate the length of the notes. Were it necessary for teaching accurate time, it might be tolerated; but when we find in practice, that it is not only unnecessary, but actually fatiguing to both body and mind, (because the pupils have to attend to two things at once), we cannot conceive any reason why we should be encumbered with it. In some cases, particularly where the voice is not engaged, (such as long rests), it is necessary to give expression to the internal feeling by a slight mechanical movement; but to set two or three hundred hands swinging backwards and forwards, and upwards and downwards, as signals when the notes are to begin and when they are to stop, is not at all conducive to the cultivation of that refinement of feeling and delicacy of execution, without which a singer becomes a mere musical box, whose notes come forth when the pegs of the barrel touch the keys.

VII. At a very early period, Mr. Mainzer directs the attention of his pupils to the semitones, both in the natural and the artificial scales; and leads them to watch the effect of the minor thirds, in giving to the passage a plaintive air. By this means they are gradually and pleasantly introduced to the exercises in other keys, without being aware that they are encountering any difficulty, or that they are escaping the perplexities of no less than twenty-four scales.

VIII. After the pupils have learned to read music, they begin to learn the grammar, but under the most favorable circumstances. It is the science and grammar of a language which they now understand, and whose analogies they have been involuntarily observing. When, therefore, any grammatical truth is brought before them, they are fully prepared to understand, if they have not already anticipated it.

When Mainzer commenced operations in Paris, he struck out the new idea of teaching great masses simultaneously, thereby saving much time and labor, and by the force of sympathy securing more correct execution, both of time and tone, and imparting a life and an energy to the classes which never existed before.

"In London he opened his classes without the language, without patronage, and without support. At first he even paid his pupils for attending him,—so great was his confidence in the power which he could exercise over the popular feeling,—and he was not disappointed. His classes gradually swelled into large assemblies, and multiplied themselves throughout London. Musical professors, who at first looked upon him with contempt, began to wonder, and then to admire, and in a short time were ready enough to offer him assistance. Invitations from the surrounding country began to pour in upon him; and England, in every corner, claimed a visit from the wonderful stranger. All this is sufficiently surprising; but it is more interesting to know that all this was done in the period of only eighteen months."—*The Witness*, (an Edinburgh newspaper.)

There is little probability that for a long period yet to come, America would have to fear any of the unfavorable results attributed to the introduction of the arts. On the contrary, now is the very time to introduce them with virtuous effect. The usual course of nations is no doubt first to rise to wealth by great industry; art is then introduced, ministering to luxury; and luxury leads to national ruin. This is more commonly true of maritime than of agricultural nations. The United States have hitherto aimed at eminence by the former, but they are now falling into their natural position as the latter. We have seen, we now witness, in New-England, how importantly whole generations have been influenced by the religion and literature of the early settlers. Entire races seem to be made partakers of noble character in the initiative. Temper and tone of mind are modified to the remotest offspring. In the less bustling, less speculative, and less precarious pursuits of rural life, there is also less danger of an unwholesome indulgence in objects of art. Where wealth is not accumulated in vast heaps by a few, but is more evenly diffused over society; where each one feels the weight of life on his own shoulders, and has to supply his needs through his own hands, there is little hazard of falling into a luxurious adoration of music, or of carrying it to an enervating extent. So small, indeed, is this chance, that music seems needful, as the most universal medium, to save mankind from falling into the more probable evils of ignorance, and the lowest animal gratifications. We are to be an aspiring or a falling people. And without something which can enter into the whole temperament of our being, like the thread of gold through the hard ore in which it is imbedded, the chances are that we shall not be saved from the grossness attendant on full animal supplies, and the sourness so often commingled with political freedom.

Amendment of the temper may appear to be a low ground from which to gather reasons for the cultivation of so sublime an art. But the right regulation of a nation's temper is something more than a secular business: it is more than a contrivance to oil the wheels of the State machine. A general improvement in the feelings and temperament of individuals or masses must originate in a more central point than that of mere amusement or innocent pastime. Unless music issues from a better motive than either of these men will not be much aided to do good by it. They who have bought largely and paid liberally in this design, like wayward children, have become rather more ill-tempered by each indulgence. So excellent a result as temporary (not temporal) improvement must arise from a heart amendment. Blandishment of manners, suavity in deportment, elegance of gait, are consistent with immorality, and are, not less frequently than charity, employed to cover a multitude of sins. And these external representative virtues can be found in circles where music holds no sway. But a perpetual sweetness of temper, an unflinching real regard for the neighbor, an inward serenity, can only be found where the harmonic law prevails in full vigor, unsuppressed, unsubdued by the weight of social vices. Music is the very odor of the moral bouquet.

On the revival of learning and piety in the middle ages, the sincere minds who founded the universities which so much aided the progress of Europe, amongst the six or seven primitive subjects which they named, set down Music as one for regular study. The perception which saw in the mathematics an adequate discipline for the reasoning powers, was also conscious how essential to the cultivation of the sentimental nature is music. The spirit which should live and breathe, and doubtless then did sustain and animate both, has long departed. The mathematics are reduced to a dull memoric acquisition, and music is degraded to an abstract science, or a pleasure-imparting practice. With the inventive mathematics, pious and holy music has departed from our scholastic halls. The method of Moses and David, Pythagoras and Plato, is pronounced heathenish and obsolete, and talented manipulation too extensively superseded heart-born originality.

National regeneration or earthly elevation, is, then, possible by music. If we prescribe outward means, which are unavailable except in a calm and melodious state of being, to prescribe such an harmonic state of being, the purport is identical. The being and the means in fact work together. A pious people are harmonious. Music is piety. Noisy revelry, sensuous indulgence, ear-debauchery, are not music, any more than kneeling, or preaching, or assembling is piety. The truth in piety and music has yet to be fully revealed to man. Speaking in the external order of time and appearances, it is proper to say that by being taught the musical science, the nations of the earth shall be recalled to the harmonic law. To carry out this particular work, suitable individuals now abound in such numbers, that we may say a race is born as ready to impart as the generation is ready to receive. In fact, the multitude of qualified and spirit-impelled teachers far surpasses the needs of the ready pupils. Progressive teachers, like the inventors of new commercial articles, have to create a market, have to awaken a dormant taste for the subject of their progressive teaching. Afterwards the labor of circulation is carried on easily enough.

According to the modern system of the division of labor, the broad distinction is first observable of actors and thinkers. There is one class which does, and another which writes; one which enacts actions greatly, another which records them prettily. There is more facility of production than wholesomeness of life in this arrangement. Literature as an art seems to require such a severance, but Music as manifestation of being, comes to rejoin art and thought in the deeper medium of moral sentiment. As space and time are barren and void until substance is introduced into them, so literature and action are cold and worthless without an equal development of harmony. Harmonic being is the basis of sound thought and just action. C. L.

For The Spirit of the Age.

#### RELATIVE LONGEVITY OF THE NEGRO AND MULATTO.

The Boston Medical Journal has stated some facts, long familiar, in regard to the fragile constitution of the mulatto. Without entering scientifically into the causes of this apparent exception to the general principle that animals are improved by the crossing of breeds, I suggest a few leading points:

I. The degraded position of the negro amongst us renders the tie between the white and black races, whence the mulatto springs, one of simple lust or sensualism. Procreation is thus deprived of the spiritual element of love,—equally important to the perfect act with the relation of bodies. How can any other than a feeble and imperfectly organized being be expected to spring from a connection thus radically vicious,—not necessarily from any incompatibility of the two races, but from the false relation established between them by the degradation of one race.

Exceptional circumstances may render the relation a true one, but as a general rule, the mulatto race is at present an organic reproof of nature upon our desecration of the passion of Love,—and more than half of white children, born of legalized adulteries, or marriages of mere interest or sensualism, fall under the same category.

II. The imperfections of a new breed such as the mulatto, result in part from neglect, ignorant, wilful, or both, of the natural conditions of its healthy development. Breeders of horses, cattle, or dogs do not consider their duties accomplished or their interests satisfied, when the creature resulting from the crossing of breeds is born into the world. They know that each requires scientific conditions of food and discipline of education for those faculties which render them valuable auxiliaries to man.

Now the human race itself is born as helpless as any other whatever, and is dependent for a still longer period on proper disciplines of diet and education for the healthy development of its most valuable faculties. When the education of the mulatto or even of the white race is conducted with a practical skill equal to that expended on the setter, the durham cow, or the Arabian horse, we shall be better able to judge how far the breed may be in fault, and how far the conditions of rearing.

III. A shorter life and more delicate constitution do not prevent the development in a new breed of new and valuable qualities of character, physical, mental, and passionnal. Some of those who have made the greatest attainments and been the greatest benefactors of science and humanity, have lived invalids—have died young. The connection between the material and the spiritual world is as yet as imperfect, that many of our most valuable faculties, such as those of magnetic impressibility and clairvoyance, which are transitions from our present state of being to a higher, are rarely manifested save in feeble health.

IV. Supposing an organic incompatibility to exist independently of the foregoing considerations, it does not follow that the same should hold good of all the varieties of the white and black races. A marked difference may be observed between our mulattos and the West Indian or Mexican mulatto, born of French and Spanish fathers. Still more valuable varieties may result from the cross of the negro with Asiatic nations. Sometimes also we observe in passionnal and organic as well as in chemical relations, that an affinity but feeble between two elements, acquires intensity by the intervention of a third. Problems on the character of the triangular mestizoes of the Cordilleras, result of the blending of the Indian with the white and negro.

EDGEWORTH

#### THE COMING CHURCH.

From a Letter to a Swedenborgian,  
BY HENRY JAMES.

SPIRITUAL Christianity has always disdained territorial limitations, and the true Church of Christ consequently, as Swedenborg shows, has ever been co-extensive with the human race. Whosoever lives a life of charity—I do not mean a life of almsgiving, nor a technically devout life, but a really humane life, by the conscientious avoidance of whatever wrongs the neighbor—is *ipso facto* a member of that church, though he himself have never heard the name of Christ. In a word true humanity constitutes the Church of Christ, and every thing else is "mere leather and prunella." This sentiment is getting a wide and deep acceptance of the human mind, and any sect which arrogates to itself another basis, is sure accordingly to reap an increasing harvest of contempt and obloquy. A sect may increase numerically, as the Romish and several of the others are now doing, but strength lies no longer in numbers but in



truth. The strength of a sect is to be computed now, not by its numbers, but by its relation to the human progress, by the measure of its recognition of the enlarging sphere of the human mind. Only in the degree in which it allies itself with the legitimate activity of the human faculties, only as it strives to keep in view the widening horizon of truth, is it strong. For truth alone is strong, truth as the instrument of human good. It is becoming stronger than all men, and the sects of the old world accordingly, once so formidable to its dominion, are now rapidly losing their power to injure its feeblest follower. In this new world, we may say they are already totally impotent. The common life of humanity disowns them all. They exist among us willfully, or as a fruit of the competitive spirit, and not of an honest natural necessity. They represent the conflicting individual opinions, not the calm and unitary sentiment, of the nation. They belong to the old times, when rank was everything and man nothing. Their meaning is personal, not human. They are the machinery of sect, not of religion.

I have the greatest respect for the members of these sects as related to the common life and purpose of humanity. I have no respect only for their sectarian relations. I have all esteem for their social excellence, not a whit for their party tactics; and I have the sincerest deference for their honest wants, none at all for their wilfulness. Many of them are my most valued friends and companions. Good husbands are they, good fathers, good neighbors, and good citizens. But the coming church requires them to be something more and better than all this, requires them to be good *men* as well it requires them to love their fellow man, not because he happens to be their kinsman, or neighbor or fellow citizen, but simply because he is man. It requires them to love him not for what he has of themselves in him, or for his proper measure of human worth. The church that makes this demand, is the only legitimate offspring of the Divine Humanity, is the only worthy travail of the Redeemer's soul. And it is, moreover, the clear prophecy of all history.

If history makes any one universal affirmation, it is this; that the grand disturbing element in human affairs, the one great obstacle to the Providential evolution of human destiny, has been the spirit of individualism, the spirit which prompts man to aggrandize himself at the expense of the common wealth. And if history makes any one promise accordingly more prominent than another, more instinct with divine truth than another, it is this; that this disturbing influence shall yet be tranquilized, and individual aggrandizement be brought into strictest harmony with universal well-being. I conceive that no person can read history uninfluenced by private ends, without finding this promise at its very dawn, much more along its middle progress, and most of all in the events which now indicate its rapid fulfilment. Look at the whole Providential history of human nature, at those events which separate the human life from the animal, and compel the instinctive belief of a majestic and elevating Providence in human destiny. First you see individualism in man softened by subjection to the family—and next the tribal—bond; the patriarchal order being the earliest social form known to the race. Afterwards as population increases, you see it still further mitigated by subjection to the municipal bond, the individual being brought into unity not merely with one family or tribe, but with all the families or tribes of one town; which is the ancient civilization, or the era of Athens and Rome. And finally you see it still further modified by subjection to the national bond, which brings the individual into unity not only with all his fellow townsmen, but with all his fellow countrymen. This is our present civilization. Thus you see the individual union expanding successively into the family and tribal unity, into the municipal unity, and finally into the national unity. Its great final development into the unity of the race, is what remains for us to see; that development which shall make all the nations of the earth one

society, or one united family, when a man shall love and serve not his own nation merely, but all the nations of the earth, when in a word his sympathies shall flow forth towards every brother of the race, purely according to the good that is in him. Let no good man doubt this consummation; the divine existence is thereby doubted. All history yearns for it. The whole course of Providence ensures it. Who that traces the beautiful Providential order by which the individual rises into the brother, the neighbor, and the citizen, can doubt that the crowning rise shall as surely be seen; that, namely whereby the individual having already proceeded from the brother to the neighbor, and from the neighbor to the citizen, shall from the citizen rise into *THE MAN*,—rise into unity with all his race, giving to all men an equal regard, because all have the same divine parentage, and the same divine destiny.

Surely this is the Christian idea of human progress. Every dimmest prophecy is inwardly radiant with it. The whole life of Christ was a sacrifice to it. How then has the church failed to enact it? Mainly, as Swedenborg has shown, by its persistent identification of goodness with mere merit, by its habitual degradation of virtue into a mere instrument of personal gain. Christian men have looked upon virtue, not as the absolute end of their existence, but as a means to that end, which is individual aggrandizement. They have accepted virtue as a divinely appointed means to a divinely appointed end, which is the individual aggrandizement of a portion of our race. They have regarded it as the established *price* of the divine favor, as entitling the saint to a more benignant treatment than the sinner, but not as in itself the sum of the divine bounty. Hence the morality of the church claims no root beyond the most superficial and variable ground of the imaginative faculty, and utterly disclaims the support of the serene and unitary reason. It presumes upon the divine regard for persons and classes, and denies His solicitude for humanity, or the race. It sees accordingly in man only a form of self love, and not of charity, or use. Thus while it has done much to avouch the accidental and superficial differences of the race, it has done almost nothing to demonstrate its substantial unity. Hence the imperishable interests of morality, or the fulfilment of the divine ends in humanity, imperatively demand the establishment of a new church, which, being based upon the deepest intuitions of the reason, shall also put itself in harmonious relation with the laws of divine Providence, as revealed in the principles of natural order.

How this new condition of humanity is to be actualized, is a question which I do not propose to discuss with you. I hope, however, that the future issues of these Tracts may shed much probable light upon it. The question resolves itself into this; *whether it falls within the scope of divine power to create a virtuous race upon the earth.* The titular church takes the negative side of this question. It affirms that self-denial is of the essence of virtue; that man *can not* be good without it; and that any attempt of the Divine consequently to institute a virtuous progeny upon the earth, a progeny in whom interest and duty, pleasure and conscience, shall perfectly harmonize and prompt to like issues, must necessarily prove fallacious. In short it denies the glorious kingdom which the Scriptures predict for the Christ on earth, and insists that the work of redemption is perpetually, and of its own nature incomplete. The new or spiritual church on the other hand, most definitely affirms the question. It declares this regenerate condition of humanity to be the distinctive promise of Christianity; to be the inevitable implication of the truth of the Divine Humanity, and to constitute an indispensable basis and guarantee of the stability of the highest heavens. Remove this hope, says the church, and you convert christianity from a divine and universal truth into a passing superstition; you vacate the actual union of the divine and human natures in the Christ, and consequently reduce the Divine into a wholly inoperative or impotent relation to His

universe. The church concedes indeed that all the actual virtue of our past history has involved self-denial; but then it alleges that this has been, only because humanity hitherto has been so little subject to divine order; because there has always been so unrighteous a conflict between nature and spirit, between interest and duty, as to make it impossible for many wholly to follow the one without doing violence to the other. But while reason bids the church regard this as the infantile experience of humanity, revelation bids it behold in God-Man both the source and the pledge of a maturer development, when it shall lay aside childish things, and find in the cheerful obedience of natural laws, a perfect satisfaction to every aspiration of the soul, and to every want of the body.

Thus you perceive that the coming church reserves no true verdict of history. It falsifies no lesson of past experience. It denies no fact of man's spiritual declension. It accepts in all its length and breadth the fact of self-love. But it reconciles all this historic experience with true Providential mercy, which absolutely exacts the evolution of an intellect in man, based in the stable harmonies of natural order. The endowment of this intellect is essential to the permanence of creation, and is the very end of the descent of Divine to the Human, and the union of the Human with the Divine. Thus the church reconciles the hitherto unmanageable fact of self-love with the unimpeded operation of divine laws; with the great ends of creative love and wisdom. It perfectly harmonizes the law of self-love in man, with the law of universal love in God. It does not bid the natural mind revoke all history in order to reascend to its primal celestial conditions: *it reproduces these celestial conditions themselves, in natural form.* It no longer exalts the inward or real, at the expense of the outward or actual; it proves the one to be an every way fit and indispensable exponent, basis and continent of the other. It does not bid us blush for our past history, any more than you now blush for the mistakes and wilfulness of your infancy; for it proves every event of history to have been a necessary means towards the actualization on earth, of the perfect order which is only truly realized in heaven. Right action is the crown and end of all individual culture; of all individual growth in goodness and truth. So the subjection of nature to distinctly human uses, or to a perfect social method is the crown and end of the divine benignity towards the human race. It is henceforth the open secret of Providence. In short the new church affirms the divinely wedded unity of matter and spirit, conciliates nature and regeneration, and harmonizes the profoundest truths of reason with the central fact of revelation.

Allow me in conclusion, to deprecate misunderstanding. I am sure that no attentive reader of these pages can construe them into an assault upon any existing institutions of public worship. No one has a truer enjoyment, in many respects, of these institutions than myself, and I should be glad to lend my aid in purifying and extending their forms. In all your attempts to institute a pure ritual, a ritual which shall blend every highest method of art in the worthy celebration of the divine perfections, I accordingly feel a lively sympathy. But I can not confound any such institution with the church. The church is not primarily, nor yet secondarily, an institution for public worship. Properly, it is not an institution at all. The idea of congregation is not essential to it. It owns no locality but that which inheres in upright human action. It is a most internal, or divine life in man, whose only genuine visible issue therefore is in every orderly natural action. In a word the true visibility of the church is evinced not in any merely professional institutions, however imposing, but in a regenerate social life. The new, or mystic Jerusalem is neither a temple nor a place; for God inhabits no temples but those of his own construction, and He is equally present in all places. It is the regenerate earthly life of man, a life of complete subjection to the laws of the Divine Humanity operative in nature, and full consequently of innocent and ennobling delights.

From the Chronotype.

## THE ANNIVERSARY OF A NEW HALF CENTURY.

The first of January, 1850, marks the entrance upon a new Half Century. It is one of the world's birth-days, and is to be kept as such. The present Half Century has been marked by man's control over nature, the splendid development of human Science. The Galvanic Battery and the discovery of the first of the Asteroids, making a link in our Solar System, were the gift of the first year of the century. The Steamboat and Steamship, the Railroad, the Electric Telegraph, the Daguerreotype, the Electrotpe, the development of Chemistry, the birth of the Electro-magnetic power, the application of Machinery to Labor, and ETHERIZATION, perhaps in its moral effect the greatest of all, have followed in rapid succession. The militations of governments and human societies have rolled away, like a cloud of smoke, before the tremendous energies, by which man has extended his relations to space, through locomotion, almost fifty fold, and to time, through electric communication, almost infinitely. The wisdom of our fathers in constructing the best constitutions and social forms is superseded to-day by the plastic nature which, within fifty years, has brought the race, and all the individuals in it, immeasurably nearer together.

It has been a great Half Century,—the maturity of Civilization and its pregnancy with the fair, fraternal Society of the future. It has ended with a revolution like that at the close of the last Half Century, but one which will make even a deeper impression upon history, one that has spoken a word never to be forgotten to the masses of men, one that has ensured the downfall of absolutism and force, one that has been slightly stained with blood, while the Reaction has appropriated to its cause henceforth the name of "Red!"

To Associationists and those throughout the country who have made their religion consist in realizing the providence of God upon the earth, the coming first of January should be observed as a festival of hope, a consecration of the new Half Century. Friends, let this be done in every town where our grant faith has disciples!

What is this next Half Century to be? It is to witness the organization of Labor, silently replacing our old usages of employment. It is to witness great political convulsions, the bankruptcy of nations, and the enfranchisement of the people throughout Christendom. The barriers to Social re-organization are to be removed in an accelerated ratio, and the construction of co-operative society is to go on peacefully and to be accomplished in the fullness of time, if it should not spring suddenly into life.

The coming Half-Century is to be marked by even greater developments of the power of Man and Society over nature. We have barely touched the central powers of matter. The grand interlinking power of Gravitation, which is the material type of the Divine love, has not been reached by our analysis, nor converted from its majestic functions to our uses. Perhaps this will be reversed for a Society organized upon the principles of Unity and Co-operation.

This Semi-Centennial birth day may well be looked upon as the turning point between the Old and the New, the waning of the heathen isolated social organization, and the spring of organized Christian love in the world.

W. F. C.

Does any one despise thee, let him; be thine the care to do nothing worthy of despite. Does any one hate, what is that to thee, thou needst not hate in return; but, free from reproach, and, like Phocion, with unaffected patience, point out his error. Let it be seen as before God, that thou art one whom nothing frets, nothing annoys. Receive what providence awards, thou who art framed to promote the common weal.



## EUROPEAN SOCIALISM--THE BANK OF THE PEOPLE.

BY CHARLES A. DANA.

We have stated some of the main points of Proudhon's Political Economy to be:

EQUALITY OF FUNCTIONS, OR OF DIFFERENT EMPLOYMENTS

II. NON-PRODUCTIVITY OF CAPITAL.

III. MUTUALISM OF CREDIT, OR CREDIT AT COST.

In his pamphlets and in the earlier numbers of his paper he gives the name of "Bank of Exchange" to the practical institution by which he proposes to realize the idea of Credit at Cost, or as he expresses it, Mutual and Gratuitous Credit.

That idea is original with him, though some of the other schools claim to have the hint of it in their systems; but he is the man who first conceived and developed it positively and clearly, which is what constitutes an original invention. An institution actually carrying it out with success, and loaning money, everywhere current, not at a high rate of interest but at the actually trifling cost of transacting its business operations and covering contingencies, would afford the most conclusive proof of the non-productivity of capital; that is to say, it would prevent rents from rising above the mere cost of keeping the premises rented in repair, and would totally abolish usury and interest; for if a man can borrow, without interest, the notes of a bank which are of universal currency and perfectly guaranteed, he will not go to his neighbor and ask credit of him with interest, nor hire his land or his house at any more than it may cost to preserve the same in good condition; and thus rent and interest being done away, where remains any productivity of capital? People will then not accumulate wealth as they do now in order to lend at interest, that they may enjoy the fruit of other's toil, themselves doing nothing; but the products of labor, no longer hoarded by the few, will be exchanged and enjoyed by the many; and everywhere new wants in the masses will give a new stimulus to productive industry, which will thrive accordingly to an extent of which in the present state of monopoly we have no conception, and there will be universal abundance and satisfaction; and then whoever wishes to enjoy must labor therefore in some useful vocation, as music, literature, or blacksmithing, or carpentry, or some other. And so there will at last be gained an equilibrium of values or just relation of different branches of labor to each other; or, in other words, the Equality of Functions will be established, and the trade of shoemaker, governor, artist, farmer &c. be equally remunerated, and that not by arbitrary enactment, but by the natural tendency and effect of the laws which rule in Political Economy as well as elsewhere. Such are the ideas of Proudhon. Their final expression is the Institution of Mutual Credit, whose members—and it should include the whole productive part of the community—combine to lend each other the credit of the institution at cost, just as the members of a Mutual Insurance Company combine to afford each other at cost the guaranty of the Company against loss of property by fire or otherwise. The principle is precisely the same in both cases.

The Bank of Exchange is composed of men engaged in productive labor, who, feeling the abuses attached to the fiction which makes gold and silver the basis of the circulation, associate themselves together to restore the real basis, namely: consumable products; and, feeling the evils which result from the monopoly of credit in the hands of the non-producing class, they determine to abolish the same.

The institution of mutual credit has two phases: the one is during the time of its formation, before the whole body of producers is completed. In the former, gold and silver are required for partial use; in the latter they are dispensed with.

Let us suppose a community in which are men pursuing all branches of useful industry—and by the word useful we mean to include the fine arts with the trades producing articles of

luxury and elegance—whatever beautifies as well as what supports life—farmers, mechanics, manufacturers, housekeepers, schoolmasters, artists. They form an Institution of Mutual Credit, or Bank of Exchange; it issues its notes, loaning them to A, B and C as they are wanted and as security is given. Every man in the Community belongs to the bank and is bound to receive the notes in exchange for whatever he has to dispose of. They are in fact payable at the farm or the workshop of every one of the members, not in gold and silver, but in consumable products; and indeed they are not bank-notes, but bills of exchange, drawn, so to say, on every member of the Bank, and bearing the signatures of every other. They are true representatives, since they stand directly for articles of use. And as the Bank is formed by the whole Community, not for the especial advantage of any individual or class, but for the mutual benefit of all, of course no interest is exacted on loans, except enough to cover risks and expenses. Thus, while every man is left free to follow his own productive business in his own way, and the principle of individual liberty suffers no diminution, there is a complete Reciprocity established throughout.

The point where a true reform of society must commence is the function of Exchanges, for that is the point where economical relations converge. By introducing Mutualism into Exchanges and Credit, we introduce it everywhere, and Labor will assume a new aspect and become truly democratic. Thus the Problem of the present Times will be solved, and the Republic of Wealth appear, completing the circle of the Revolution.

"The Republic of Wealth," asks, perhaps, some anxious conservative: "what is that? the equal division of the goods of the world among all its inhabitants? the robbing of the few for the many?" Not so, replies our author, O man of much respectability but of little brains, talking of robbing, when thy hoards are filled with riches gotten at the corn mart and the stock of exchange! But as the Revolution has destroyed the tyranny of the Church and the tyranny of the State (though just now some of our French *adde-pates* are seeking to resuscitate them, especially the latter,) so it must destroy the tyranny of Capital—that is, of Property. We have established, more or less thoroughly, Equality before the Divine Law, which is the Republic in matters of religion; Equality before Human Law, which is the Republic in matters political; now let us have Equality before Fortune, which is the Republic in matters of industry and enjoyment; equal opportunities of producing, equal protection in enjoying, and no more luxury to which useful labor has not established a right. "That is a hard saying," says the questioner, and goes his way.

The Bank of Exchange implies then, the combination of the whole producing community, for the purpose of mutual credit and the establishment of a sound medium of exchange, or as we say of circulation. We trust our explanation of this conception of mutualism of credit, hasty as it has been, has been sufficient to make our readers understand it. To our thinking it is a grand and fruitful idea, indeed the great idea of modern economical science. Some may cavil, and that with just ground at the details of the organization which we have hinted at rather than described, but we shall reckon him but a bold sophist who with any comprehension of the principle will presume to assail it.

But how shall this Bank be established in our present world as it is in Paris, for instance? There are two ways, says Proudhon. The better way is for the Government to do it; let it take the Bank of France, repaying its stockholders, and convert it into the Bank of Exchange, the notes being a legal tender as they now are. Let the rate of interest be reduced, but yet kept sufficiently high to meet the expenses of the Government, thereby dispensing with the whole business of tax-assessing and tax-gathering; 2 or 3 per cent would be enough to do that at the beginning, and thereafter still farther reductions might be made

the revenue would then be collected more surely and without its being felt by the payers; all branches of industry now languishing because the gold and silver that formed the basis of the circulation had been withdrawn, and hidden through fear of the revolution by those who controlled them, would be revived by suitable loans; neither honest labor, nor the State, need then ever again to fall into the clutches of the usurers; and instead of passing through a period of depression, want of employment and of bread among the working classes, with ruinous experiments of national workshops and insurrections and bloodshed, followed by a powerful re-action against the new institutions of the country, the Republic could at once have entered upon a career of active industry, prosperity, peace and progress.

To all this and much more like it, but one reply could be made, namely: Assignats, irredeemable paper money, expansive speculation, bankruptcy!—as though France were not already in the premonitory pangs of bankruptcy and requiring some heroic operation to prevent dissolution.

Well, continues our economist, if you will not allow the State, which after all is nothing but the community taken collectively, to undertake this reform, we must begin at the other end. We must appeal to individuals and if possible bring together a sufficient body to undertake the work.

In the Summer of 1848 Proudhon was constantly occupied with the discussions of the Assembly, and though his paper constantly put forward his economical theories, in one form or another, nothing was done toward making a practical experiment of Mutual Credit. Through the Spring he had daily published an appeal to those who desired to engage in establishing the Bank of Exchange, but it was not productive of any actual result.

Early in the Autumn JULES LECHEVALIER who is already somewhat known to American Socialists came to these conclusions:

1. The principle of Mutual Credit is true;
2. But it is impossible to introduce Mutualism into the function of circulation without organizing both Production and Consumption on the same basis. Labor and Commerce must be reformed by means of Association, as well as Banking;
3. Because if Labor be not organized the laborers will be made to toil for others to receive the fruit thereof as heretofore; and if commerce be not organized the Consumers will be imposed on and defrauded by the agents of exchange as heretofore; and moreover the circulating medium, no matter what its basis, will be liable to be monopolized and to become an instrument of oppression as heretofore, causing great wrongs and calamities;
4. Therefore let us found an institution having three divisions, namely, the Association for Mutual Credit, the Syndicate of Production and the Syndicate of Consumption; and to the whole we will give the name of the Bank of the People.

Proudhon is a man weakly jealous in respect of what he considers his intellectual offspring, and will not readily accept any other doctrine in connection with his own. He was invited to the meeting of the Workmen's Association called to consider this new plan, and came. M. Lechevalier opened the discussion with a statement of his views as lucid as it was modest and appropriate, attributing to Proudhon all that was original in the design and nominating him as chairman. From that time the enterprise with Proudhon at its head, was steadily carried forward, many other men of talent, such as RAMON DE LA SAGRA and VICTOR CHIPRON, a workman possessing one of the clearest and most intelligent heads in Paris, participating in it, till the condemnation of Proudhon for a libel on President Bonaparte caused him to end his connection with the project and repay the subscription which had been made toward its realization.

In his letter announcing this determination, published in the *Peuple* of April 12, 1849 he betrays a weak and ungenerous distrust of his associates, together with a jealousy of what they had

added to his theory. It has been said that he also defrauded the subscribers to the Bank of the People. That is a falsehood. He insisted on paying them all—himself from his private resources bearing all expenses, in which was included a year's rent of the office of the Bank, with fixtures, books, &c., complete for carrying on its business.

The plan was afterwards resumed by Lechevalier, Chipron and others under a form somewhat modified, and with the support of the Democratic party and the workmen of Paris and other large cities of France, but nothing was ever accomplished, and finally the affair of June 13 1859 dispersed the leaders and ended the undertaking. In our next article we will give a thorough account of the organization and arrangements of the proposed institution. It is worthy of study, not only as an illustration of some of the profoundest principles of Social Economy, but as a chapter in the history of the times.

### AN ANCIENT ART RE-DISCOVERED.

At a meeting of the Asiatic Society, London, a human hand, and a piece of beef preserved by a preparation of vegetable tar found on the borders of the Red Sea, in the vicinity of Mocha, and a specimen of the tar was presented. Col. Hold observes:

"During my residence as political agent on the Red Sea, a conversation with some Bedouin Arabs in the vicinity of Mocha led me to suspect that the principal ingredient used by the ancient Egyptians in the formation of mummies, was nothing more than vegetable tar of those countries, called by the Arabs Kratan. My first trials were on fowls and legs of mutton; which though in the month of July, and the thermometer ranging ninety-four in the shade, succeeded so much to my satisfaction, that I forwarded some to England; and have now the pleasure to send for the society's information and inspection, a human hand prepared four years since by my brother, Captain T. B. Hold.

The best informed among the Arabs think that large quantities of myrrh, aloes, and frankincense were used; these specimens will, however, prove that such were by no means necessary, as the tar, applied alone, penetrates and discolors the bone; the tar is obtained from the branches of a small tree exposed to a considerable degree of heat, and found in most parts of Syria and Arabia Felix."—*American Art.*

### THE TURN OF LIFE.

From forty to sixty, a man who has properly regulated himself may be considered in the prime of life. His matured strength of constitution renders him almost impervious to attacks of disease, and experience has given his judgment the soundness of almost infallibility. His mind is resolute, firm, and equal: all his functions are in the highest order; he assumes the mastery over business; builds up a competence on the foundation he has laid in early childhood, and passes through life attended by many gratifications. Having gone a year or two past sixty, he arrives at a critical period in the road of existence: the river of death flows before him and he remains at a stand still. But athwart this river is a viaduct, called "The Turn of Life," which, if crossed in safety, leads to the valley of "Old Age," round which the river winds, and then flows beyond without boat or cause, way to effect its passage. The bridge is, however, constructed of fragile materials, and it depends upon how it is trodden whether it bend or break. Gout, apoplexy and other bad characters also are in the vicinity to waylay the traveller, and thrust him from the pass; but let him gird up his loins, and provide himself with a fitting staff, and he may trudge on in safety with perfect composure. To quite metaphor, the "Turn of Life" is a turn either into a prolonged walk or into the grave.—*The Science of Life, by a Physician.*



## THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, DECEMBER 8, 1849.

## CRITICISM CRITICISED.

[CONTINUED.]

II. You assert that Fourier was a Pantheist,—which I deny in any consistent sense that I am able to give the word. Pantheism, as I understand it, is that view of the Universe, which makes all the phenomena of Nature and Man the immediate determinations of the one infinite universal Force; which regards Nature and Humanity, not as the creation of a personal God, but as the various attributes or modes of one indwelling substance,—the bald, necessary manifestations or self-developments of an immanent Deity; or in other words which looks upon all effects as the involuntary evolution of the One causal principle (1) But this was not the view of Fourier. His error lay rather in the other extreme which makes nature and man quite too independent of Deity. The critic himself says that Fourier regards his three principles, the Active, Passive and Neuter, or God, Mathematics, and Matter, as co-eternal, which shows that he did not confound one with the other or make one the all absorbing cause of the other, but rather each one an independent principle, alike undervived and immiscible.

God, he regards of course as the sole source of movement or life, because he is the only active agent of the Trine, but he does not regard him as the sole agent in any sense that excludes the freedom of man. On the contrary, Fourier though he speaks of the active as a principle merely, manifestly considers him a person,—a free self-determined activity, the very essence of whose self-hood is Love, and whose continual end in Providence is the creation of free finite activities who shall co-operate as Persons with himself. Indeed he carries this view to such a height that he will not allow that God is at all responsible for the errors and miseries of human development, which he ascribes exclusively to the self-will of man, who persistently refuses to co-operate with God in the production of Universal Harmony. Man alone he says is the cause of the hideous suffering he endures, because trusting to his own fallible reason as a guide, he has separated himself from that Divine Life, in the voluntary reception of and conjunction with which he can alone find his true destiny and happiness.

In his treatise on Free Will, he says that the whole problem of human destiny is a composite problem, only to be resolved by a system which shall bring the human Will or Reason into concurrence with the Divine Will; that consequently the errors of philosophers have been two-fold,—one which gave human reason the exclusive reign in human affairs and the other which made God the exclusive agent, whereas the true view is that which conciliates the two impulses, the human and divine in one consensient and harmonious Life. The animals, he continues, are simple creatures, limited to the direct divine impulse of instinct, or instinctive attraction, but man is a composite creature, whose life consists in the free concurrence of his own reason with all Divine ends. He consequently, often speaks of human history as a play of intrigues, or as a cabalistic contest between the Divine impulse and the human wilfulness. Now, I do not say that this is the true philosophy of Life, but I do say that it is anything but a pantheistic view of it. Modulating as Fourier did constantly in the scientific sphere, language often assumed a bold, scientific character, and he seems to be concerned only with abstract force or principles; but when you penetrate a little into the heart of his system, you find that it is full of freedom and personality.

## REPLY.

PANTHEISM. One regrets to attempt the discussion of so profound a problem, as is here brought up, in two or three brief paragraphs. Indeed, my only end, in making the criticism originally, was to indicate to fellow-Associationists the honest judgment of one of their number, that Fourier cannot be considered an unerring guide in the highest philosophy; and the feeling that prompted the tone of ex-cathedra positiveness,—which as I perceive, on reading it, pervades my letter, was a sense of the magnitude, solidity, and completeness, of the scheme called "Fourierism."

Though, were the passage criticised to be rewritten, it would seem juster to say "Fourier's system is Pantheistic" rather than "Fourier was a Pantheist," for certainly he does not appear to have recognized the consequences of his own principles, I am still compelled to reiterate my main assertion. Much of what P. G. says is true and to the purpose, and it might be difficult to account for Fourier's inconsistencies. But these very inconcurrences serve to confirm the opinion, that like other great men, his peers, Fourier failed to explain the relations whereby the Divine Being, Spirits and the Universe are united.

To make short of a matter,—which volumes only could fitly unfold and illustrate—Fourier's view is Pantheistic, in both senses of that word,—by regarding God as All, and All as God; though there are expressions which rather teach Dualism. By putting various passages side by side and interpreting them in the light of his method, the Theology of his system appears to be—that the Divine Being is complex—composed of twelve primordial passions, (v. *Nouv Monde* p. 445)—subject to a dual mode of development, Univ. Unit. 1. p. 82—the original Unity and composite Unity of all Nature; and that the Material World constitutes his SENSITIVE existence, which is *passive*, Spirits Human, Planetary, Universal, Biniversal, &c. his AFFECTIONAL existence which is *active*, while the Order of Movement, intermingling in endless variety and harmony all modes of existence constitutes his DISTRIBUTIVE existence, which is *neutral*. If this was Fourier's view,—and whether he was conscious of it or not it seems impossible to make anything else consistently of his analogy between man and the divinity,—then one is constrained to say, that no writer in any land or age, has produced Pantheism in a more pure, perfect, uncompromising a form.

But again, from P. G.'s own statement, what other inference can be drawn? God is the Active of three coeternal principles, the Motive Power in each existence, as well as all existence; the "one, infinite, universal Force" determining activity in every degree, kind, mode. Now superadd, Fourier's own definitions, that God's "Radical Attribute is the integral distribution of movement by attraction," and his "Pivotal Attribute unity of system;" and, according to usual processes of logic, the conclusion is, that God is the *One Efficient Cause*, developing his energy in all seeming causes. Under what other head of philosophy can such a system be classed, than that of Pantheism?

The relations, recognized and described by Fourier as existing between the Human Will and Divine Will, shall be spoken of directly, when we come to the next division of our subject.

But before closing this head, let the suggestion be offered to fellow-Associationists with the humility becoming a seeker conscious of not having found in any teacher an apparently integral view of truth—that the best clue thus far given, in the attempt to justify by demonstration Man's instinctive conviction of an essential distinction between the Divine Being, Spirits and the Material World, is to be found in the Grand Traditional doctrine of Three Persons, Three Hypostases or three DEGREES in the Godhead. Unless we can attain to some conception of Unity in Trinity in the Divine Being Himself, it is difficult to see how a logical thinker can avoid arriving at Pantheism. Only by a more or less clear apprehension of the Reality, which a long train of our ancestors Oriental, Greek and



Christian sought to describe in their dogma of the CREATIVE WORD, can we come to a living knowledge of Man's position, function and destiny, as a Free Intelligence.

This introduces us to the next branch of the criticism. P. G. thus continues:

III. You complain of Fourier as misapprehending the functions of Reason and Conscience, both individual and collective, in his view of human life. He did not regard Reason, you say, "as the deliberative and governing power, without whose constant regulation, Persons and States would fall into inextricable anarchy." Certainly he did not, for his whole thought is a protest against that view. He supposed that six thousand years of crime, suffering, sin, war, and spiritual death, are a sufficient refutation of that view. He maintains, that it is precisely because Men have taken that view that they have fallen into such tremendous errors. He says that man is incompetent to the exclusive guidance of his own destiny. He ran from such an awful responsibility. He was unwilling to leave the earth to such a direction. He wanted God, the only One wise enough and able to conduct Humanity through its long career of varied destinies. And this, in my estimation, was not an objection to, but the crowning glory of his philosophy. It is precisely this which brings it into alliance with the Christian thought, and which renders it adequate to all those stupendous and glorious results, which were the beatific vision of his mind.

The simple question to me is here: Whether man is to live by the light of his own fallible reason, according to schemes of morality of his own devising, or whether he is to live the Divine Life of Love communicated to the race through Christ? If we say the former, let us have no further talk of Christianity: but if the latter, then I ask by what process it is that Reason,—in any sense we can give to that term,—communicates Life, or how it can guide man aright when it has no power to guide at all? Reason is at best a mere inward sight, a beholding, an intuition, and is energetic only in the intellectual sphere,—so that the Reason of an archangel would be of no use to us, without that Impulsive or Active will which lies back of it, and is of altogether superior worth. Now Fourier regards man as pre-eminently a Will and not an Intellect,—or rather an Intellect only in so far as he is a Will, thus making the rational nature a consequent and not an antecedent of the Passional Life. Live the Truth, he says, and you will then know the Truth; but you will never attain it by reversing the process. You must come to God, co-operate with him, live from him, or rather let him live in you, as in himself, i. e., in a career of free creative activity, if you would attain the true ends of your existence! Do not set about constructing rationalistic schemes if you are in the vain hope of getting at universal absolute Truth. Do not attempt to regulate the destinies of your race by any puny moral maxims evolved from your own perverted Conscience; do not undertake the tremendous folly of putting your little ignorant self in the place of God, which has so long been the one Original Sin of our race; but conjoin yourself to God practically by a life of unceasing and universal Use, so that every action and institution,—whether it be of the family,—the State,—the University,—the Theatre,—the Workshop,—may be a direct manifestation of the Divine Life within the soul of Man. Thus God becomes virtually the universal Legislator, and relieves the creature from a task to which he is wholly incompetent. Thus the collective and individual life of Man is reconciled, and the Universe brought into a unity, of which God is the inspiring centre, and Man the free, co-operating associate.

#### REPLY.

REASON. With due deference it must be said, that this passage, if aimed as a criticism at my criticism, falls short, because (1) it neither explains nor justifies Fourier's view of Reason, and (2) does not touch the objections brought against that view.

So far as my friend's meaning in his positive statements is apprehended, I certainly for the most part agree with him. That man is "incompetent to the exclusive guidance of his own destiny" that God alone is "wise enough and able to conduct Humanity," that man cannot "live by the light of his own fallible reason, according to schemes of morality of his own devising," but that he should "live the Divine Life of Love," that "to live the truth is the way to know the truth," that we should "come to God, co-operate with him, live from him," are generally accepted axioms. Certainly all must admit too that attempts "to regulate the destinies of our race by rationalistic schemes and puny moral maxims evolved from our own perverted consciences," or "to put our little ignorant self in place of God," are "tremendous folly" and "the one original sin." And no man, sane in heart and head, could question, that our duty is "to conjoin ourselves to God practically by a life of universal use." Finally, that God should be "virtually the universal legislator," has been in all ages the longing of every devout spirit, the ideal of every thinker not utterly mystified by sophistry and self-conceit. But these excellent aphorisms do not appear peculiarly pertinent to the occasion. The only point wherein a comparison of views was needed—the quality and function of Reason and Conscience—is passed by with the remarks, that "Reason is at best a mere inward sight, energetic only in the intellectual sphere," "of no use without the impulsive or active will, which lies back of it, and is of altogether superior worth;" and that "Fourier regards man as pre-eminently a Will and not an Intellect, or rather an Intellect only in so far as he is a Will," &c.

P. G.'s thought and expression are somewhat indefinite here, but I think I understand what he means, and if so, must frankly say that his own view of Reason seems very partial and his description of Fourier's view quite inadequate. This subject is all-important, and should be much more thoroughly discussed than it can be in a column of a journal like this. But let us briefly consider Fourier's conception, and test, as we can, its sufficiency.

1. Fourier recognized in Man three Distributive Passions, the Cabalist, the Alternating, and the Composite,—whose function is to unite in harmonious relations the Spiritual and Material Elements of human life, collective and individual. In combined action these passions are the regulator, orderer, arranger, methodiser of the passions and conditions, which constitute existence, public and private; in other words they are Reason, Intellect, corresponding to Mathematics, the Neutral Principle of his primal Trinity. Perhaps, to do justice to his thought, it would be right to supersede as sovereign dictator, the pivotal passion Unityism,—though he seems to have habitually regarded this as the resultant, rather than the original, of all the passions acting collectively. The Associative School, in Europe and the United States, with the wish to fill out this view of their Master,—which, as they could not but perceive, is quite incomplete—have got into the way of considering each of the "Passions" as threefold,—impulsive, intellectual, executive; but there is not a word in his writings, so far as I am aware, sanctioning this conjecture. According to Fourier's notions, then, Reason is the threefold *Passion* for ORDER, perpetually discriminating, interlocking and combining the various elements of living unity, in Man collective and individual, by the Law of Series. This very condensed statement is, I trust, strictly faithful. In his treatise on Free-Will, indeed, there are expressions, which indicate a fluttering consciousness that he had not quite solved the problem of Reason, and by several hints he seems to leave it in trust to his followers to work this problem out. But so far, as a consistent whole can be made of his system, the foregoing description will be found accurate.

2. Now is this conception of Reason just? One cannot but say that it would have been better for Fourier, and the world,

If he had condescended to study the "Ideologists" of his own and earlier times a little. He might have thereby discovered, that his fellow men were not fools in concentrating their powers of thought so intensely upon "THE INTELLECT." For, certainly, according to the Sages of all lands and times, Fourier has lamentably overlooked some of the most profoundly interesting elements of human life.

A few hints on this sublime topic, must for the present suffice.

What then, first of all, *really* is this Neutral Principle, this Justice,—to use the highest name whereby Fourier described the second term of his Trinity? Is it living or mechanical, conscious or unconscious, free or necessary, simple or compound, *personal* or *impersonal*? The student of Fourier finds no reply; and is forced to conclude either that his teacher had from considerations best known to himself, laid aside the problem as unsolved, or else that he purposely withheld his opinion.

Let us then ask again, what is this distributive principle?

Is it the LIVING GOD, in his second degree, or person, proceeding forth in *Sovereign Wisdom* to create the Natural and Spiritual Universes, according to the Eternal Ideal of Perfect Order?

The profound thinkers of all nations give answer to this question in the affirmative. With heads bowed in awful reverence and hearts glowing with serenest trust, they say, Yes! verily THE SON IS UNIVERSAL LAWGIVER AND JUDGE. Divine Wisdom, arranging, distributing, regulating, all creatures—by a method of Unity unfolding exhaustively into utmost possible variety—is the everlasting Mediator between the Infinite and Finite.

Surely, my friend P. G. and all fellow associationists, must recognize, how much more warm, genial, inspiring, are the practical influences of this doctrine of Reason as a Living Person, than those which are legitimately to be derived from Fourier's view of the Neutral Principle.

For, what is Reason in Humanity at large? It is the Divine Word, through *direct* inspirations from on high and *reflected* symbols from beneath,—through Revelation and Nature, Ideas and Art, forming Free Intelligences, numberless in variety, into a unity of ONE-IN-MANY-MANHOOD—the conscious image of God's Wisdom.

What is Reason in Individual Man? It is the Divine Word, through conscious judgment uttering the *command* of Eternal Order, *Duty*, by obedience to which alone is freedom gained, and *authorizing* the intelligent will to transform all impulses after a Divine Ideal, and to preserve conscious rectitude in the commonwealth of confederated energies, which every Man is designed by God's Wisdom to become.

What is Reason in Collective Man, or Society? It is the Divine Word,—through genius and experience, through flashes of intuition and discoveries of science, through conjectures of many private minds combined into the unanimous judgment of the public mind—declaring the *LAW* of *Right Relations*, appointed by God's Wisdom as the means of uniting in conscious justice all members of the body politic.

Reason Humanitary, Individual, Collective, is really then the *personal* intercommunion of the Infinite Mind with Finite Minds. Man, all Spirits, are passing through a process of *information*, which is at once *educative* and *instructive*, which develops the receptive soul, by communicating ideas and forms of beauty. Reason is, in the strictest sense, God's Word, the medium through which He expresses his Ideal to his intelligent children, and through which they enrich each other by language, law, science, art, and all modes of order.

Fourier does not differ in aim from preceding legislators; for all wise men have sought to conform their social institutions to the Divine Standard of Authority. Man intuitively recognizes that he cannot *make* Truth, but must find it; that he cannot

arbitrarily construct Justice, but must accept it; that his capricious ordinance cannot be obligatory, but that God's law is everlastingly sovereign because absolutely *RIGHT*. Fourier's claim to honor, is that he has been more successful than his forerunners in discovering what the ORDER of Eternal Wisdom *actually* is.

But Fourier does differ from most philosophers in the *method* whereby he asserts that his discovery was made. He used Universal Analogy for his sole guide, discarding Tradition. In this he was, in disregard of his own rules, simplistic. And it was truly a great misfortune for mankind, when this commanding genius cast behind him as transient expedients, fit only for the perverse childhood of the Race, the Political, Moral, and Religious Usages of Mankind. Had his view of Human Reason been higher, he never could have so slighted *Language*, as to suppose that the words Conscience, Right, Duty, Morality, Law, Government, were the mere smoke and shadow of human sophistry instead of the radiant image of Divine Wisdom. If with the teachings of Nature in analogy he had combined the teachings of the Word through Humanity, what a benefactor might he have been!

And again, Fourier differs from most philosophers in his grand characteristic principle that *Attraction* is the sole indicator of Divine Will,—or in other words that *Impulse* is the sole expounder of Divine Law.

But this article is already too long, and the consideration of this topic must be reserved. W. H. C.

CERESCO, WISCONSIN, NOV. 14, 1849.

W. H. CHANNING:

Dear Sir—Will you do your friends here the favor to publish the enclosed Address, and to ask the Tribune, Chronotype, and Gem of the Prairie to copy?

I have been at Ceresco since April last, and expect to remain here until Spring. It is a beautiful place, and very pleasant for a residence. Should an organization be formed on the Domain, on the plan proposed, I shall probably make this my home.

With ardent wishes for your welfare and the success of Social Reform, I remain truly your friend,

H. H. VAN AMRINGE.

At a meeting of many of the Members of the Wisconsin Phalanx, and persons holding stock in the Phalanx, assembled on the Domain, at Ceresco, Nov. 13, 1849, the following Address to the friends of Reform and Association, reported by a Committee appointed at a former meeting, was unanimously adopted and directed to be signed by the Chairman and Secretary of the meeting, and published in papers friendly to the cause.

#### ADDRESS

##### TO THE FRIENDS OF REFORM AND ASSOCIATION.

The Members of the Wisconsin Phalanx, who retain the hope of Associative Life, are desirous to communicate to the public, a knowledge of the present condition of the Phalanx, and of the causes which have produced it; and to invite the co-operation of friends in an attempt to reconstruct an industrial and social organization on the Domain, on principles practically better adapted to a commencement in Association.

The Wisconsin Phalanx was incorporated February, 1845. The original members were chiefly from Southport, Wisconsin; they possessed no experience in associative life, and had derived their ideas of the theory of Association, principally from the pamphlets and newspaper writings of the school of Fourier. By a clause in the charter of the Phalanx, the increase in the annual appraisal of all the property, real and personal of the Phalanx, exceeding the cost, was to be yearly divided or credited one fourth to stock, and the remaining three fourths to labor, in such manner as the by-laws should provide.



The Domain of the Phalanx contains about one thousand, eight hundred acres of prime land, prairie, oak-openings, groves and meadows, in Ceresco township and vicinity, Fond-du-lac County. This region of country, is not exceeded by any part of the whole State, for beauty of scenery, healthfulness of situation, and fertility of soil. No ague of local origin, has ever been known here, and not one adult male member of the Society, since the institution of the Phalanx, has deceased. Five women have died on the Domain, during the entire existence of the Society; but before their coming to Ceresco, they were all afflicted with the diseases, which proved fatal to them. Several infants and small children, have died from complaints incidental to that period of life; the cause, no doubt, would be found in a want of correct knowledge and physiological treatment in regard to infants and young children; a lack of knowledge certainly not greater here than elsewhere. We are confident that no region in the whole North-West, can be found more remarkable for continued good health, than Ceresco, and the adjacent country.

There is a good water power on the Domain, the property of the Phalanx; and we have in operation a Grist Mill and a Saw Mill, the former of which is kept constantly employed. A new and commodious building, intended for a Protective Union Store, has been erected at the private cost of some of the members, and is nearly sufficiently completed for the commencement of business. There is a good stone school house; a blacksmith shop with three fires in full employment; and buildings for the dwelling of members, one a long new frame house, conveniently and pleasantly arranged, several of the rooms of which are now completed and occupied, and all might be finished within a short time, and at no great expense. Another row of frame houses, not so convenient nor strong in construction, as that just referred to, was put up at the first founding of the Society; and in this latter range of buildings, the greater part of the members yet reside. There is also another row of frame buildings, with a cupola and a bell, a kitchen, a bakery, a large dining room and apartments serving for the accommodation of strangers and travelers. In addition, there is a substantial stone dwelling, sufficiently large for two families, living on the principles of Associative life. The most of these buildings have been constructed with a view to a unitary mode of life; they were designed for temporary use in a transitional state of society and would principally be serviceable for the accommodation of a combined or friendly company, until more suitable and comfortable dwellings were erected. They would contain altogether about thirty-five families, with the usual average number of persons to a family.

The Domain is situate ten miles from the Fox River, a stream forming a collecting link in the great proposed communication by rivers, lakes and canals from Lake Michigan to the River Mississippi. The intermediate ground is exceedingly well adapted for good roads, being a rolling prairie and oak-openings, without marsh. The whole of this part of Wisconsin is fast filling up, with a hardy, industrious and enterprising population. The constant influx of new settlers, while it enhances greatly the rise of real estate in these parts, affords a present market for all our productions. Persons occupying this Domain, can at once engage in profitable agricultural and other employments, with the full certainty also, that each year will greatly add to the value of the premises. About four hundred acres of ground are broken and under fence; and there is a nursery containing nearly one hundred thousand young apple trees, with some peach and pear trees. These trees are now private property, having been sold to some of the members on their own account; but their existence on the domain, as it affords a convenient opportunity for the supply of trees for orchards, we consider an advantage. Most excellent drinking water is had in unfailing supplies by sinking wells from ten to

thirty feet; and if the attempt were made, no doubt Artesian wells could be had on the Domain. Lime stone, a clay suitable for brick, and a gray sand-stone, of a superior quality for building, can be had in any quantity on our own premises. The summers of Wisconsin are delightful; the autumns serene and beautiful; the winters cold and healthful, and not so severe as persons who have never resided here would imagine; for although the thermometer in winter indicates a low temperature, yet the air is dry, and on this account, the cold is not so sensibly felt. The springs are generally backward; but at the beginning of summer vegetation is as forward here, as in the southern parts of New York; for vegetable growth in this soil and climate, when it commences, proceeds with great rapidity. Wisconsin is a sure and abundant grain state, and yields also, large crops of melons and summer fruits. Its favorable situation for commerce, by the Lakes and the Mississippi, its rich ores, the salubrity of its climate, its highly productive soil, its intelligent, hardy and industrious population, its wise and liberal legislation, will cause it to rank second to no State in the North-West.

It may be asked why under all these advantages of location and healthfulness, and without the incumbrance of any debt, the Wisconsin Phalanx is about to dissolve; why this appeal for the co-operation of friends to aid the members in the reconstruction of a Society on the Domain? We will answer as briefly as possible, being desirous to make a candid statement, so however as not to swell our address beyond the limits of a newspaper publication.

Our charter contains a radical error. It is not just nor expedient to credit stock yearly with one-fourth of the nett increase, in the annual appraisement of the property. The original members acted to the best of their judgment at the time, in the organization, but sufficient knowledge, neither theoretic nor practical, was possessed by them. We do not mention this to their discredit. The subject was new, and had been untried. Even had the members been better informed than they were in regard to the theory of the Association, which they wished to adopt, it must be now evident that the social organization of any people, should be the embodiment of their inward or mental and moral preparation; and must change and advance with the mind. A correct practical social life cannot be laid down fully by a philosopher in his closet; it must grow up and be developed in actual forms, as working people combined, feel the wants of their situation, and as these wants suggest remedies. We do not mean to imply any reflection against the value of science and theory, and the aid of the researches of great and philosophic minds. Very far from it. But we mean that no theory or science can supply the want of experience; and in both theory and practical knowledge, the members of the Phalanx were deficient.

We are now firmly of opinion that no dividend whatever in the nature of *interest*, should be allowed to capital. Brotherhood and usury cannot co-exist. Their tendencies are opposite and hostile. One or the other must finally sink under the antagonism. Besides, families uniting in industrial co-operation, should include in their compact the principle of mutual guaranteeism, so that no deserving brother or sister may suffer from want caused by sickness or other causality. The constitution of the Wisconsin Phalanx includes no such principle of guaranteeism, but it includes an extravagant form of usury, awarding to capital yearly, the one fourth part of the increase in the annual appraisement of all property, real and personal, of the Phalanx, exceeding the cost and the last appraisement. When it is considered that the labor of the Phalanx consisted chiefly in building, and in agricultural occupations, not requiring a great outlay of capital in machinery, it is manifest that this feature of injustice in the charter, would eventually, if not corrected, prove fatal, by running the prop-

erty into the hands of a few, and those not always the most industrious and deserving.

At the end of the first year of the Phalanx, a re-appraisal was made of the real estate of the Phalanx; and the lands obtained from government, at the usual cost of one dollar and twenty five cents an acre, were then valued at three dollars. It is needless to remark that this appraisal operated for the advantage of the large stockholders, in the ratio of their stock; but we have no thought that any person was actuated by an unworthy motive in causing it to be done. The act was generally considered to be in strict justice, in conformity with the charter, and to be promotive, also, of the best interests of the society, in order that the public might perceive the rapidly increasing value of the domain, and that persons, with sufficient pecuniary means to aid in improvements and extended industrial operations, might be encouraged to apply for membership. At the same time, as the Phalanx was not in possession of capital to construct buildings for new-comers, it was deemed necessary to inform the public, that applicants for membership, would be expected to subscribe to the stock of the institution. This announcement, whether justly or not, created an impression abroad that the Phalanx was averse to the admission of new members, however worthy in moral character and industry, unless they were possessed also of money; and a prejudice arising from this cause, together with the advantages already enumerated as enjoyed by capital, promoted an injurious jealousy between labor and capital. Besides this, there was a real difficulty, in the imperfect organization of the Society, in adjusting the rates of dividend or compensation between the agricultural and the mechanical groups. The Mechanics, who were in the minority, were not satisfied with the rates of dividend awarded to them. Most of them ceased to work for the Phalanx, and hired themselves out in the neighborhood, or at distant places, where they obtained, as they supposed, much better terms. Members became disheartened, and several withdrew; persons with capital perceiving the want of harmonious action in the Society, did not apply for membership; and without capital applicants were not admitted. Some of the members who remained on the domain, and who were influential from their business talents or the stock which they held, either because they lost confidence in the stability of the Phalanx, or because they wished to make money more largely and rapidly than they could in association engaged in enterprises on their own account, in land speculations and in merchandizing; and even the products of the Phalanx, by a mistaken policy in the councils of the Society, were sold to members at prices influenced by the Mexican war and the European famine, thus throwing a burden very difficult to be borne, upon the shoulders of the members with large families and small stock, to whom the dividends were low, but the charges against them, for the support of their families, high.

While jealousies and discontents were thus increasing, from causes connected with the wrong organization of the Phalanx, (and we must add also from the want of sufficient moral training and experience in all the members) a new source of dismemberment arose from circumstances, which, had the Society been rightfully constructed at the outset, and had the members possessed a spirit of brotherhood, would have served to draw still more closely the bands of fraternal union. When the Wisconsin Phalanx settled at Ceresco, the whole of this region of country was unpeopled. Now, thriving farms are located all around us, and flourishing towns are built up in our vicinity. Our own location, with its water powers, its quarries, excellent drinking water, its known health, and its situation in regard to a vast extent of most fertile country, is unquestionably, a very eligible place for the construction of a town; and the lands of the Phalanx, before valued at three dollars an acre, would now be appraised at not less than twelve; and if a town were actually located here, the valuation of the premises, for building lots,

and out lots, would be immensely greater. Those members, in whom the spirit of speculation exists, might now be glad to have a division of the domain, in the hope to advance their fortunes by individual enterprises in land transactions.

We have briefly stated the principal causes which have led to our present unfavorable condition. We have no hope to succeed, as an Association, without a re-construction of the Society on a basis more favorable to brotherhood and equality, and better suited to the merely transitional preparation of all men in respect to social life. Brought up under the sinister antagonisms of civilization, no man, or at most, not many persons are yet fitted for the higher conditions of Association. We must reach those higher forms of social life gradually. The Wisconsin Phalanx, owing to the disagreements which we have mentioned, has already individualized personal property, and the fruit trees in the nursery of the Phalanx. No part of the domain can be sold, without an Act of the Legislature of the State. An application, it is presumed, will be made for the passage of such an Act, some time the ensuing winter. But many of us still cling to the desire for, and the hope of an Associative life; and under a just organization of a Society, several of the members, who have already withdrawn, would return. We propose that a village shall be laid out on the domain; that members of the Association shall have their own separate building lots, combining, however, according to their own pleasure, with others, in dwellings, or living apart as they choose, and uniting in industrial operations; that the Protective Union store shall be opened and conducted in connection with the Grist Mill, which should be held jointly by the Association, thus affording a cement for a more closer co-operation between the residents of the place, as their minds may be matured for a higher social life; that mutual guarantees shall exist against casualties, to be adjusted in conformity with the principles of humanity and brotherhood; that the children of all shall be educated, and that capital advanced, shall be replaced, but without usury; and with an initial organization of this kind, adapted to the present imperfect state of the public mind in social science, we hope to grow up to a more true form of Association, as experience and increasing knowledge and moral training shall lead the way. We are happy to state that Ceresco notwithstanding the impediments to our success as a Phalanx, enjoys an entire freedom from litigation and from intemperance; neither has the peace of the place ever been disturbed by unruly or violent behavior. Persons who have resided here, become much attached to the spot.

The total stock of the Phalanx may be estimated at about twenty-five thousand dollars; nearly twenty thousand dollars of this sum might be required to pay off non-resident stockholders, and others who would not be willing to unite in an arrangement on the plan we have mentioned. Not more however than about ten thousand dollars would be needed by the first of February next, to buy out the shares of members making their preparations to withdraw; and the extinguishment of their rights would supersede the necessity of an application to the Legislature for an Act repealing the Charter, until affairs could be placed on a better footing for a settlement. As there is now a general incorporation law in Wisconsin, the continuance of the present, or the grant of a new Charter by the State is not desirable, except that by the premature repeal of the Act of incorporation, the domain might pass into the hands of individuals, by purchase, who would hold it for speculation as a Town site. The domain is worth far more than the largest sum which we have named; and there can be no hazard in the purchase of the stock at par. Are there not friends of the cause, sufficient in numbers and in pecuniary ability to buy the stock of the non-resident and going members, that by an arrangement on the principles above suggested, this location so highly favorable for the purpose, may be preserved for, and consecrated to



Humanity and brotherhood. If not, it must and will pass into the hands of speculators and monopolists; and several fortunes will be realized by it.

Those friendly to our design, will perceive the necessity of making a prompt reply. Letters addressed post-paid to STEPHEN BATES, Ceresco, P. O. Wisconsin, will be attended to, and early information given upon such points as friends may desire to have more fully set forth.

W. CHASE, Chairman,  
Ceresco, Wis. Nov. 13, 1849. STEPHEN BATES, Sect'y.

## EUROPEAN AFFAIRS

FOR THE WEEK ENDING DEC. 1.

Latest Date, Nov. 17.

The HUNGARIAN and POLISH refugees continue to enjoy the protection of the Sultan. The rumor which was announced last week, that they had been thrown into prison for safe-keeping, receives no confirmation.

Kossuth issued the following proclamation to the Hungarian refugees on the 18th October. He signs himself "Governor of Hungary:"

"I hereby make known the official declaration of his Excellency the Pascha:

1. That his Majesty the Sultan, whom may God grant a long life, has determined that he will not give up to the enemy any who wish to remain; but that he will protect us, and afford us the rights of hospitality.

2. Those who wish to partake of these rights of hospitality for the future, shall be supplied not only with food as hitherto, but also with articles of clothing; nay, even in regard to their pay, they may expect that indemnity which is compatible with the glory and renown of his Majesty the Sultan. The hope is also held out that the officers may retain their rank, and without being compelled to change their religion, enter the Turkish service, and that it is contemplated to secure the destiny of all the emigrants, either by the formation of a colony, or in some other suitable manner."

The diplomatic relations between Turkey and Russia and Austria continue to be suspended. The consular offices of both the latter powers are closed, and the business is carried on at the Prussian Legation. There was no immediate prospect of war. The forces of the Czar are so disposed, that he could not commence hostilities if disposed before the month of May. He will have leisure through the winter to consult the dictates of prudence.

The prosecution of the prisoners at Versailles having terminated on the 7th of November, on the following day M. Michel de Bourges opened the defence by declaring that his course would be to prove that all violation of the constitution by a Government, gives the right not only of protestation, but of insurrection and of resistance; but the court reminded him that he would not be allowed to follow such a course, whereupon he declined to plead. All the prisoners' counsel at once threw up their briefs and withdrew. The President of the court then announced that he would assign counsel to the prisoners: to this they all objected.

The sentence of the prisoners is as follows: Chipron, Andre, Dufelix, Leben, Langlois, Paya, Commissaire, Maigne, Fargin, Fayolle, Phibes, Daniel Lamaziere, Roch, Vanthier, Deville, Gambon, Guinard, and Schimitz to transportation for life; and Suchet, Maube, and Fraboulet de Chalondar to five years imprisonment, and the whole of the prisoners, conjointly and separately, to the expenses of the prosecution, fixing the imprisonment in default of payment to two years.

On hearing their sentence, all the prisoners rose and cried, "Vive la Republique Democratique et Sociale!"

President—Take the prisoners back to their rooms.

Lamaziere exclaimed, in a trembling voice, as he was leaving the court, "As for the judges, may the infamy sit lightly on them."

On leaving the court they all made a farewell sign of adieu to their friends.

Great interest has been called forth in Paris by the ceremony of distributing the prizes for national industry, which took place at the Palace of Justice on the 11th inst. The President was escorted by a troop of dragoons, and was accompanied by a most monarchical and imperial company of courtiers. He heard mass in Ste Chapelle, after which the Archbishop and Clergy ushered him into the Salle des Pas Perdus, where a rich throne was provided for him. On his right sat the Vice-President, M. Boulay, and on his left M. Dumas, who made a speech on the necessity of bringing up the rising generation to study living languages in the universities. M. Charles Dupin then made a speech, concluding with the observation, that "the medal bestowed upon them by the Emperor's Nephew would be resplendent with the brilliancy of his glory." On this occasion fifty-two of the exhibitors were decorated with the Legion of Honor; 1,618 medals were distributed, of which 182 were gold, 540 in silver, and 896 in bronze. The quays along which the Presidential procession passed were excessively crowded, but the only cries heard were those of "Vive le President!" "Vive Napoleon!" and "Vive la Republique?" with an occasional "Vive l'Empereur!"

The Tribune des Peuples, one of the most ultra of the Democratic journals, is discontinued for the present.

The new head of police has caused to be effaced from the head of the placard which made known his proclamation to the public, the words—*Republique Francaise, Libertie, Egalite, Fraternite*. It is positively stated, that by his orders, the words will be henceforth omitted from all the documents of the Prefecture of Police.

It is asserted that the Pope gave the following answer to the deputation of the Municipal Commission of Rome: "We hesitated to return to our dominions so long as in France the discussion about the independence of our will was still alive; but now that a happy solution seems on the point of putting an end to every doubt on the subject, we hope that we shall very shortly be enabled to return into the bosom of our Rome." To this declaration the Pope added words expressive of his emotion on hearing that the people of Rome ardently desired his return. The police continues its arrests. Last night M. Callandrelli, ex-Minister of War under the Republic, was arrested. A terrible struggle took place between Callandrelli and the policemen, but the former was at last overpowered. The base coin of the Republic is to be out of circulation ten days hence, and yet Government continues to pay with it. It is understood a Consistory is to be held at Portici, in which the Holy Father is to deliver a political discourse.

The Italian refugees, to the number of fifteen hundred, are at this moment scattered in all parts of Greece and the Islands. They propose to ask of the Chambers land enough to establish a colony.

The Princess Belgiojoso is also a refugee at Athens with her daughter. It is said, that deprived of all resources and overwhelmed with misfortune, she had departed from Malta with the intention of going to Constantinople and establishing a school for girls, which employment would have procured her the means of living, at the same time that it would have enabled her noble heart to do good in the midst of the greatest misfortunes. The friendly attentions of the Duchess de Plaisance, who lives at Athens, are said to have delayed for some time the execution of Madame Belgiojoso's project.

The execution of the Mannings took place in London on Nov. 13, in the presence of 50,000 people. Manning made previously a full confession, but his wife steadily denied her guilt. They

were allowed to meet and exchange adieus shortly before the execution, when, for the first time, the wretched woman manifested some feeling, and said to her husband that she bore him no animosity. Both died at the same time, without a struggle.

Mr. Charles Dickens has published the following letter on the scenes which he witnessed at Horsemonger Gaol:

"I was a witness of the execution at Horsemonger-lane this morning. I went there for the purpose of observing the crowd gathered to behold it, and I had excellent opportunities of doing so at intervals all through the night, and continuously from daybreak until after the spectacle was over.

"I simply wish to turn this dreadful experience to some account for the general good, and by taking the readiest and most public means of adverting to an intimation given by Sir G. Grey in the last session of Parliament, that the Government might be induced to give its support to a measure making the infliction of capital punishment a private solemnity within the prison walls, (with such guarantees for the last sentence of the law being inexorably and surely administered as should be satisfactory to the public at large,) and of most earnestly beseeching Sir G. Grey, as a solemn duty which he owes to society, and a responsibility which he cannot for ever but away, to originate such a legislative change himself.

I believe that a sight so inconceivably awful as the wickedness and levity of the immense crowd collected at that execution this morning could be imagined by no man, and could be presented in no heathen land under the sun. The horrors of the gibbet, and of the crime which brought the wretched murderers to it, faded in my mind before the atrocious bearing, looks, and language of the assembled spectators. When I came upon the scene at midnight, the shrillness of the cries and howls that were raised from the concourse of boys and girls already assembled in the best places, made my blood run cold. As the night went on, screeching and laughing, and yelling in strong chorus of parodies on negro melodies, with the substitutions of "Mrs. Manning" for "Susannah," and the like, were added to these. When the day dawned thieves, low prostitutes, ruffians and vagabonds of every kind, flocked on to the ground, with every variety of offence and foul behavior. Fightings, faintings, whistlings, imitation of Punch, brutal jokes, tumultuous demonstrations of indecent delight, when swooning women were dragged out of the crowd by the Police, with their dresses disordered, gave a new zest to the general entertainment. When the sun rose brightly—as it did—it gilded thousands upon thousands of upturned faces, so inexpressibly odious in their brutal mirth or callousness, that a man had cause to feel ashamed of the shape he wore, and to shrink from himself, as fashioned in the image of the Devil. When the two miserable creatures who attracted all this ghastly sight about them were turned quivering into the air, there was no more emotion, no more pity, no more thought that two immortal souls had gone to judgment, no more restraint in any of the previous obscenities, than if the name of Christ had never been heard in this world, and that there were no belief among men but that they perished like the beasts.

"I have seen habitually, some of the worst sources of general contamination and corruption in this country, and I think there are not many phases of London life that could surprise me. I am solemnly convinced that nothing that ingenuity could devise to be done in this city, in the same compass of time, could work such ruin as one public execution, and I stand astounded and appalled by the wickedness it exhibits. I do not believe that any community can prosper where such a scene of horror and demoralization as was enacted this morning outside Horsemonger-lane Gaol is presented at the very doors of good citizens, and is passed by, unknown or forgotten. And when in our rayes and thanksgivings for the season, we are humbly expressing before God our desire to remove the moral evils

of the land, I would ask your readers to consider whether it is not a time to think of this one, and to root it out. I am sir, your faithful servant,

"CHARLES DICKENS.

"Devonshire-terrace, Tuesday, Nov. 13."

## News of the Week.

IMPRISONMENT OF JNO. M. BARRETT.—A letter from J. M. Barrett is published in a late number of "*The Crisis*," (a new paper at Cincinnati,) in which, after stating that he was incarcerated in South Carolina under suspicion of having circulated Anti-Slavery documents in that State, he gives in detail the circumstances attending his arrest. He says he was making a tour through the South for the recovery of his health and was at the same time connected as agent in the publication of a *Gazetteer*. During his journey he was repeatedly examined and interrogated by the "Safety Committee" and its agents; but he escaped arrest until his arrival at Spartanburgh, where he was violently thrust into prison. On his arrival at this town he was met by the Postmaster of the place and by a large concourse of people, who demanded that he should expose the contents of his letters that bore his address, and which the Postmaster held in his hand. He opened the letters. One was anonymous, and contained copies of the "Brutus" (Anti-Slavery) documents; the other contained a passage intimating that he held Anti-Slavery sentiments. Upon this evidence he was cast into prison. Mr. Barrett distinctly denies that he circulated documents of any kind or violated law of South Carolina in any way. The whole case made out against him he says, rests upon the simple fact that two packages of the Brutus documents came to him at Spartanburgh. One of these packages was sent him from Charlotte, North Carolina, without his knowledge or consent, and the other, it was merely suspected was sent him upon some prior agreement of his own. For this offence he was rigorously imprisoned all Summer, while in bad health—denied the benefit of bail, or a resort to the Habeas Corpus, and his life threatened by a lawless mob. At the same time, he says, the *Spartan* and other papers of South Carolina, endeavored to instigate the people to hang him "without the benefit of Clergy." Mr. Barrett was, however, ultimately admitted to bail, because, as he says, the "Safety Committee" knowing there was no evidence against him, did not dare to bring him to trial. Mr. Barrett acknowledges that there are citizens in South Carolina who, while they are loyally Southern in their sentiments, do not countenance the frequent resorts to mob law, in which the "flaming patriots" have so distinguished themselves, both here and on the floor of the Senate of the United States. We would vain hope that such treatment finds neither excuse nor palliation among any respectable body of men of the South.

THE YOUNG MEN'S ASSOCIATION.—Under this title there has been founded in New-York a Society of young men, of the Hebrew faith we presume, as we find these facts in *The Assenian*, for the gratuitous distribution of fuel during the inclement season, originating in the efforts of a few benevolent youths. We are informed that its growth in a few months has been most rapid, numbering at the present time above 200 contributing members, at an annual subscription of \$2. The very laudable purpose for which this charity is established comes home to every heart, for in a climate like ours fuel forms the most important item of a family's expenditure at a period when their earnings are considerably lessened by the rigor of the season. We are informed that the managers of this charity have made an extensive and most advantageous contract for wood and coal for gratuitous distribution the coming Winter.



**HOMESTEAD EXEMPTION IN ILLINOIS.**—The Illinois Senate at its late session passed the best Homestead Exemption bill we have seen yet. Its superiority consists in exempting from seizure and sale a certain quantity of land without reference to its estimated value; the main provisions of the bill are as follows:

The bill for an act to exempt homesteads from sale on execution exempts from sale for debt forty acres used for agricultural purposes, and not included in any town plat, city or village, or instead thereof, at the option of the debtor, a quantity of land not exceeding one-fourth of an acre, within a recorded town plat, city or village, and the dwelling house thereon, occupied by the head of a family residing with the same. The second section is as follows:

"Such exemption shall not extend to any mechanics' and laborers' lien, or any mortgage thereon lawfully obtained; but such mortgage or other alienation of such land by the owner thereof, if a married man, shall not be valid without the signature of his wife."

The rest of the bill directs the course to be pursued by the officer and the parties in the execution to ascertain the homestead by metes and bounds, which is the same substantially with that contained in all other exemption laws. The House have a bill before them containing nearly the same provisions as the Senate bill, with no material difference.

**THE FESTIVAL.**—We have never seen a more general observance of Thanksgiving west of the Land of Steady Habits than that of yesterday. The good, if not old customs of social re-unions of family gatherings and neighborhood greetings, were pleasingly prevalent. Business relaxed its intensity, and care for a time was banished, while the house of worship, the cheerful drawing-room and the bountiful repast shared the scepter of the day, to the mental and physical gratification and improvement of thousands of our citizens, who would be still further benefitted if similar occasions occurred oftener in the current of their busy lives. We have never before observed so early and universal closing of stores and shops; in the principal streets it seemed Sunday instead of Thursday, and those who still pursued their avocations looked as if ashamed of the act and seemed ready to say "next year I'll not be caught in such a scrape as this at any rate." The church attendance, aided by the cheerful influence of the clear, cool and brilliant day, was very full; exceeded only by the attendance at the dinner table, which of course exceeded all other business. Thousands of our citizens went towards sunrise, via the Sound boats and the New-Haven cars, to enjoy the day in the land of their birth; but though the pumpkin-pies may have been better, we doubt if their satisfaction was greater than of our metropolitans who stayed in town. We trust that the custom thus firmly established will continue to grow in public favor until the man who does not regard Thanksgiving as a day of gratitude and rational enjoyment will be classed with him who disputes the claim of the Fourth of July to the usage of a holiday.—[Tribune.

**VISITORS AT THE NEW CITY.**—The *Springfield Republican*, says, the beautiful weather of Tuesday allowed a host of ladies and gentlemen from the cities and adjacent country to gratify their curiosity by seeing the dam at the New City. The cars from Springfield and Chicopee all went heavily freighted, and many came from the North. The shore on both sides was covered all day with spectators, and it is calculated that nearly or quite as many were on the ground as there were on Monday. The dam bears its honors bravely. It delivers from its iron lip as fine a sheet of water as flows in the world. It is asserted by gentlemen in Springfield, that on Monday night the vibration of the air produced by the new fall was perceptible in the shaking of their windows. It would seem a large story, yet the small fall at Mittenewas was formerly felt in the same manner.

## Town and Country Items.

According to a recent statistical account, there are in the Austrian monarchy, not including Hungary, sixty-one thousand eight hundred and eighty-eight priests and nuns, viz: thirty-five thousand seven hundred twenty-eight cures or assistants, and in seven hundred and three monasteries fourteen thousand five hundred monks and clerks, and in one hundred and thirteen convents three thousand six hundred and sixty nuns and no vices. The clergy of Hungary is composed of twenty thousand individuals.

Commodore Stewart, in a letter addressed to Barnabas Bates, Esq. of New-York, expressed his conviction that the naval service is "wholly and completely aristocratic; that it has not, even under monarchy, its equal in existence." But he attributes a portion of the blame to the law regulating the service, which leaves no discretion to the officers as to the mode of punishment, but requires whipping in all cases. He expresses the hope that Congress will do something, at its next session towards a reform of the system.

**FRUITS OF AN UNJUST WAR.**—It is stated on what seems to be good authority, that there will be a deficit of between fifteen and twenty millions of dollars in the amount of revenue which will be requisite to meet the expenditures of the Government for the fiscal years, ending the 30th of June, 1850, and 1851. This enormous short coming is occasioned entirely by the extraordinary expenditures of the Government growing out of the Mexican war, and the treaty with that country.

In a lecture at Southampton on George Fox, Mr. G. Dawson said; "Luther and Fox were gentle—men of whom children were fond—to whom dogs would run—to whom nature was kind. They were feminine men, not effeminate men. Say a man is effeminate, you shame him beyond redemption; but say he is feminine, and you do him honor. So of a woman: call her masculine, and you taunt her; but, like Ben Jonson, say she is 'manly,' and you compliment her."

There is now living in this city, in extreme want, a man who at one time had one hundred and eighty thousand dollars, amassed by a few weeks successful gambling. For some years he lived in the utmost luxury, having over four hundred suits of clothes, but the smiles of fortune deserted him, and at last he has been reduced to beggary. In threadbare coat, and without either energy or character, he may be daily seen in Broadway.

Soulouque, the Negro Emperor of Hayti, is said to be a stout, good-looking negro, about 30 years of age, with a mild or rather a stupid expression of countenance. He is extremely superstitious, still practicing the African mysteries of Obi and Voodoo. His court favorite is a professed sorcerer, who, with several priestesses, performs the "wanga" of the Voodoo ceremonies, although there is a Jesuit priest resident at court.

**AMERICAN MECHANICS APPRECIATED ABOARD.**—American machinery for London is in the course of construction at Trenton, New J., to be used in the manufacture of India rubber.

The Emperor of Russia has seventeen ships of the line in the Black Sea, and the Sultan of Turkey has twelve, nearly all of which were built by Messrs. Eckford and Rhodes, of New York, and are among the best specimens of naval architecture.

**STATE OF NEW YORK.**—New York contains a population of more than two and a half millions. It has thirty-four representatives in Congress; it has the longest railroad; it has ten colleges. There are 156 academies, and 463,000 pupils attend the common schools. There are 4,399 ministers of the gospel; the average amount of their salaries is nearly \$350 a year.

**M. Boyer**, the most celebrated French *cruisier* in London, says that an egg for eating should be boiled from two minutes and a half to three minutes; and for sauces, &c., from eight to ten minutes. Eggs should not be cooked till eight or ten hours after they are laid. No substance is more indigestible than a hard-boiled egg.

**ASSOCIATION AT THE WEST.**—Iron moulders at Cincinnati have erected and put in operation a foundry at Industry, a small town ten miles below the Queen City, the business of which is conducted upon the share principle. They have an agency in Cincinnati, and thus far have been quite prosperous.

**FRENCH THEATRES.**—A commission appointed by the French Council of State has decided, by a considerable majority, that the privileges enjoyed by the directors of theatres should be curtailed, as *injurious to public morals*; but the minister of the interior is said to be opposed to the report of the commission.

**LACONIC EPISTLE FROM A CALIFORNIA B'HOY.**—A man who left Chicago for California last spring, writing from a neighboring city, where he had arrived from the El Dora, to a friend, thus expresses himself:—"Dear H: Just arrived. California be —! Particulars in my next. Yours, L."

**CHOLERA IN NEW YORK.**—In the city of New York, from May 19, 1849, to October 13, there were 5,017 deaths by Asiatic cholera, and 8,064 from bowel complaints of every class. The mortality was less in proportion than in 1832. The number of deaths from cholera in Boston was 611.

**JEWS IN CINCINNATI.**—From a communication in the Cincinnati Times, it appears that there are three Jewish Synagogues in that city, and the adult worshippers number about three thousand. This shows about sixteen or twenty thousand Jewish population.

**Mr. Samuel Gurney** is one of four banking families whose united properties were recently pointed out in the *Circular to Bankers* as exceeding the Capital of England, while they amounted to five times the capital of the Bank of France.

**NEW-ENGLAND INDUSTRY.**—A single establishment in Connecticut manufactures about 500,000 worth of peg boots and shoes per annum, and the State of Massachusetts manufactures the same article annually to the amount of \$18,000,000.

**SOUTHERN MAILS.**—It is announced that the Postmaster General has effected arrangements by which the transmission of the Great Mail South from New-York will be continued, as at present, during the winter.

**An estate in Bohemia**, belonging to Prince Metternich, has been sequestered for delay in the payment of the taxes due on the domain.

**Carbonized gutta percha** is now used in England for sharpening razors.

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## PROSPECTUS

OF

## THE SPIRIT OF THE AGE.

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

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## EDITOR,

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