

SPIRIT OF THE AGE.

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WM. H. CHANNING, EDITOR.

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Poetry.

From the New York Evangelist.

SOARING.

BY REV. C. H. A. BULELEY.

My spirit flies to Thee!
 When the morn wakes, with tireless wing,
 Joyful up to thy fount of light,
 Like a young bird I soar and sing
 Glad farewells to departed night--
 O God! I fly to thee!

I would know more of thee!
 Thy shining love has been my song
 When the midday hath, gone as bright,
 And the warm beams have made the throng
 Of spring-leaves open to my sight,
 Telling my soul of thee!

Let me behold thy face!
 Even as at eve, when shades have grown
 On the green earth, I see the sun
 In circling fullness on his throne,
 Lighting the goal by pilgrims won,
 Where I shall see thy face!

I would be all like thee!
 No breath or thought or work below,
 My soul would find, save such as thine;
 O then, let streams of pureness flow
 Within, fed from thy fount divine,
 Making me all like thee!

I love none more than thee!
 Earth holds no treasure dearer now
 To this poor heart than Heaven displays,
 And Heaven owns nought than thou
 More loved, more rapturous to my gaze--
 Whom shall I love but thee!

I would dwell aye with thee!
 The oft the daylight leaves my soul,
 And deathlike sin enshrouds my thought,
 While as from muffled drums the roll
 Of misery sounds, till life is naught,
 Naught save I dwell with thee!

Oh! when wilt thou be mine?
 When shall I face to face behold
 The beauty of thy truth and love,
 When in full glory wilt thou fold
 My soul to burn with thee above,
 And thou be wholly mine!

Soon shall I wake with thee?
 A bright eternal morn shall beam
 Full on my vision, when thy face
 Reflected from my heart, shall gleam
 O'er me wrapped in thy loved embrace,
 Father! I come to thee!

For The Spirit of The Age.

BOOKS.

THEIR SPHERE AND INFLUENCE.

BY J. K. INGALLS.

In the history of human development Books maintain an important position. We are indebted to them, in a material sense, for all our acquaintance with the past, and for that wide diffusion of knowledge, which distinguishes our age. And yet, in a higher sense, there is no single thing which has stood so much in the way of man's advancement as his idol worship of them, for books, as well as other things, which God has created or man has made, may stand for idols, to a nature perverted from its legitimate sphere of exercises.

To be able to comprehend our subject, it is necessary to bring our minds up to a sphere of thought measurably above it. We must take our stand independent of the books, ere we can judge truly of their quality, design or influence. This preliminary cannot be too strongly insisted on: for there are books which are deemed above criticism; the very idolatry suggested having clothed them with an odor of sanctity, it is treason and impiety to invade. Let us stop, here, then, on the very threshold of our investigation, and determine one thing: whether we are able to judge of the qualities of any book which challenge our reverence and submission. If it is admitted that we do possess such ability, then we may proceed. If any contend that we are not competent to decide on so momentous a question, then it is insisted that *they* shall be consistent with their decision. Of course, they must never say that the book they reverence is *true*; for that presupposes their capability of knowing truth from error, and that they would have known, had this book contained error. They must not say that it is a *good* book; for how can they know that it is good, if they would not have known, had it been evil? They must not pretend that the book is from God; this presupposes that they are competent to judge what is worthy of Him, and that too by sources independent of the book itself; The very claim set up for the sacredness of any book is self-contradictory, assuming that the same qualities of mind have been exercised, in making up the estimation, which we are forbidden now to employ. The fear of being accused of presumptuously sitting in judgment on "God's Word" has silenced many a sincere though timorous enquirer after truth. Yet you will find none so reckless as to insist that every book is the word of God, which puts forth such claim. A standard of judgment must be supposed by which all books are tried; and this is all that the rationalist asks, the same liberty, which they assume, to decide what is the Word of God. The fact that

those, who condemn this position as impious, occupy precisely the same themselves, should be a sufficient defence against their charge of impiety, on however low a plane. In a truer light those will be clearly proved guilty of idolatry, who allow a book to dwarf their intellect, check their soul's aspiration for light and freedom, or in any way abstract the communion between the human spirit and the great Father.

But it is necessary to comprehend what is below books, as well as to rise above them, in order to realize fully their influence on human advancement. Perhaps a figure will enable us to comprehend more readily, what the world was, without them. Let them be represented as mental storehouses, of capacity proportioned to the treasures they preserve. The condition of man in a savage state, without shelter dependent on the spontaneous productions of nature for a precarious supply of his wants, is easily imagined. In this state he could make little advancement in the useful arts, or in his social arrangements; and yet it might be comparably favorable to the development of the muscular system, and to general strength and physical beauty. In the next step we shall discover that he has reared a cabin, and preserves the more valuable meats and vegetables, which his arm has captured or his industry produced. From this point he gradually accumulates wealth, and invents structures of a higher and higher degree of perfection to preserve his goods and gratify his domestic and artistic affections. A fact here must not be forgotten; that no accumulation of past wealth can compensate for present neglect of the duty of labor. The daily employment of the race, if not of the individual, has been constantly required. It is the great law of God, that *he that will not work, neither shall he eat*. And if society so perverts this rule, as to allow one class to live idle, then it must condemn another to starve. It is the most grievous sin of this mammon-worshipping age, that the storehouse is revered as the only source of life and happiness, before which ministers the merchant miser as great high priest. Yet despite all this kindness the great fact of nature stands out in bold relief, that all sustenance, comforts and luxury, not the common bounty of heaven, must be constantly elaborate from the elements by human toil.

These transitions in civilization are to be regarded as regular steps in the march of humanity to its destined perfection. Nothing can be predicated on the existence or non-existence of their particular monuments, except as they reveal the point of progress attained. They have no power in themselves to civilize or refine mankind. These accumulations, edifices and civil and religious institutions have been made, by man, what they are, have not made man what he is. The application is readily seen. Books, no more than those possessions, have made the civilization, the enlightenment, or the degree of christianization, which the world has attained. If these do not obtain where there are no books, so there are no books, where these have not first appeared. It is not uncommon for mankind to confound cause and effect and put one for the other. As there were not edifices, in which social and mental refinement could be cultivated, until sufficient had been attained, to teach their need and use, and qualify man to design, construct and appropriate them; so books did not serve to instruct mankind, until the human mind had first conceived and embodied in them its own apprehensions of wisdom and refinement.

The idea of sanctity and efficiency, which most nations attach to their sacred books, is wholly inconsistent with the reception of the first principles of all knowledge. These are nowhere derived from books. Books are made up of the attainments of their authors; cannot be anything more nor even a full expression of that, since the best thought and the highest truth, of each mind, is inexpressible. We could not do well without these convenient conservators of past attainments; but there is not one among the innumerable volumes which exist that was

not written by human hands, and dictated *directly* by human minds. We would not have the truth they contain revered the less, but the more, and with all the reverence now attached to the letter, would we have men look upon the divinely communicative spirit, which through these mediums breathed its purifying transmission, and effected its divine creations. And be it remembered that if the race could not survive a cessation of labor, to live on past accumulations, neither could it long thrive in spirituality on the mental and spiritual food bound up in books. The mind, as well as the body, is only sustained by the fruits of its own activity. It may scan the elder revelation inscribed on every rock and rill and flowering shrub, it may delve for the buried treasures of antiquity; it may strike out near strains of thoughts or follow the old; but in some way it *must work*. It would be madness to scorn the materials furnished by past experience; but it would be more than madness to fall down and worship them, because they had proved serviceable to our fathers, for food or shelter. So that which is valuable in books cannot be thrown away without injury to the race; but neither can they be clothed with an air of sanctity, which forbids all approach of thought, or worshipped as divine, without manifest detriment to moral and mental development.

It is easy to conceive that a greater diversity of talent, and wider degrees of development once existed in human society, than are now seen in similar circles; but not so that peculiar sensation of mind which must have been created in the breast of the ignorant and superstitious, when they saw the evidence that thought could be communicated by signs. The Indian has been known to regard the man as supernaturally endowed who could converse with a book. In early times, the mind itself was a subject of conjecture, and all its diseases as well as in ordinary attainments were referred to superhuman influences. Until the invention of printing and the consequent multiplication of books, this feeling must have been quite general. This undue reverence for what was written has been handed down, pandered to, and in a measure induced by the initiated or interested. As books on more common place subjects became diffused and subjected to the scrutiny of common sense, the claims of the supernaturalist were transferred from general literature to medicine, law and divinity. This trinity of imposition has held on together, and bids fair to yield together. How a man of worth and sense, even now, is often seen to stand abashed and humbly inquire, where he should assume the authority to teach, merely because the professional man can quote some old book or phrase, as destitute of life or thought, as is implied by its preservation in a *dead language*!

Individuals who are affected by books, are of two classes, those who *use*, and those who *worship* them. As the idolater appropriates his object of devotion to no practical purpose, but to incite his blind fanaticism, so he, who regards a book with superstitious reverence, seldom employs it for any legitimate use. In its very presence, the *man* is debased. He reads not with natural eyes. Its lessons of good or evil are measurably unheeded, in his fervor to show it becoming homage. The most sublime and most ridiculous things are drawled out in the same sanctimonious monotony. Interested promulgators, whose position and influence depend on their skill in interpretation, labor to perpetrate these erroneous impressions, and to have them inculcated on the tender minds of youth; so that the real truths contained are prevented any useful and practical application by the lack of all discrimination in the reception of the mere letter.

The other class read books for the thought or moral they may contain. And the right of individual judgment is indispensable to any salutary result from their reception. The very attempt to put in practice their simplest teachings, is only consistent, with the assumption of the right and ability to judge

what is fit to be done. If a principle is involved in action, it will produce results, and those results must determine the legitimate character of the principle; for all principles must be judged by their fruits. Here is the difference: The practical man brings to practical tests every important precept or declaration he finds in books. Those given to idolatry merely hoard up, cover over, and worship, do not use them. Swayed by superstitious fear, they elevate a number to a sacred position, and decide that they contain all that ever has been, is, or can be known. And this is well nigh the truth in regard to them. Indeed, to minds thus enthralled, what is contained cannot be known in any practical sense. They should be measured, valued, and revered according to the degree of mental and moral nutriment derived, and which must be elaborated into growth and life by our own mental forces.

It is only in a low degree that we are benefited by books, greatly as we are indebted to them in that degree. After all, they can put us in possession of nothing, which was not first communicated to the human mind without them. Our great dependence on them for a system of history, science, or religion is strictly material. They can only tell us the accidents of history, cannot show us that inner life of the race, which has flown down through the ages. It is only by our own reflections, prompted by the thinkers of these last days, that we are enabled to see through the circumstantial array of unimportant facts which compose the literal histories, and discover the living reality. The true history of the race might be compiled to-day, without reference to books, by taking note of human society as it exists in its different stages of progress. For all tribes may furnish, from the highest to the lowest, a near approximation to the whole series of advancement from stage to stage. In religion, books can only acquaint us with the outward manifestation of the spirit, the religious incidents and experiences of the past,—cannot show us that law of life within, which has quickened innumerable souls through long centuries, has been working beneath this whole outward, formal, incoherent mass of things which we term Ecclesiastical History.

It has long been a disputed question, whether books had not an interior signification, especially the books of the Bible. As received by a small, though very learned and spiritual sect withal, the proposition is an entire fallacy. At most, a book is but a written picture. Do pictures possess the life of the things which they represent, or merely copy the external form? Whether pictures may not convey an *idea* of life, is another question, dependent on the degree of refinement in the beholder and the truthfulness of the copy. As in nature, the spirit of all things becomes more and more revealed, as the mind expands and grows in spiritual powers, so the signs employed to express our ideas, will be more or less significant to one who sees much than to one who sees little in things. A book, that has truly "held the mirror up to nature," becomes suggestive of the great facts of being, and the interior life everywhere shadowed forth. But we must never forget that in nature, not in the book, the reality resides. Here the doctrine of correspondences, so clearly unfolded by Swedenborg, exists, and only here. The mind elevated to a high plane of thought comprehends this, and is enabled to explain many difficult sayings and figures which occur in our accredited Revelation. But it will be found equally beneficial in explaining any book, which presents important truth under natural figures. The most sublime and elevating passages in Isaiah, or David, or even in the teachings of Jesus and his apostles, are their truthful appeals to the testimonies of nature, not to men or books. The great men, in every age, have been book-makers, not book-worshippers, or even readers, as the best artists have sculptured and painted statues and pictures, and have been not image or picture-worshippers.

All empirical systems of science or religion have had their

books. The True has none—or rather, has all, embracing the truth and good in all, yet worshipping none. Much is said about the *Christian* scriptures: but there are none, in the sense in which there are Mohammedan, or Jewish, or Hindoo scriptures. Unlike Moses and Mohammed, Jesus left no books. The system he labored to unfold, has not nor ever can be embodied in a material form. It leaves book-worship, as well as other forms of idolatry, and elevates the soul to a higher position, where it can read, in the cheering light and heat and in the genial moisture which comes from heaven, a lesson of deeper and holier trust, than can be gathered from numberless tomes. It takes the eye of man from the copy to the original, from a vain attempt to comprehend the skill displayed in the picture, to an intimate communion with the reality of all things, the actual, living scene.

PROUDHON'S POLITICAL ECONOMY.

BY C. A. DANA.

ARTICLE IV.

We trust no man will do M. Proudhon the injustice to suppose that his Labor and Capital ideas are all condensed into the brief statement which closed our last article. In that we rather aimed to present the essence of the question than to develop an entire doctrine, or even to hint at any other than the main point of the general argument. By the way, we do not remember to have seen this presented in any chapter or passage of our author's writings, and justice to him requires it to be stated. Did space or time permit us to treat the entire subject thoroughly, we should have taken it up under several distinct heads, namely: Capital is essentially unproductive, and therefore rent and interest are robbery; Rent and Interest violate the law of Fraternity, and cannot do otherwise; The natural increase of wealth tends to their diminution and ultimate disappearance, as is evident from history. They may and will be done away with by the organization of Mutual Credit, and therefore are intrinsically false.

CREDIT.

What is Credit?

It is a sort of corollary to the exchange of products, or a kind of second stage of that process. A. has a bushel of wheat which he does not need and which B. does, but B. has nothing at present to give in exchange for it. A. lets him have it, and receives his promise to deliver an equivalent at some future time when he shall have produced it. Such is the operation of credit, which arose soon after the first commencement of exchanges. Presently it assumed a new feature, which may be illustrated thus: B. needs A's bushel of wheat and has an article produced by himself, but cannot divide it so as to render an equivalent, or does not wish to dispose of it at present, and accordingly takes the wheat on credit. Thus credit is the giving of one product in consideration of the future return of another yet to be produced, or which is already produced, but not on the spot or in a condition which will allow it to be delivered. The uses and advantages of this operation are well known and need no explanation.

All credit presupposes labor, and if labor were to cease credit would be impossible.

What then is the legitimate source of credit? Who ought to control it? And for whose benefit should it most directly be used?

The laboring classes.

But instead of credit being governed by the producers in a nation, it is always in the hands of the intermediaries, the exchangers and agents of circulation; and instead of being used to aid the workers, it is generally used to make money; i. e., to

get the greatest possible amount of the products of labor for the least return, and if possible for none at all. And it is manifest that if the working classes could once gain possession of this great instrument, which rightfully belongs to them, they might escape from the necessity of working for others, or in other words, of giving the larger part of their products for the use of capital; they might become the owners of the tools they use, become emancipated from the domination exercised over them by their agents and public servants, set up for themselves, and enjoy the fruit of their industry.

But how can they gain possession of this instrument?

By the organization of Credit, on the principle of Reciprocity or Mutualism, if we may use a new word. In such an organization Credit is raised to the dignity of a social function, managed by the community, and as Society never speculates upon its members, it will lend its credit, not as our banks do their's, so as to make seven per cent or more out of the borrowers, but at the actual cost of the transaction. A practical illustration of the above named principle in a similar matter may be found in the system of Mutual Insurance.

MONEY.

The precious metals have an intrinsic value, which grows out of their uses in the arts, and another value as the representative of other products. It is only in their latter capacity that they are called Money. Their use in that capacity is easy to account for. Their compactness and indestructibility naturally led the world to fix on them for such a purpose.

But as the aggregate of products and of exchanges enlarged, it was found that gold and silver were inadequate for the transaction of business, and the social genius produced the bill of exchange and the bank-note. This was a great invention, whose benefits are not generally understood, whereby commerce and, consequently, both production and consumption, were vastly increased, and with them human well being.

Still, though a new sort of representative was apparently introduced, in reality there was no change. The bill of exchange was and is only a species of shadow, the representation of a representative, gold and silver remaining as the actual medium of circulation.

The difficulties which belong to the use of gold and silver as money are these:

1. They are articles of commerce as well as representatives, where as a representative of values should have no other character, and be useful for no other purpose.

2. The quantity of gold and silver not being proportioned to the amount of products to be represented and put into circulation, while at the same time the circulation cannot be performed without them, it follows that whoever can get control of the specie of the world can rule the markets with despotic hand and may work his will upon communities and nations: and also that such a monopoly of the circulating medium can be effected with an ease almost infinitely greater than a monopoly of any other article of general use. And thus specie money from being a convenient medium of circulation, has become the tyrant of both the production and the consumption of the world.

3. By means of this tyranny labor is kept in subjection, financial speculations, stock jobbing and usury are perpetrated, and interest is maintained at a ruinous rate in every country. Destroy it and a monopoly even more unjust and pernicious than the monopoly of the Soil—that other great outrage upon natural justice,—is destroyed, and society is relieved of scores of parasites who go back to useful occupations since they are no longer able to live upon the industry of others.

The question then arises, Whether any other basis than gold and silver can be found for the circulation. M. PROUDHON says, Yes.

Gold and Silver feed and clothe and shelter no man: they are

good to the mass of people merely because they can be exchanged for food and clothing and shelter. If we then can discover any thing which shall be equally or more portable, equally certain of being everywhere received in exchange for all products, and at the same time safe from being monopolized, we shall accomplish a great good, and the precious metals may be dispensed with except for their original uses. Is such a circulating medium possible, in connection with such a system of credit as that of which we have above given the general features? In other words, can Production, Circulation and Consumption be organized upon the principle of Mutualism, Reciprocity, Solidarity?

M. PROUDHON'S answer to this question will be found in our article, in which will describe the Bank of the People.

From the *New World Monthly*.

LOUIS BLANC'S SOCIALISM.

ARTICLE.—There should be created a Ministry of Progress whose mission should be to accomplish the Social Revolution, and to bring gradually, peacefully, without a shock, the abolition of *Protetarianism*.

ART. II. To that purpose, the Minister of Progress should be directed—1st. To purchase, by the means of government stock, all railways and mines; 2d. To transform the Bank of France into a Bank of State; 3d. To charter assurances to the great advantage of all, and to the benefit of the State; 4th. To establish under the direction of responsible functionaries, vast bonded stores, in which producers and manufacturers should be enabled to deposit their goods and merchandise, which should be represented by receipts bearing a circulating value and available like paper money; a paper money perfectly secured, since its security would rest upon the pledge of a determined merchandise; 5th. At last, to open bazars, corresponding to retail business, just in the same manner as the bonded stores would correspond to wholesale trade.

ART. III. Out of the profits arising from railways, mines, entrances, the bank, which are now received by private speculations, and which in the new system would return to the State, joined to those resulting from the charges on bonded goods, the Minister of Progress should create his Special Budget, the Budget of Laborers.

ART. IV. The interest and liquidation of the sums due from the preceding operations, should be levied upon the budget of laborers, the remainder should be employed—1st. To establish Working Associations; 2d. To create agricultural Colonies.

ART. V. To be entitled to enjoy the patronage of the State, Working Associations should be instituted after the principle of a fraternal solidarity, so as to be able to acquire, in developing themselves, a COLLECTIVE, INALIENABLE AND ALWAYS INCREASING capital, the only means of succeeding in destroying usury, large or small; and to insure the fulfilment of this great object, that capital should no longer be an object of tyranny, the possession of the instruments of labor a privilege, credit a merchandise, comfort an exception, idleness a right.

ART. VI. Consequently, every Working Association wishing to enjoy the patronage of the State, should be obliged to accept as the constituting basis of its existence the following dispositions:

After deducting the amount of salaries, the interest of capital the working and material expenses, the profit shall be thus divided:

One-fourth to the liquidation of the capital belonging to the proprietor with whom the State should have treated;

One-fourth to the establishment of a fund of help, destined to the old, the sick, the wounded, &c.

One-fourth to be divided among the laborers as a benefit, as is stated hereafter;

One-fourth at least to the formation of a reserve and the destination of which is hereafter indicated.

Thus should Association be constituted in a factory.

There should remain to extend Association to all the factories of a same industry, in order to connect them by a bond of mutuality.

Two conditions would suffice :

At first, the cost price should be determined : the amount of a fair benefit above the cost price should be fixed, according to the situation of the industrial world, so as to arrive at a uniform price, and prevent all competition between the factories of the same industry.

Afterward, a salary, not equal but proportionate, should be established in all the factories of the same industry, the conditions of material life not being identical in all parts of France.

Solidarity being thus established between all the factories of a same industry, there should remain at last to realize the sovereign condition of Order, that which renders hatreds, wars, revolutions forever impossible ; there should remain to establish a solidarity among all the various industries and trades, among all the members of society.

Two conditions are indispensable for this object.

To make a sum total of the benefits of each industry, and divide that sum total among all laborers.

Afterwards, out of the divers funds of reserve of which I spoke just now, form a fund of mutual assistance among all trades, so that those who at one time should happen to be in difficulties, should be helped by those who should have prospered. A great capital should thus be formed, which should belong to all collectively.

The re-partition of this capital of society at large should be entrusted to a Council of Administration, as in the hand of an engineer appointed by the State should be placed the direction of each private industry.

The State would arrive at the realization of this plan by successive measures ; it does not enter into our system to force any body. The State would offer a model ; by its side the private associations, the present economical system, would live. But such is the force of elasticity which we believe exists in ours, that in a short time, it is our firm belief it would expand all over society, drawing into its bosom all rival systems by the irresistible attraction of its power. This would be the stone thrown into the water, drawing circles arising one from another and always getting wider as they undulate from the center.

ART. VII. The Agricultural Colonies should be founded for the same object, after the same principles, and upon the same basis.

THE WORKING MEN'S LEAGUE.

TO THE EDITOR OF THE TRIBUNE :

Since the publication of the Address of the United Working men's League in *The Tribune* of the 18th of October last, many inquiries have been made concerning the objects of the League, its plan of organization, &c. We would, therefore, through the medium of *The Tribune*, give publicity to the Preamble and Constitution of the League, and cordially invite all workingmen who may feel sufficient interest, to organize forthwith. Communications may be addressed (postpaid) to the President or Secretary at the Protective Union Bakery, corner of Nineteenth-st. and Seventh-av. GEORGE ADAM, President.

WILLIAM WEST, Secretary.

PREAMBLE.

All men ought to be producers. The producers should be possessors. The possessors should be governors. Hence all workingmen should,

First : Employ themselves superseding all other employers ;

Second : Exchange the products of their labor one with another

dispensing with the services of all useless intermediaries ; and

Third : Make their own laws, dispensing with the services of all representative law-makers.

But this is a work demanding a thorough organization of workingmen, for in their union is their only hope of success. Therefore, *We*, whose names are hereunto annexed, hereby agree to form an Association to hasten this union to establish on a permanent basis the Natural Right of Man to Self-Employment and to the entire products of his labor, with all his other Natural Rights ; which Association shall be governed by the following

CONSTITUTION.

ARTICLE I. This Association shall be called "The United Workingmen's League."

ART. II. The League shall consist of Sections and Clubs, of which as many as may be formed in a County shall, through their delegates, constitute a County Convention.

ART. III. Ten members shall constitute a Section. The Section shall select one of their number whose duty it shall be to keep a list of the names, residences and occupations of the members, and furnish a copy to the Club, to notify the members of all meetings of the Section and of the Club, and to collect all subscriptions and dues from the members, and pay the same over to the Club.

ART. IV. Ten sections shall constitute a Club. The Club shall elect a Chairman, Secretary, Treasurer, and such other officers as expediency may dictate, and send Delegates to the County Convention. It shall also furnish a list of its members (alphabetically arranged) to the County Convention, and all propositions received from the County Convention, or from any other Club, shall be submitted to the Club, and decided by a majority of all the votes cast, and a correct copy of such vote forwarded to the County Convention, or Club as the case may be. — per cent of the subscriptions and dues shall be reserved for the use of the County Convention. Every Club shall tax its members equally to meet its expenses, but they shall be at liberty to give what they please beside their dues.

ART. V. The County Convention shall be composed of Delegates from the Clubs, and it shall elect a President, Vice-President, Secretary, and Treasurer, and such other officers as may be required for the transaction of its business. It shall execute all duties imposed by the Clubs, and propose remedies for existing evils for the subsequent action of the Clubs, but all measures passed by the County Convention shall be submitted to the Clubs, and no measures shall be prosecuted but those which have been approved by a majority of all the votes cast in all the Clubs.

ART. VI. The Government of the Clubs and of the County Conventions shall be Democratic. Every member of the Clubs may propose whatever business he pleases to the Clubs ; the Clubs shall consider and pass upon it. The same rule shall be adopted by the County Conventions. Any number of Clubs and of County Conventions may affiliate for District, State, or National purposes, and the Sections and Clubs may transact such local business as pertains to their respective localities.

ART. VII. The political action of the League shall be exerted in favor of the legal adoption, directly by the People, of laws which have been framed in, and approved by the Clubs ; but the members shall be free to give their suffrages to those candidates for Representative offices who will pledge themselves in writing to use their influence, both in and out of office to cause the legal adoption of such laws by the Legislature, or by the People ; and the Clubs may appoint Committees, whose duty it shall be to question, and to attend the Primary Meetings of the People, for the purpose of securing the nomination of such pledged candidates for Representative offices, and to keep a record of those, who, if elected, shall be found unworthy the trusts reposed in them. The League, however, shall not require from its members that they shall not vote for any candidates for Representative offices, for any purpose whatever, who

are not pledged in behalf of the measures of the League. The League will not interfere with the conscientious action of its members upon any of the measures of either of the great political parties, if such measures are not in themselves opposed to those of the League.

ART. VIII. There may be instituted in every Club a Sick Benefit Fund, to the use of which every member shall be entitled by the payment of such dues as may be assessed for said Fund, and by withdrawing from any other Sick Benefit Society of which he may be a member, whose funds are deposited with bankers and loaned out at interest.

ART. IX. The officers of the League shall be a President, Vice-President, Rec. Secretary, Cor. Secretary and Treasurer, who shall perform the duties pertaining to their respective offices and be elected annually.

ART. X. Meetings of the League shall be held Quarterly, at such places as its officers may appoint. At these meetings any measures intended to increase the number of the Clubs, or to accomplish the specific objects for the attainment of which the Clubs have associated, shall be presented and considered; but no measure shall be prosecuted which is not subsequently approved by the Clubs; and the Secretaries of the County Conventions shall submit written reports of the doings of the Clubs represented in their respective Conventions.

ART. XI. Meetings of the Sections shall be held (at least) every week, of the Clubs every month, and of the County Conventions every three months.

ART. XII. Persons wishing to become members of the League, may be proposed at any regular meeting of any of the Sections, but such proposal shall be laid on the table until the meeting next succeeding that at which it has been made, when the proposed candidate for membership shall be balloted and upon receiving four-fifths of the votes cast shall be declared elected. Every member shall be required to sign the able and Constitution of the League.

From an Oration before the Phi Beta Kappa at Providence.

WILL AND WORK.

By GEORGE R. RUSSELL.

In commencing I intimated that the Merchant has sometimes claims to scholarship. In drawing towards a conclusion, I will reverse the proposition, and inquire whether the scholar would not occasionally consult his own welfare, by adopting an active pursuit, in which he might become distinguished, instead of clinging to mediocrity in a high profession, simply because he has received a degree from an university, and fears that he might fall from Brahmin to Pariah, and lose cast in the descent.

There is an aristocracy of letters, and it can not only be borne but regarded with reverence, when its claims are founded on intellectual superiority, or acquisition of knowledge surpassing that of ordinary men. But the pride that cannot read its diploma without the aid of grammar and dictionary, should not be offended at the suggestion that there are other roads to success, than through the Court Room, Hospital or Divinity School. There is esteem, respect, veneration for the profound, conscientious lawyer, the skillful, scientific physician, and the fearless, truth-abiding minister of God. They are "all, all honorable men;" no earthly position can be higher, no sphere of usefulness more extensive. But it is another thing to adopt a profession merely because it is considered respectable; to be a nuisance in an unwept chamber, garnished with dusty newspapers, and a few dog-eared, bilious looking volumes, where the gaunt spider holds undisturbed possession, no fratricidal hand ejecting him from his cobweb office, for there is a tacit understanding between the occupants, and they practise in company, with that bond of sympathy which arises from kindred employment; or, to become co-partner with death, as the sulky rattles and squeaks on the

highway, with barely acquirement enough in it to pass for Doctor, reputation depending on some happy blunder, in the course of a series of experiments instituted on the ground that there is luck in many trials; or to drag heavily along, where the spirit is weak and the flesh is unwilling, the six days, task a labor of desperation, reluctantly worried through, that there may be much endurance on the seventh.

"Ex quo vivo ligno, non fit Mercurius."

The common notion that a collegiate education is a preparation for a learned profession alone, has spoiled many a good carpenter, done great injustice to the sledge and anvil, and committed fraud on the corn and potato field. It turns a cold shoulder to the leather apron, sustaining Rob Roy's opinion of weavers and spinners, looks superciliously on trade, and has an unqualified repugnance for everything that requires the labor of hands as well as head. It keeps up the absurdity that the farmer's son should not return to the plough, that the young mechanic must not again wield the hammer, and that four years are lost when the graduate finds himself over the merchant's Letter Book, instead of Blackstone's Commentaries; as though education could not be useful out of an allotted line, and would not compensate its possessor whether the sign over his door proclaims him shoemaker, or attorney at law.

He is wise, who, discovering for what he is qualified, dares do what he feels he can do well. What matters that a strip of parchment attests his prescriptive claim to scholastic honors, and a college catalogue wafts his name to posterity? If he has a genius for making shoes, or laying stone wall, let him make shoes, or lay stone wall. Either is as honorable as filling writs, prescribing doses, or writing sermons because Sunday is coming.

It is a common complaint, perpetually reiterated, that the occupations of life are filled to overflowing; that the avenues to wealth or distinction are so crowded with competitors, that it is hopeless to endeavor to make way in the dense and jostling masses. This desponding wail was doubtless heard, when the young earth had scarcely commenced her career of glory, and it will be dolefully repeated by future generations to the end of time. Long before Cheops had planted the basement stone of his pyramid, when Sphinx and Colossi had not yet been fashioned into their huge existence, and the untouched quarry had given out neither temple nor monument, the young Egyptian as he looked along the Nile, may have mourned that he was born too late. Fate had done him injustice, in withholding his individual being till the destinies of man were accomplished. His imagination warmed at what he might have been, had his chances been commensurate with his merits; but what remained for him now in this worn out, battered, used up hulk of a world but to sorrow for the good old times which had exhausted all resources!

The new lamentation of antiquity has not been weakened in its transmission, and it is not more reasonable now than when it groaned by the Nile and Tiber. There is always room enough in the world, and work waiting for willing hands. The charm that conquers obstacle and commands success, is strong Will and strong Work. Application is the friend and ally of genius. The laborious scholar, the diligent merchant, are thriving men, and take rank in the world, while genius by itself lies in idle admiration of a fame that is ever prospective.

The examples before us bid us work, and the changing present offers ample opportunity. Around us, everywhere, the new crowds aside the old. Improvement steps by seeming perfection. Discovery upsets theories and clouds established systems. The usages of our boyhood become matters of tradition for the amusement of our children. Innovation rises on the site of homes revered for early association. The school books we used are no longer respected, and it is not safe to quote the authorities of our college days. Science can scarcely keep pace with the names of publications, qualifying or abrogating

ting the past. Machinery becomes old iron, as its upstart successor usurps its place. The new ship dashes scornfully by the naval prodigy of last year, and the steamer laughs at them both. The railroad engine, as it rushes by the crumbling banks of the canal, screams out its mockery at the barge rotting piecemeal. The astronomer builds up his hypothesis, and is comforting himself among the nebulae, when invention comes to the rescue; the gigantic telescope points upward, and lo! the raw material of which worlds are manufactured becomes the centers of systems blazing in the infinite heavens, and the defeated theorizer retreats into space with his speculation to be again routed when human ingenuity shall admit us one hair breadth further into creation.

The powers of man have not been exhausted. Nothing has been done by him that cannot be better done. There is no effort of science or art that may not be exceeded; no depth of philosophy that cannot be deeper sounded; no flight of imagination that may not be passed by strong and soaring wing.

All nature is full of unknown things. Earth, air, water, the fathomless ocean, the limitless sky, lie almost untouched before us. The chances of our predecessors have not been greater than those which remain for our successors. What has hitherto given prosperity and distinction has not been more open to others than to us; to no one, past or present, more than to the young man who shall leave college to-morrow.

Sit not with folded hands calling on Hercules. Thine own arm is the demi-god. It was given to thee to help thyself. Go forth into the world trustful but fearless. Exalt thine adopted profession, not vainly hope that its name will exalt thee. Look on labor as honorable, and dignify the task before thee, whether it be in the study, office, counting-room, work-shop or furrowed field. There is an equality in all, and the resolute will and pure heart may ennoble either.

Translated from the German of Jean Paul.

EXTRA LEAF ON DAUGHTER-FULL HOUSES.

BY THOMAS CARLYLE.

*The Minister's house was an open book-shop, the books in which (the daughters) you might read there, but could not take home with you.—Though five other daughters were already standing in five private libraries, as wives, and one under the ground at Maienthal was sleeping off the child's-play of life, yet still in this daughter-warehouse there remained three gratis copies to be disposed of to good friends. The minister was always prepared, in drawings from the office, to give his daughters as premiums to winners, and holders of the lucky ticket. Whom God gives an office, he also gives, if not sense for it, at least a wife. In a daughterfull-house, there must, as in the Church of St. Peter's be *confessionals* for all nations, for all characters, for all faults; that the daughters may sit as confessors therein, and absolve from all, bachelorship only excepted. As a Natural Philosopher, I have many times admired the wise methods of Nature for distributing daughters and plants. Is it not a fine arrangement, said I to the Natural Historian Goeze, that Nature should have bestowed specially on a young woman, who for their growth require a rich mineralogical soil, some sort of locking apparatus, whereby to stick themselves on miserable marriage-tattle, that they may carry them to fat places? Thus Linnæus,* as you know, observes that such seed as can flourish only in fat earth are furnished with barbs and so fasten themselves the better in grazing quadrupeds, which transport them to stalls and dung-hills. Strangely does Nature, by the wind, which father and mother must raise, scatter daughters and fir-seeds into the arable spots of the forest. Who does not remark the final cause here, and how

Nature has equipped many a daughter with such and such charms, simply that some peer, some mitred Abbot, Cardinal, Deacon, appanaged Prince, or mere country Baron, may lay hold of said charmer and in the character of Father or Bride-man, hand her over ready-made to some gawk of the like sort, as a wife acquired by purchase? And do we find in bilberries a slighter attention on the part of Nature? Does not the same Linnæus notice in the same treatise, that they, too, are eased in a nutritive juice to incite the Fox to eat them; after which, the villian, digest them he cannot, in such sort as he may, becomes their sower?

"O, my heart is more in earnest than you think; the parents anger me who are soul-brokers; the daughters sadden me, who are made slave-Negresses. Ah, it is wonderful that these, who in their West Indian market-place, must dance, laugh, speak, sing, till some lord of a plantation take them home with him, that these I say should be as slavishly treated, as they are sold and bought? Ye poor lambs! And yet ye, too, are as bad as your sale-mothers and sale-fathers: what is one to do with his enthusiasm for our sex, when one travels through German towns, where every heaviest pursed, every longest tilled individual, were he second cousin to the Devil himself, can point with his finger to thirty houses, and say, 'I know not, shall it be from the pearl colored, or the nut-brown, or the steel-green house, that I wed; open to customers are they all!' How, my girls, in your heart so little worth that you cut it, like old clothes, after any fashion, to fit any breast; and does it wax or shrink then, like a Chinese ball, to fit itself into the ball-mould and marriage ring-case of any male heart whatever? 'Well, it must; unless we would sit at home, and grow old Maids,' answer they; whom I will not answer, but turn scornfully away from them to address that same Old Maid in these words:

"' Forsaken, but patient one! misknown and mistreated! Think not of the times when thou hadst hope of a better than the present are, and repent the noble pride of thy heart never? It is not always our duty to marry, but it is always our duty to abide by right, not to purchase happiness by loss of honor, not to avoid unweddedness by untruthfulness. Lonely, unadmired heroine! in thy last hour, when all life and the hygone possessions and scaffoldings of Life shall rumble in pieces, ready to fall down; in that hour wilt thou look back on thy untenanted life; no children, no husband; no wet eyes will be here; but in the empty dusk, one high, pure angelic, smiling; beaming Figure, godlike and mounting to the godlike, will hover and beckon thee to mount with her—mount thou with her, the Figure is thy Virtue.' "

CHARITY BEGINS AT HOME.

So said a certain wealthy miser. He lived in a town where there were many widows and orphans, for whom charity was often solicited of him. But he always refused to give. He thought people should take care of themselves. When told that he might be poor he defied the Almighty to make him so.

But God took away his stewardship. He sent Death and he took away wife and children. Next came poverty. And this rich boaster was driven in his old age to the almshouse, where some of those very orphans whom he had refused to relieve contributed to his support. He died in the poor-house.

This was related to an agent, by a clergyman, who stated that it was literally true.

We are inclined to the opinion that all misers who thus withhold their substance from the poor, are equally unwise, though all may not receive their punishment in the same form.

If it be true that charity should begin at home, it should never end there.

*His *Amem. Acad.*—The Treatise on the Habitable Globe

THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, DECEMBER 15, 1849.

CRITICISM CRITICISED.

[CONTINUED.]

Fourier did not undervalue the functions of reason in its true sphere, which is that of scientific analysis and synthesis in all the departments of industrial research and social refinement. No one ever made a more effective use of Reason, than he did himself. He merely protests against making it the Supreme and Autocratic Lawgiver where it should be the obsequious Minister and servant. Nor do I understand him as undervaluing the function of Conscience in ages of spiritual darkness and selfish moralism: he simply subordinates it to what he esteems a higher life. He does not regard Morality as the divine end in the creation of Man, nor the moral life, by which I mean the life of self-control and struggle against evil, the life of a compulsory disinterestedness in obedience to some objective moral law, as the true and permanent destiny of man. That is to be sought in a free spontaneous productive activity of use, an activity of creative art, which shall thoroughly discipline universal nature into complete subjection to man, which shall emancipate the individual from all social necessities and restraints, and bring our collective humanity into a willing co-operation with the Divine Spirit. And this I hold is of the genuine essence of Christianity—its distinctive mark and loftiest aim. For if Christianity be anything different from or better than Gentile Philosophy or Jewish Religion, if it be an altogether new revelation of man's destiny, its superiority must consist in its exhibition of this new and Divine life. Neither Jesus nor any of his apostles had the least sympathy with Jewish moralism or heathen intellectualism: but regarded them both as spurious, simplistic, and utterly impotent. They were broken cisterns which could hold no water—beggarly elements of this world—not fit to be named in connection with the glorious liberty of the new sons of God. How heartily St. Paul, when he yielded himself to his higher inspirations, despised all self-righteousness, all humanly devised schemes of justification, all systems of objective Law, whether ritual or moral; and how constantly both he and the other writers, insisted upon the prerogative of spiritual freedom, upon the superiority of the Saints to all worldly standards of judgment, upon the ability of the true Christian man to generate his own Law—need not here be dwelt upon. "By GRACE are ye saved" is an everlasting fact worth more than all the Prudential Moralities and bodies of Divinity that have ever been produced by all spiritual dyspepsics combined.

P. O.

REPLY.

PASSION AND CONSCIENCE.—Here we touch Fourier's central doctrine; and the test question comes up; "Did he solve the problem of *Liberty and Law made one*, and exhibit the Reality of *Inclination and Reason reconciled*, which has hovered as an Ideal, more or less bright, before the Sages of all lands?" Gratefully be it owned that in his view of Society, as a Living Organism, wherein every individual is a co-acting member. Fourier has taken a step in advance of preceding legislators; but once again the regret must be expressed that he so alighted the wisdom of Mankind as embodied in tradition, and that by natural reaction against enslaving conventionalities he was led into lawlessness.

Of course we cannot but heartily respond to P. G.'s aspiration after the "glorious liberty of the children of God," and his contempt for "self-righteousness and humanly devised schemes

of justification," &c. But throughout the preceding passage, and indeed the whole of his criticism, P. G. has strangely confounded Prudence with Morality, Constraint with Duty; whereas, according to the unanimous teaching of all ethical philosophers of Antiquity and of Christendom, worthy the name, the essence of Morality is *disinterested love of Good*, and the office of Duty is so to harmonise individual and collective good as to make *freely rendered private sacrifices* the source of purest joy. Confucius, Socrates, Cicero, &c., and the whole train of Christian fathers of all communions have known and declared that *Love is the universal Liberator*. A small portion of orthodox Protestants only have fallen into the heresy of considering external formal regularity, without regard to inward conformity to right, as "moral;" and Utilitarianism of the Paley and Bentham style is a simplism of very modern date, resulting from the excessive analytic tendency of the last century. P. G. speaks very vaguely too of "Morality as the divine end in the creation of Man," &c., for he might be safely challenged to produce one writer of note of any school, who has maintained that the life of *compulsory disinterestedness* is the true and permanent destiny of Man." What has been maintained is the truth, which P. G. would affirm as strongly as any one,—that in the Order of perfect justice only can Freedom be found, that until Spirits voluntarily govern themselves by the Divine Law of Love they inevitably must suffer and struggle; but that instantly when individuals and collective bodies seek by disinterested co-operation Universal well being, heavenly concord, liberty and blessedness will ensue. The real point in debate is unconsciously evaded, which is this: "Do Spirits, as they advance in goodness, obey Divine Order less consciously and willingly or more consciously and willingly." Morality,—that is loving conformity to God's Eternal Rectitude, is the everlasting *method* of a Divine Life, but not an *end* at all. Finally P. G. appears to confound the Instinctive with the Spirituallife, Natural impulse with Divine grace, and to claim the sanction of Christ's apostles in support of his view: whereas, if there is one truth more distinctly brought out than another by Paul and the profoundest and most pious Christian philosophers, it is that only by being born anew of the Spirit can men become Sons of the Father, of which Spirit it is the very office of Christ to be the medium. Fourier would have found a deeper mystery and brighter glory in the relations of Man with God, than he attained to the vision of in his doctrine of Attraction, if with more loyal reverence he had integrally explored Christian Theology, and put faith in the experience of regeneration so continually declared by Christians. As it was, he does not appear to have gained a glimpse of the sublime verity,—to some extent recognised by all great religious teachers, but more clearly revealed perhaps by Swedenborg than by any other,—that in order to "be filled with the fulness of God" man must ascend from the Natural, through the Spiritual, to the Celestial degree of life. And yet his system of Combined Order has no scientific validity and cannot come into practical operation, without just that change of will, in bodies of united men, which the church throughout all ages has symbolised in the word "Sanctification."

But this important subject demands more methodical treatment, though space and time permit the briefest discussion only.

The question is this: Was Fourier right in asserting that *Passional Attraction*, or in other words spontaneous individual impulse, is the infallible indication of Divine Order?

To answer this question adequately, one should present a full statement of truth as to Man's Relations, Destiny, and Constitution. But a few words must here suffice. Man evidently exists in three grand relations: to the Natural Universe, to the Spiritual Universe, and to God. His Destiny is, by union with Nature and communion with Spirits, to ascend to at-one ment with God; and his Constitution, correspondent to this threefold

relationship and destiny, is a tri-unity of love: being Æsthetic or sensitive-active, Social, or intelligent-co-operative, and Religious or aspiring-receptive. The peculiarly manly or human element of Man is the power of communion with his kind, embracing his neighbors, his race, all races in the Spiritual World, and God in his Mediate degree. This power, as we saw in our last number, is what all ages have recognized and denominated REASON. Its essence is Personality. And Man is manly just in degree as he attains to conscious, free communion with Humanity, and so realizes in his life the Divine Ideal of ONE-IN-MANY-MANHOOD, which is the very form of Universal Reason. Only in this communion with Mankind can Man be united with Nature in Art, and rise to at-one-ment with God in Religion.

The very Divine Idea of Man then, is not of one Individual, but of a Society, or rather of a Universal Confederacy of Societies, hierarchically inter-linked with the whole Spiritual Universe; so that the very conception of an individual man, not born as a child, not associated with his fellows as a friend, not bound in intimate union of opposites as a lover and by such union transmitting life as a parent, not ranked in the collective body as ruler or subject, is self-contradictory. Take away the thought of a finite-conscious form of love, freely interchanging good with other like spirits, and the very thought of Man disappears. Thus a man has no intelligible manhood, except as One of Many Men, and the primitive idea of Man involves that of an ORDER OF SOCIETY. The very Word, Wisdom, Law of God is a Form of Loving Men, communing by Mutual Use; and this common knowledge of each and all men,—that the Original, Means, and End of a human life is Love,—is the Co-Science of Mankind, Collective and Individual.

The question now recurs: Is spontaneous, individual impulse, or Passional Attraction, the infallible indication of Divine Order?

Evidently not. Each impulse of every individual must be hierarchically co-operative with every other impulse, and subject to the Pivotal Impulse, which is at once the original and resultant, the simple radical, and composite fulfilment of all impulses. Again, each impulse must have its own form and law of action, which must in turn be a constituent part of a Composite form or law, the Pivotal Legislator and Judge. Next, in action and reaction, each impulse encounters circumstances which it moulds or is moulded by, and from all combined experiences of pleasure and pain is formed a reflected image of the harmonious conditions of Integral existence. Finally, impulse judgment, experience converge, intermingle, blend in a Character or Personality, which is inwardly conscious of being Manly, and is felt by all men to be so, in proportion to its Unity. A man is loved by his fellows, as at once humane, natural, and divine, in degree as in deed, thought, feeling he progressively realizes unity in variety, and becomes a beautiful whole. And in the process of this development he ascends from a merely instinctive passionate existence, through consciously governed existence, to free co-operative existence. Only in this final consummate mode of life does he, by the abiding presence of the Divine Spirit, learn fully to know the Divine Wisdom, and through that knowledge to rejoice in the Divine Love.

The very conception of a man, however, as we have seen, is inseparable from that of a Society. Not only is it true, then, that an individual man is approximately conformed to Divine Order in proportion as all his Passional Attractions are regulated by the Law of Right Reason, enacted and executed by a Unitary, Personal Will, fitly experienced, enlightened and sanctified; but yet more is it true, that a man fulfils the Divine Idea, just in degree as with loyal love he yields up his own personal inclination, judgment, interest, to the guidance of the Law of Right Reason in the Society of which he is a living member. The correlative of this is the complementary truth, that a Soci-

ety can best attain to a knowledge of the Ideal Law of Justice, by duly respecting the highest conscience of each of its members. And both of these truths are involved in a third, that the various Societies of the Human Race, with all their constituent members, approach to an infallible science of Divine Wisdom, according to the entireness of their conformity to the Reason of Humanity, wherein the Word of God, hierarchically distributed through the whole Spiritual Universe, manifests Himself to Man.

In his doctrine of Passional Attraction, Fourier appears to have committed the very error of *Simplism*, against which he so peremptorily inveighs. He seems to have recognized in human existence no higher mode of communion with the Divine Being than Instinct, and never to have acknowledged the truth, that by the endowment of Free Intelligence, Man is transformed from a Pivotal Animal to an infant Angel, and is exalted above the fatal dominion of Nature into voluntary co-operation with a Spiritual World. The conviction which animated him,—a most generous and religious one,—was that God had originally harmonized all human instincts in Man individual and collective, that he perennially inspires them, and that therefore the true form of Society,—a form of consummate liberty, order, and beauty,—will be found by giving all impulses unlimited scope of action. But though doubtless Man was born in Eden and is destined for a Paradise Regained, is there not a deeper mystery in the transition between the Fall and the Redemption, than Fourier attained to the knowledge of in his studies of Edenism, Savageism, Patriarchalism, Barbarism, Civilization, Garantism, and Simple and Compound Association? Surely! unless Christendom is utterly befogged in sophistry.

With this mere summary of hints upon these immense topics, the discussion with my friend P. G. must close. My design in the "Negative Criticism" on Fourier was briefly to suggest to Fellow-Associationists some of the points wherein one of their number dissents from our honored teacher, and thus to open profitable paths of study. Speculative errors inevitably vitiate to some extent practical plans: yet, on the other hand, practical reforms aid us to speculative truth. In relation to Fourier, my sincere conviction is, that his wonderful sagacity, enlightened by analogy, enabled him to construct the most symmetric form of Society, which has been thus far conceived by Man. To reconcile the Natural body of the Phalanstery with the Spiritual body of the Church, by means of Unitary Science, seems to me to be the work, which Providence to-day assigns to Christian Socialists.

W. M. C.

OUR TRUE NAME.

We ought to have a name,—we ought to know our name; for everything which has life has a name growing out of itself, which explains and helps to make it understood.

Our name is "THE COMBINED ORDER."

There is no word more expressive than *Order*. It has the same elements, it is perfectly the same word as *Art*—or rather, I would say, *Art is Order*.

There is life in the word *Order*. *Associationist* is all hissing dentals,—expressing separation and new agglomeration of the separated parts. But the R with which *Order* begins and ends, even Socrates and Plato discovered to be a natural symbol of motion—of eternal motion, and a motion ever beginning, and the sonorous dental D gives *outress*, reality, and rest to this motion. The liquid is the spirit, and the dental is the body,—and the vowels are the uniting soul in which the spirit and body meet. *Order* is heaven's first law. *Order* is God as seen by the intellect. *Order* is the form of God's going forth in man.

I said to ——"that *Order* is the name of that to which we aspire

Association may be disorderly: men are already in association, but not in order." He said "there is order already—the order of evil." But I answered, "it is profane to call that *order* which 'reigns in Warsaw.' It is not order. As nothing is Art but that which makes all the parts relate to the central idea, and express it,—so that is not order where any part can be taken off and yet leave the whole unharmed."

Order implies organization, and "organization is high," as Mr. Godwin has said, "just in proportion as the parts are at once the greatest in number, and yet all in manifest and palpable relation to a central life, which radiates through and thrills it in every part." This is order. And to express the thought that the order which we seek is to be produced by masses only, we should say the *Combined Order*. Who would want a definition of our meaning? Who would talk about "community" if we called ourselves the *Combined Order*? Our very name would explain and argue for us. Combined order is the kingdom of heaven on earth. For order develops itself in time and space.

The words are full of liquids and sonorous. They go well into all needful sentences. "The Combined order of Boston—of Philadelphia—of New-York." "The religious services of the Combined Order." It is sublime to belong to "the Combined Order"—it is noble to work for it.

Now do not say this is verbiage. Language is the image of Man, as man is the image of God. The elements of words correspond to the elements of thought,—for the organs that utter them are symbolic of that spiritual life which is to be uttered by them. This is the doctrine which will ultimately bring the original language out of the confusion of tongues,—not by making any new entity, but by opening the eyes of Isis to discern Osiris, and enabling her to put together the *dissecta membra*.

I wish through your paper you would set forth this truth, and prepare the way, so that at the next General Convention we may evolve ourselves on the wings of our True Name, from the mass of confusion which is called Socialism, Association, and Community.

For The Spirit of the Age.

LAND REFORM.

The policy of the constitution and laws of many of our States, and more recent movements in the direction of Anarchism, Homestead-exemption, Freedom of the Public Lands, &c., all indicate a growing conviction in the minds of thinking men, that a *monopoly of the soil*, either more or less extensive, is repugnant to the natural rights of man. Indeed, so monstrous are the evils growing out of the present monopoly system, in Great Britain especially, that one of her most conspicuous and conservative public journals has advocated the right of the State to resume the fee or control of the soil, with a view to a more equitable distribution.

The inalienability of the right of each individual to his share of the natural elements necessary to his full development and sustenance, is so obvious, so fairly deducible from the conditions of his existence, that the wonder is, it should ever have been denied. The law in all civilized communities recognizes the subject's right to life, while it virtually denies him the means of living: for the Land, from which is derived all sustenance of life, being already appropriated, the new comers upon the Earth are directly or indirectly dependent upon the will of the Landholders for their food—thus making God's free gift, Life, dependent not upon His bounty and the efforts of the individual, but upon the efforts of the individual directed as his fellow-man may dictate.

Now if every individual whom God sends upon the Earth is entitled to the free enjoyment of those conditions upon which

life depends—that is, to his share of the natural products of the Earth, or to his share of the soil from which to obtain the means of sustenance, it is clear that no division or apportionment of the soil among the people can remain equitable; for each new comer would demand a new apportionment, which would lead to endless change and confusion, and would be absolutely impracticable. The same fundamental objections are good against any plan for holding the land in fee by associations; for admission to these will necessarily be dependent upon the will of the associates, and consequently,—independent of natural increase or diminution,—relative numbers in proportion to the extent or capacity of domains, will be liable to considerable fluctuation. Any plan, whereby a general and perpetual control of the soil is vested in individuals or companies,—however equitable and satisfactory to all interested it may have been, or may be when adopted,—will in process of time become inequitable and unjust, because those having possession will not relinquish it, but bequeath it to their heirs. Possessions will thus become at once unequal. In a few generations (leaving out of the question the exercise of the right of purchase and sale) some estates would greatly increase, while others would be almost infinitesimally subdivided. It follows then, if justice to every one is to be maintained—if no man is to be disfranchised of his God-right to the soil, that it should forever remain the equal possession of all; and that exclusive and perpetual possession of and exclusive jurisdiction over a single acre, much more over the whole, is an infringement of a natural right—the birth-right of every man, which, under the conditions of his being, he may not resign.

This brings us to the consideration of that question, the solution of which I propose to seek:

THE JUST ADMINISTRATION OF THE SOIL, OR

The best method of securing to the race the amplest product, both natural and through cultivation—and to the individual his fair share of that product.

The following hints at a plan for redeeming the Land and securing it forever to the race, are offered rather to show that the thing is possible and practicable, when the community is sufficiently intelligent to desire it, than because it is the best or even a good plan:

Jurisdiction over the soil belongs of right to the people, and may be exercised by larger or smaller communities as public convenience may require. But before the State can rightfully and justly assume and exercise supreme jurisdiction, all private ownership (which has in general been legally acquired, and in most cases by the payment of a valuable consideration) must be equitably extinguished. Suppose, as would probably be the case, that districts of about the extent of our New-England counties should be found most convenient as primary communities. These departments might proceed to extinguish private ownership in the soil, by procuring in the most satisfactory manner an appraisalment of the value of each portion of the domain, and issuing therefor certificates of stock in the community, bearing interest at a moderate rate payable annually,—the stock redeemable at the will of the community. This done the community should in its associative or corporate capacity, forever after have sole jurisdiction and administration of the soil. This arrangement need not interfere at all with existing external relations. For these departments or counties may as now in their relation to each other form States, which as now may confederate for great national purposes. And in their internal arrangements there need not be so thorough a breaking up of existing occupations of the soil, as at first thought would seem inevitable. The land would of course be rented to individuals or associations in such parcels as would serve their convenience, and at the same time secure its most thorough improvement and productiveness. In this way many would rent the premises they have previously occupied, while those who have

been desiring a change might make it with less loss than would ordinarily accrue under the old administration. Leases might be given for such periods as would best secure individual and public good, with perhaps the right to one renewal at the same rent,—after which, at the end of each lease, the occupant should have the privilege of re-leasing at a new valuation, or of taking his chance at a letting by public auction. Whenever leases expire and are not retaken at appraisal, permanent improvements upon the premises should be valued, before the lot is offered at auction, and the payment of the value of the improvements by the new lessee to the old should be one of the conditions of the new lease. When individuals or companies are desirous of making extensive permanent improvements, leases of one hundred years could be given,—such leases being sanctioned by a vote of the department,—thus affording to associations ample scope for thorough industrial organizations.

The rents accruing from the leases of the soil should be appropriated, first, to the payment of the interest on the scrip of the department, issued for the extinguishment of private titles; second, to the payment of such scrip till that also is extinguished. Thereafter the natural appropriation would be, first, to the payment of all public expenses, such as for the administration of order and justice, the building and support of roads and bridges, education, &c. The residue of rents would belong to the people at large, and should be divided to every man, woman, and child in the community, minors receiving according to some fair apportionment to ages, and not per capita. In this manner there would be forever secured to every human being born upon the Earth his rightful inheritance in the soil, and to the community all the benefits of permanent occupation.

I have suggested only two or three of the sub-arrangements which naturally would be made. It will be seen at a glance that the plan is sufficiently comprehensive and expansive to admit of all the details that exigencies can require, in perfect harmony with the pivotal idea,—*the permanent security to every man of his right in the soil, or a full equivalent therefor.* R. M.

For The Spirit of the Age.

MONEY CAPITAL AND INTEREST.

The question is frequently asked, "How avoid paying such exorbitant rates of interest?"

The rate is now governed wholly by the demand. As that is more urgent or extensive so will capital be difficult to obtain, and interest proportionately high. This demand is intensified by the standing fact, that some unwidely and mismanaged corporation "must have its million and a half," as well as by the financial crises which periodically occurs, and which are but the legitimate effect of doing business on a large scale, with a small *solid* basis, through the *credit* system.

Palmer's Almanac informs us, that the banks in Massachusetts, in Sept. 1848, had a circulation of twenty-two and a half millions. Consider the vast amount of individual "I promise to pay's" circulating in the commercial world, based on this other twenty millions of "rags," and evolved in business inflation, through the credit system! May we not once more cease wondering, that, as we experience a succession of panics in getting back to first principles, money is scrupulously "tight,"—and that a corresponding extortionate rate of interest is demanded and willingly paid?

There is a large class of men too, whose whole powers are grossly perverted, in creating and perpetuating these panics, by being incited by implacable necessity or insatiable avarice.

But decidedly the worst form of interest is that wrung out of the hard working mechanic, who, in order to pay his debts, has to sacrifice all his property for a mere tithe of its value, during these unnatural periods of general bankruptcies.

Yet in the face of the bitter experience of past years, legislators go on, taxing all their wits and consuming half their time, in passing insolvent laws, as a remedy, and men content themselves with an ominous shake of the head, fervently ejaculating—"Money is tight!"

As we have seen that the demand governs the rate of interest, and that an unnatural demand more or less often, occurs from doing business on the credit system—it follows, that if we did our business on the Protective Union system of *Cash payments* and *Mutual exchange* of products, we should have to pay exorbitant rates of interest, or fear those paralyzing financial crashes, no more. W. M.

KOSSUTH'S ADDRESS TO HIS COUNTRY.

The following is the farewell address of Kossuth to his country, written at Orsova:

Farewell, my beloved country! Farewell, land of the Magyar! Farewell, thou land of sorrow! I shall never more behold the summit of thy mountains. I shall never again give the name of my country to that cherished soil where I drank from my mother's bosom the milk of justice and liberty. Pardon, oh! pardon him who is henceforth condemned to wander far from thee, because he combated for thy happiness. Pardon one who can only call free that spot of thy soil where he now kneels with a few of the faithful children of Conquered Hungary! My last looks are fixed on my country, and I see thee overwhelmed with anguish. Thy plains are covered with blood, the redness of which pitiless destruction will turn black, the emblem of mourning, for the victories thy sons have gained over the sacrilegious enemies of thy sacred soil.

How many grateful hearts have sent their prayers to the throne of the Almighty! How many tears have gushed from their very depths to implore pity! How much blood has been shed to testify that the Magyar idolizes his country, and that he knows how to die for it. And yet, land of my love, thou art in slavery! From thy very bosom will be forged the chain to bind all that is sacred, and to aid all that is sacrilegious. O Almighty Creator, if thou lovest thy people to whom thou didst give victory under our heroic ancestor, Arpad, I implore thee not to sink them into degradation. I speak to thee, my country, thus from the abyss of my despair, and whilst yet lingering on the threshold of thy soil. Pardon me that a great number of thy sons have shed their blood for thee on my account. I pleaded for thee, I hoped for thee, even in the dark moment when on thy brow was written the withering word "Despair." I lifted my voice in thy behalf when men said, "Be thou a slave!" I girt the sword about my loins, and I grasped the bloody plume, even when they said, "Thou art no longer a nation on the soil of the Magyar."

Time has written thy destiny on the pages of thy story in yellow and black letters—Death. The Colossus of the North has set his seal to the sentence. But the glowing irons of the East shall melt that seal.

For thee my country, that has shed so much blood, there is no pity; for thee does not the tyrant eat his bread on the hills formed on the bones of thy children?

The ingrate whom thou hadst fattened with thy abundance, he rose against thee; he rose against thee, the traitor to his mother, and destroyed thee utterly. Thou hadst endured all; thou hast not cured thine existence, for in thy bosom, and far above all sorrow, hope has built her nest.

Magyars! turn not aside your looks from me, for at this moment mine eyes flow with tears for you, for the soil on which my tottering steps still wander is named Hungary.

My country, it is not the iron of the stranger that has thy grave; is it not the thunder of fourteen nations, all arrayed against thee, that hath destroyed thee; and it is not the fifteenth nation, now traversing the Carpathians, that has forced thee to

drop thy arms. No! Thou hast been betrayed, thou hast been sold, my country; the death sentence has been written, beloved of my heart, by him whose virtue, whose love for thee I never dared to doubt. Yes! in the fervor of my boldest thoughts, I should almost as soon doubted the existence of the Omnipotent as have believed that he could ever be a traitor to his country. Thou hast been betrayed by him in whose hands I had but a little space before deposited the power of our great country, which he swore to defend, even to the last drop of his heart's blood. He hath done treason to his mother; for the glitter of gold hath been for him more seductive than that of the blood shed to save his country. Base gain had more value in his eyes than his country, and his God has abandoned him, as he had abandoned his God for his allies of hell.

Magyars! Beloved companions, blame me not for having cast mine eyes on this man, and for having given to him my place. It was necessary, for the people had bestowed on him their confidence; the army loved him, and he obtained a power of which I myself would have been proud. And, nevertheless, this man belied the confidence of the nation, and has repaid the love of the army with hatred. Curse him, people of the Magyars! Curse the breast which did not dry up before it gave him its milk. I idolize thee, O thou most faithful of the nations of Europe, as I idolize the liberty for which thou hast proudly and bravely combatted. The God of liberty will never efface thee from his memory. Mayest thou be forever blest,

My principles have not been those of Washington; nor yet my acts those of Tell. I desired a free nation—free as man cannot be made but by God. And thou art fallen; faded as the lily, but which in another season puts forth its flowers still more lovely than before. Thou art dead—for hath not thy winter come on? but it will not endure so long as that of thy companion under the frozen sky of Siberia. No! Fifteen nations have dug thy tomb. But the hosts of the sixteenth will come to save thee. Be faithful as thou has been even to the present. Conform to the counsels of the Bible. Lift up thy heart in prayer for the departed; but do not raise thine own hymn until thou hearest the thunders of the liberating people echo along thy mountains and bellow in the depths of thy valleys.

Farewell beloved companions! Farewell, comrades!—countrymen! May the thought of God, and may the angles of liberty forever be with you! Do not curse me. You may well be proud, for have not the lions of Europe risen from their lairs to destroy the "rebels?" I will proclaim you to the civilized world as heroes; and the cause of a heroic people will be cherished by the freest of all free people!

Farewell, thou land dyed with the blood of the brave! Guard those red marks, they will one day bear testimony on thy behalf.

And thou, farewell, O youthful Monarch of the Hungarians! forget not that my nation is not destined for thee. Heaven inspires me with the confidence that the day will dawn when it shall be proved to thee even on the ruined walls of Buda.

May the Almighty bless thee, my beloved country.

Believe, Hope and Love!

EUROPEAN AFFAIRS

FOR THE WEEK ENDING DEC. 8.

Latest Date Nov. 24.

The news by the last arrival is not of an exciting character. The state of things in Europe is perfectly tranquil.

Letters from Widden of Nov. 4, state that all the Hungarian and Polish refugees had been transported from Widden to Shumla. The first portion left on the 30th, four hundred Poles under ex-General Bem, now Murat Pacha, Massares and Count Gay; the second portion left on the 31st ult., commanded by Gen. Stein, now Fehras Pacha, and Kimely, now Kismil Pacha.

These both included the apostatized. The Magyars left in the third, headed by Kossuth and Balogh.

The rumors of war between Turkey and Russia were fast dying away at Constantinople. The English ships of war were anchored within the Dardanelles. The French fleet was near Smyrna. Nothing further has transpired relative to the decision of the Emperor of Russia respecting the Turkish affairs.

Among the passengers by the Hermann is Ladislas Ujhazy, ex-Civil Governor of the Fortress of Comorn, who proceeds to the United States, intending to form a Hungarian Colony. He has letters of introduction to General Taylor, President of the Republic, to Hon. Mr. Bancroft, and other men of distinction in America. He is accompanied by his two sons and two daughters, and by several Hungarian officers, who appeared on the deck of the Hermann, dressed in the picturesque military costume of Hungary. Ladislas Ujhazy is an aged and venerable looking man, with a flowing and gray beard and mustachos, and wearing a semi-oriental dress.

Another extraordinary Hungarian on board the steamer is Mademoiselle Apolonia Jagella, who bore the rank of Lieutenant in a regiment of cavalry during the Hungarian war, and was subsequently Adjutant of the army in the fort of Comorn during the time that that city held out against the Austrians. Mademoiselle Jagella is represented to have been present in several engagements during the Hungarian insurrection, and to have fought with much gallantry. She proved herself a great adept in street fighting, and boasts of having slain a fair number of Austrian soldiers. In appearance Mademoiselle Jagella is far from repulsive, her features bearing a pleasant but determined expression.

This lady is now under engagement to be married to a young Hungarian officer, immediately on arrival at New-York; and it is of course probable that in the peaceful and active scenes of domestic life in the backwoods of America, her belligerent propensities will never again be put in requisition, unless an attack from Indians should occasionally happen to vary the monotony of her future career. The present party of Hungarian exiles will be followed to New-York by a much greater number, now waiting at Hamburg to take passage in a packet ship.

The following letter has been addressed by Mr. Cobden to the Austrian Minister of the Interior, Herr Bach, and dated London, 20th October, 1849: "Sir: These lines are not addressed to you in your character as a member of the Austrian Government; they are addressed to you personally, as a gentleman whose liberal and enlightened views left a lasting impression on my mind when I had the pleasure to make your acquaintance in Vienna. An excuse for this step you will find in the principles of humanity and civilization which at that time were equally cherished by us both. Mindful, then, of the opinion which recommended me to your friendly attention in the year 1847, I cannot suppose that you are now less favorably inclined towards them than you were then.

"Public opinion in my country is horror-struck at the cold blooded cruelties which have been exercised on the fallen leaders of the Hungarians. This feeling is not confined to one class or to one particular party, for there is not a man in all England who has defended, either in writing or by word of mouth, the acts of Austria. The opinions of the civilized States of the Continent will have already reached you, while that of America will soon be known in Vienna. You are too enlightened not to be aware that the unanimous verdict of contemporaries must also be the judgment of history. But have you considered that history will not deal with the brutal soldiery, the creatures of cruelty, but with the Ministers who are responsible for their crimes? I should not like to appeal to less important motives than those of an honorable ambition

but have you well considered the dangers which threaten you in your present course?

"You who are so well read in English history, must remember that, four years after Jeffries' 'bloody assizes,' not only he himself, but his royal master was a miserable fugitive before the avenging hand of justice. Or do we live in a time when the public conscience can be treated with contempt without fear of the punishment that followed in the nineteenth century. Is it not, on the contrary, the peculiar characteristic of our time, that deeds of violence, whether committed by Governments or by people, are followed by re-action with astonishing celerity? But I am taking too great a liberty in offering to defend your reputation, or in permitting myself to be interested for your personal safety.

"I appeal to you in the name of humanity, to make an end of this renewed reign of terror, which, not content with butchering its victims, must also put to the rack all the better feelings of humanity, for the world had advanced too far in civilization long to permit on its stages heroes like Alva or Haynau. I conjure you publicly to protest against the judicial butchering of prisoners of war; against the still more disgraceful whippings of females; and finally, against the atrocities of kidnapping; in order that you may be acquitted of all participation in the responsibility for acts which must brand with shame their authors."

News of the Week.

LATEST FROM CALIFORNIA.

The close of the Convention for forming the Constitution is thus described in Bayard Taylor's letter to the Tribune:

The Constitution having been signed and the Convention dissolved, the members proceeded in a body to the house of General Riley. The visit was evidently unexpected by the old veteran. When he made his appearance Captain Sutter stepped forward, and having shaken him by the hand, drew himself into an erect attitude, raised one hand to his breast, as if he were making a report to his commanding officer on the field of battle, and addressed him as follows:

"GENERAL: I have been appointed by the Delegates, elected by the people of California to form a Constitution, to address you in their names and in behalf of the whole people of California, and express the thanks of the Convention for the aid and co-operation they have received from you, in the discharge of the responsible duty of creating a State Government. And, Sir, the Convention, as you will perceive from its official records, duly appreciates the great and important services you have rendered to our common country, and especially to the people of California, and entertains the confident belief that you will receive from the whole of the people of the United States, when you retire from your official duties here, that verdict so grateful to the heart of the patriot: 'Well done, thou good and faithful servant.'"

General Riley was visibly affected by this mark of respect, no less appropriate than well deserved on his part. The tears in his eyes, and the plain, blunt sincerity of his voice and manner, went to the heart of every one present.

"Gentlemen," he said, "I never made a speech in my life. I am a soldier—but I can feel; and I do feel deeply the honor you have this day conferred upon me. Gentlemen, this is a prouder day to me than that on which my soldiers cheered me on the field of Contreras. I thank you all from my heart.

"I am satisfied now that the people have done right in selecting Delegates to frame a Constitution. They have chosen a body of men upon whom our country may look with pride. You have framed a Constitution worthy of California. And I have no fear for California while her people choose their repre-

sentatives so wisely. They will do it: this Convention has convinced me that the people can and always will act right. Gentlemen, I congratulate you upon the successful conclusion of your arduous labors, and I wish you all happiness and prosperity."

The General was here interrupted with three hearty cheers which the members gave him, as Governor of California, followed by three more, "as a gallant soldier, and worthy of his country's glory." He then concluded in the following words:

"I have but one thing to add, gentlemen, and that is, that my success in the affairs of California is mainly owing to the efficient aid rendered me by Captain Halleck, the Secretary of State. He has stood by me in all emergencies. To him I have always appealed when at a loss myself, and he has never failed me."

This recognition of Captain Halleck's talents and the signal service he has rendered to our authorities here, since the conquest, was peculiarly just and appropriate. It was so felt by the members, and they responded with equal warmth of feeling, by giving three enthusiastic cheers for the Secretary of State. They then took their leave, many of them being anxious to start this afternoon for their various places of residence. All were in a happy and satisfied mood, and none less so than the native members. Pedrona declared that this was the most fortunate day in the history of California. Even Carillo, in the beginning one of our most zealous opponents, displayed a genuine zeal for the Constitution which he helped to frame, under the laws of the Republic.

THE DIGGINGS.

All kinds of reports reach us of the new diggings, but as yet no important new mines have been opened. The last report was that of Trinity River, a stream crossing near the sources of the Sacramento, and running a westerly course through the coast range of mountains, and entering into the Pacific Ocean. Trinity is some 400 miles from Sacramento city, and the task of accomplishing it fully equal to travelling the whole distance from New-York to California by the Isthmus route.

Still thousands pulled up stakes and traveled to the promised land only to meet with sore trials and disappointments, most of them returned immediately finding very little gold, while many have left their bones on the route, being worn down by toil and exposure.

The north-west branches have proved the most sickly as well as the richest part of the whole mines. Undoubtedly the Yuba River has yielded more gold for the same amount of labor than any other mines, but the sickness and mortality have been great. I have never heard the causes of sickness satisfactorily accounted for, other than the water contains quicksilver, but the streams are all pure, clear and cold. Much gold has been gathered on the north and middle forks by turning the rivers. However, many have been unfortunate, and the risk of losing months of arduous labor deters many from the undertaking.

The Adelphi Company from New-York have been most unfortunate—having completed their work, after three months toil they found their dam to contain an abundance of gold, but owing to quicksands in the bottom they were unable to drain the water off sufficiently to work the dirt, and the whole undertaking had to be abandoned. Many such cases as this exist, and it is very disheartening to the victims who lose time, labor and health, in such arduous undertakings. The Southern mines on the San Joaquin and its tributaries are and ever have been the most healthy part of the whole mines. But it seems that where there is most gold, there is most risk of life and health.

The overland emigration is mostly settling in various dry diggings on the North Fork and at Weaver Creek. They are building log houses for substantial winter quarters, but it is to be feared that provisions to suffice such a multitude cannot be drawn into the mines before the rain closes the roads against

them. There must be unheard-of suffering in remote parts of the mines during the Winter. Men are grievously disappointed in their expectations, become careless and desperate, and are determined to dare much and brave everything for gold.

The roads are expected to close about the middle of December although there have been two heavy rains, which searched the rag-houses and stores cruelly, destroying immense quantities of goods besides reminding the inhabitants practically of what they may expect when the regular showers come down.

[Tribune.

Deferred from last week.

MURDER OF DR. PARKMAN.

It seems that a note of \$450 against Dr. Webster had been held by Mr. Parkman, secured on real estate in East Cambridge. This had been due for a long time, and Dr. P. had urgently insisted on its payment. After being several times put off with excuses, he applied to the officer who disposed of Prof. Webster's tickets to his course of Lectures in the Medical College, to know if there was a sufficient balance in his hands to take up the note. This proceeding greatly excited Prof. Webster, who on Friday morning in question called at Dr. Parkman's residence, No. 8 Walnut-st. and left the message "that if he wished to receive the money on the mortgage, he must call at the Medical College about 1 o'clock that afternoon." Dr. Parkman is known by several citizens to have gone to the College at the hour designated. He stopped at a grocery store in Blossom-st. between his home and the College, and ordered some articles which he purchased, to be sent home. He left a bunch of celery on the counter, saying that he would call for it himself in a few minutes. He was seen to enter the College, but was never seen to come out of it. A person, who had some business to transact with him, watched for a long time to see him come out of the College but in vain.

It is admitted by Prof. Webster that Dr. Parkman called on him at the College, according to the above statement, and that he paid him the amount of the note, taking a receipt for the money. This receipt it is said has not been produced.

After the alarm had arisen on account of the disappearance of Dr. Parkman, several circumstances produced a suspicion in the mind of Mr. Ephraim Littlefield, who has charge of the buildings and grounds of the Institution, that Dr. Parkman had never left the College alive. He hardly dare to breathe his surmises but kept up a vigilant watch.

It was noticed that Prof. Webster was in his private room and laboratory several hours on Friday afternoon, Nov. 23, with the door locked, where he is supposed to have remained during the night. The heat proceeding from his room was so intense as to attract the attention of several inmates of the College, and two barrels of pitchpine kindling wood disappeared. For several days afterwards, the chimney of his room sent forth an uncommonly dense and constant cloud of smoke. During the whole of the week, it was observed, that Prof. Webster had kept himself almost entirely secluded, with his rooms at the College constantly locked, a thing so unusual with him as to occasion remark.

From these and similar circumstances, Mr. Littlefield was so strengthened in his suspicions, that on Friday evening, Nov. 30, after Prof. Webster had returned to Cambridge, where he resides, he was induced to break the partition wall to the vault, in the basement directly under Professor Webster's room in the College, and connected with it by a staircase and door, which was never known to be opened except by the Professor himself. Upon entering the vault, a terrible spectacle was disclosed. There was the lower part of a human body in a state of dreadful mutilation, one leg being gone, and also the foot of the other leg. The appearance of the remains indicated that they had been in the place but a short time.

These appalling facts were instantly made known to the pro-

per authorities. They proceeded to the College, and on extending their search to Professor Webster's room, found further proof of the most startling character. On examining the furnace and the ashes which it contained, they discovered several bones and pieces of bone, belonging to a human body which appeared to have been recently burned, so that the muscles and cords were entirely consumed. There were also found some coat buttons, particles of silver and gold apparently from a watch melted down, and a portion of a human jaw with several false teeth, filled with gold around the edges, in a manner corresponding with those known to be worn by Dr. Parkman.

All these circumstances, taken in connexion with the fact that Prof. Webster was not an anatomist or surgeon, but only a chemist, with no professional concern in the dissection of bodies was deemed sufficient to warrant his arrest.

The officers accordingly proceeded to Cambridge in a private carriage, and reached the residence of Prof. Webster at some distance from the University, at about 7 o'clock in the evening. Without stating their real business, they informed him that a new search of the Medical College had been decided on, which required his presence. After getting into the carriage, he was informed of the suspicions that had been aroused against him, which threw him into a state of agonizing excitement, and he fell back several times into the arms of the officers. During the ride he gave way to violent exclamations, and uttered piteous groans and shrieks. He also made use of expressions of a doubtful nature. Among other language of a similar import, he is said to have used the following: "Can it be that that infernal scamp" (supposed to refer to some accomplice) "has betrayed me." He was lodged in Leverett-st. goal on Friday night. In the morning he was somewhat calmer, and expressed a wish to see his friends, though he remained in such a state of great excitement throughout the day, that the Physicians pronounced it useless to bring him out for examination.

THE IRISH PATRIOTS.—These men, now under sentence of banishment from their native land, which they tried to save from the desolation that English misgovernment had brought upon her, carry with them, wherever they go, the blessing of all true men. We have already stated that the ship *Neptune* on which John Mitchel was taken from Bermuda to the Cape of Good Hope had arrived at her destination (Simon's Bay) on the 19th of September, though she left Bermuda April 22nd. The Cape colonist refused to let the authorities land so many convicts among them. There were 282 convicts on the *Neptune* when she sailed from Bermuda and seven had died on the passage.

The brig *Swift*, which sailed on the 9th of July from Ireland with the Irish State prisoners—O'Brien, Meagher, O'Donahue and McManus—on board, arrived on the 12th of September in the same bay, at the Cape, but left the next day for Van Dieman's Land. Had the *Neptune* arrived three days earlier, John Mitchel and his long separated friends would have floated together on the same bay. What thoughts must have swelled their hearts had they been permitted to exchange salutations!

A Robbers' Cave has been discovered in excavating tenth avenue, 81st street, New York. Some workmen, at the depth of fifteen feet came upon a vault containing two apartments, each room being about nine feet by eight, and eight feet high. The roof is arched, the walls are about a foot thick and covered with cement, and each apartment is of an oval form. Some years ago an old house which was thought to have stood about a century, was burned down. This old tenement was long suspected to be the haunt of robbers, and the cave was probably their sanctum, as a square trap door seems to have communicated with the house in question. Nothing can of course be known beyond conjecture, but the discovery has excited considerable interest, and hundreds have visited the cave to satisfy their curiosity.

Town and Country Items.

SCENE IN THE OFFICE OF THE COMMISSIONER OF EMIGRATION. On Thursday morning quite an exciting scene occurred at the office of the Commissioner of Emigration in which two were made one and the one presumed to be made happy. It appears that during the forenoon a stout healthy looking farmer, about forty years of age, by the name of Charles Morrell, called at the Emigration Office and stated that he was from Monroe county, this State, where he resided and owned a farm of 60 acres; but remarked that he was much in want of female help, so necessary for the comforts and social happiness of a farmer in a retired neighborhood; and in order to suit himself with required help he had traveled to New-York and called on the Commissioners of Emigration, believing among their extensive importation of Irish lasses he would soon be suited. Mr. Thatcher the police superintendent very willingly exhibited his stock on hand. The farmer went through the list of females apparently with much care; some he pronounced to be too old, and others too young. Finally, he espied, sitting in one corner, a rosy cheeked, plump, healthy looking Irish girl. This was the girl for the farmer. His eyes began to sparkle when he enquired her name. She blushed, and said Margaret McIntyre. The farmer was struck with her appearance. She was then asked if she would like to have a place in the country. "Yes," said Margaret, "I prefer a country situation and would be willing and pleased to have one." The farmer looked at Margaret again and again, then he walked around and viewed the woman once more. But not being able to please his fancy better returned again to Margaret, and after some private conversation with Mr. Thatcher, the farmer proposed to marry the girl, believing that to be the best method of making her familiar and careful in the management of his domestic household. The question was popped to the fair damsel, who blushing, dropped her head and consented. The farmer made short work of the whole business, and requested the knot to be tied at once as he wished to return home. Fortunately at this time, Justice Blakely was near by, whom Mr. Thatcher called in, and in a little less time than nothing at all the farmer and Miss McIntyre were made one, the clerk concluding the ceremony by kissing the bride, who blushed deeply, and the husband laughed. A certificate was then given by the magistrate and the happy pair left the office for their country home; and may peace and happiness attend them. The scene attending this singular circumstance was one of deep interest to the emigrants who witnessed the happy union. The lucky bride had been but a few days in the country; such chances, however, we presume, don't occur every day. The affair shows conclusively the benefits derived from being good-looking.—[Herald.

"ERE'S LIFE IN BOSTON!"—While passing through Congress street on Thanksgiving day, we were struck by the appearance of a little bright-eyed fellow who was crying out most lustily—"Ere's Life in Boston." He had neither shoes nor stockings upon his feet. He wore a threadbare jacket and coarsely patched trousers, and upon his head was what might once have been called a cap. There he stood on the eve of winter—the wind chilly and searching, with his little bare feet upon the cold pavings, now resting one upon the other, and in a moment more changing them, in the hope thereby to keep them from freezing. A gentleman who came along spoke to him, and by questioning obtained from the lad the acknowledgement that his mother was poor and could not give him shoes, hence he was obliged to sell papers to help support her and his little brothers and sisters at home. The gentleman took the lad to his house and gave him a pair of shoes and stockings. That gentleman was John M. Spear. This is indeed *Life in Boston!*

PRETENDED SUICIDE.—The Buffalo papers of the 27th ult. relate the disappearance of a lady, supposed to be the wife of Major Miller, U.S.A. She arrived at Niagara Falls on the 26th, and took rooms at the Eagle Hotel, with her two little boys, four and six years old. The next morning the children alarmed the house by inquiring for their mother who they said, kissed them and bid them good bye, after she had put them to bed. In the lady's room was found letters addressed to Major Miller and Hon. J. Norvell, and a note to the keeper of the hotel, requesting him to take care of her children until they could be claimed by their grand-father, Mr. Norvell of Detroit, and intimating her intention to throw herself over the Falls. On the second pier of the bridge leading to Goat Island, her bonnet and shawl were found. It turns out, however that this was a mere cover for a base design to elope with a Southern man, named Blackner Mrs. Miller was afterwards arrested in Syracuse.

"STOP DAT KNOCKING?"—The Rochester papers have recently teemed with accounts of a "mysterious knocking," heard in various portions of that city. This knocking was first heard on the west side of the river, but it is now confined to no particular location. The presence in any place of a Mrs. Fish and a Miss Cox, ladies well known in Rochester, produced the knocking, and without their presence the noise is never heard. Where they are present this perfectly inimitable knocking is heard, and chairs and tables are moved about, indicating the presence of an active invisible power. A meeting has been held at which these ladies attended, with the usual phenomena, and a committee of investigation was appointed. They reported that they heard the rapping, but could not account for it. Another committee has been appointed to look into the subject.

AMERICAN ART-UNION—The distribution will take place at Niblo's on the evening of Dec. 21. One thousand works of art, paintings, sculptures, statuettes, and medals in bronze will be allotted to the members. Among the paintings are the works of Leutz, Durand, Huntington, Edmonds, Gray, Rothermel, Church, Bingham, Glass, Doughty, Morse, Gignoux, Rossiter, Boutelle, Oddie, Lang, Baker, White, May, Doss, Ranney, West, Inness, Stearns, Peele, Bonfield, Hineckley, Morton, and other distinguished American and resident artists.

SUBAQUEOUS TELEGRAPH.—The North American Telegraph Company have laid their wires on the Washington line across the river at Bull's Ferry, sinking them by means of lead weights. They are encased in gutta percha, and the present is an experiment to test the practicability of so crossing rivers. In order to keep the wires safe from vessels anchoring near, two rows of spar buoys have been laid, between which the line runs, thus indicating its location.

THE SMALLEST TETOTALLER.—Tom Thumb has taken the pledge from the hands of Father Mathew. The great little man took a promenade on the desk while Father M. drew out his certificate.

A CASE OF CATALEPSY.—The *Blue Hen's Chicken* is informed that a young girl in Wilmington fell into a "sort of trance" on Sunday night last. She was sitting on the door-step, and having gone into the house, almost immediately either fell or laid down, and notwithstanding all the efforts of the family and physician they were unable to awaken her. Sometime afterwards she gradually recovered, and she informed the people that she was perfectly conscious of all that was said, and of everything that was going on, but was totally unable to speak or make any motion.

LIBEL IN THE PULPIT.—The manager of the Troy Museum has brought an action against a clergyman for libel and laid his damages at \$10,000. It appears that the clergyman, in a pulpit discourse, pronounced the museum a vile immoral pit—its performances evil in their influence and dangerous to the moral welfare of the community two thirds of the congregation it is said were in the habit of visiting it.

NOT SO BAD.—The prisoners in the Albany county (N. Y.) Penitentiary, had a feast in the prison on Thanksgiving Day. They were relieved from labor, and after attending divine service in the chapel were regaled at the festive board with roast beef and vegetables, and as a desert, a pound of fresh cheese and a peck of crackers to each.

AN ARMY OF GOBBLERS.—It is estimated by the *Hallowell Gazette*, that in the fourteen States where Thursday last was observed as a day of thanksgiving, over two million turkeys were consumed, and an equal number of geese and chickens. Enough, if they marched along in single file, each occupying one foot, to encircle New England.

WISE WE HAD BEEN THERE.—The *Baltimore Argus* states that on Thursday, while the numerous family of a retired merchant was assembled at dinner, at the house of one of the sons a communication was received from the father, enclosing a check for one thousand dollars to each of the party, with his compliments and blessing.

A learned Belgian, M. MAINPLE, has recently discovered a very simple means of distinguishing between real and apparent death. It consists in creating a small burn; if there is life a blister is always formed, even in the absence of apparent sensibility. If death has already intervened, nothing of the kind occurs.

John H. W. Hawkins has taken up his residence for a time in Chicago, Ill. with a purpose of lecturing on temperance in that State, having changed his intention of laboring through the winter in Michigan. His headquarters will be at Chicago. He writes in good health.

DR. COOLIDGE.—The case of the murderer Coolidge is becoming wrapped in still profounder mystery. A writer in California avows positively that he has seen him there.

NEGROES IN DESERT.—A letter from the Great Salt Lake Mormon City says there is a settlement fifty miles from that city of men owning negroes, carrying on farming largely.

RESURRECTIONIST.—Three young medical students were arrested at Syracuse last week in a room occupied by them as a dissecting room, having in their possession the body of a young German woman who died recently of ship fever.

MEETING OF BISHOPS.—Bishop Doane writes to the *Newark Advertiser* that he has from the first disapproved of the Special Meeting of the Diocese of Bishops, and that his name has been used in connection with it without his consent.

PURITAN APPLES.—The editor of the *Plymouth Rock* has had presented to him apples from a tree planted by Peregrine White, the first child born in New-England of the Puritan stock. These apples are red and rather sour.

MARRIED.—In this city, on the 4th instant, by Rev. E. H. Chapin, Mr. EDWARD A. PRICE and Miss EDNA M. PATTISON only daughter of A. K. Pattison, all of this city.

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