

SPIRIT OF THE AGE.

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WM. H. CHANNING, EDITOR.

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Poetry.

DOROTHEA L. DIX.

The following tribute to this self-denying philanthropist, as just as it is beautiful, is extracted from "The Maniac," by George S. Burleigh.

"The broken moans of crazed Humanity
Cast forth and wandering stark among the tombs
And crying fellowless from granite dens,
At last, went thrilling through the great, warm heart
Of one weak woman, touching there the chords
Of infinite pity, whose low melody
Kindled her woman's heart to heroic strength
And divine daring, as no bugle-blast
E'er fired the warrior's in the field of arms.
Despite the scorn of little souls wrapped up
In their huge seeming, the unmanly taunt
Of polished ruffians, or the coarser jeers
Of brutal Ignorance, like a ray from God
She shot clear day-light into darkened souls:
Melted Memnonian music from stone hearts,
And lit again the altars of old joy:
Or rather was she not the incarnate soul
Of primal harmony, binding up once more
The shivered chords of Life, in many a breast,
Tuning again the jangled hearts that wo
Had stricken into discord? A sweet Spring
To shivering birds whose song was frozen up;
A soft shower of the desert, in whose tears,
Glittering with new God's-promises, the scorched
And shriveled flowers, sprang fresh and beautiful
With some sweet gleams of earlier loveliness.
Was she not sent from God to teach anew
The evangel of old prophets,—the supreme
Omnipotence of Love,—at whose meek voice
Loudest and dumbest demons are cast out;
And in whose sunny glance the earthliest soul
Puts on a hue of life's own verdantness?

From tomb to tomb she passed, where blind unlove
Had chained its wretched victims, and brought out
The dead and dark into the marvelous light
Of Life and Love. Servant of him who is
"The Resurrection and the Life," she called
The bound, soul-blind, and heart-dead, back from death
Opened their wondering eyes, to see the chain
Struck off, and the black sepulcher left behind;
While earth once more became a verity.
For even to them, long barred in hopeless gloom,
To whom the great world had become a hell,
Or an unmeaning blank, there yet was left
Some beauty in the sunshine, and the trees;
Some music in the birds and water-falls;
Some joy in Love, some glimmer of live hope,
In the great fore-life of Eternity.

PHILADELPHIA UNITARY BUILDING
ASSOCIATION.

BUT few persons are fully aware of the extent of the economies which result from combination. It requires but little calculation to prove that, under the present system of isolated dwellings, the poorest of our population expend as much as would, with a more enlightened method, procure them not only the necessities but what are deemed the luxuries of life. Those more fortunately circumstanced would, of course, be benefited in a corresponding degree, and be enabled to occupy edifices of absolute splendor, at no greater expense than now provides them a home of but moderate pretensions. This is attainable without any sacrifice of the privacy and seclusion of the separate household.

These facts have been demonstrated in Europe, by actual experiment, and the advantages which the unitary system of building presents over the present confused and wasteful mode, is fast attracting general attention. There is no particular class of persons to whom its benefits are confined; it is equally adapted to large or to small families; while those who are now necessarily compelled into crowded boarding houses* (not unfrequently with uncongenial associates,) will find by the change, their sphere of liberty and comfort greatly increased, and their expenses sensibly diminished. One important feature which recommends it is, the amelioration it affords to the female, whose health and energies are now sacrificed to a never ending round of monotonous domestic duties. Relieved in a great part from these, time would be obtained that might be applied to the culture of the youthful branches of the family, or to self improvement and useful employments.

The accompanying design* is intended to convey only a general idea of the kind of structure by means of which these results may be realized. It represents an edifice of about the length of a Philadelphia square or block—say 396 feet in length having a center of five stories in height, with wings extending on either side, of four stories. Each floor is subdivided into separate suites of apartments, of varying extent, and always on the same level. These will all be warmed in winter from furnaces suitably located in the basement story, and the entire building lit with solar gas, made on the premises. The chambers will be supplied constantly with hot and cold water, and every suite of apartments have its own private closet and bath. Brick walls will intervene between the apartments of each family, and in them would be constructed vertical passages of communication with each suite, for the conveyance of dumb-waiters, containing whatever article the occupant of a room may order, without leaving his apartment.

Access is had to the different stories by three stairways of ample dimensions, one in the center building, and one on each

* A lithographic outline of the proposed edifice accompanies the pamphlet from which this article is taken.

of the extreme ends. On every floor these open on to a continuous corridor or gallery, running in a direct line from one end of the building to the other; and the apartments communicate directly with these, as shown in the lithographic plan. Thus the long colonnades shown in the front elevation, are not merely ornamental but serve to support the main avenue of communication. In winter these intercolumniations will be filled with glazed sash, to increase the comfort of the inmates.

The large halls occupying the heart of the center, are intended for Library and Reading Room, for lectures, meetings, amusements or social exercises; and (that on the first floor) as a Refectory, to be under the direction of a competent Steward, elected by the residents. It is contemplated to arrange this department on similar principles to those of a well regulated Hotel. All, however, can choose whether to have their meals served in their private apartments, or partake of them at separate or at common tables. The expense in all cases to be as near cost as can be estimated.

The basement will be divided into kitchens, ironing rooms, furnace rooms, vaults, &c.

The front of the center building is appropriated to single apartments, opening opposite the grand staircase. These, however can be made to communicate with each other whenever desirable; and here, for the sake of effect, the edifice rises one story higher than elsewhere. The six large pilasters on the front, like the square pillars of the colonnade, answer the double purpose of use and ornament—they strengthen the walls of the loftiest portion of the structure. In constructing and arranging the plan submitted, a strict regard was had to economy, combining convenience and pictorial effect.

It is contemplated, ultimately, to extend the building entirely round a square, leaving the center to be occupied by wash-houses and drying-ground, garden and play-ground, and a covered swimming-bath.

Its location might be near one of the lines of city Railway, so as to secure a connexion with it by means of a branch, with the view of employing cars belonging to the establishment to convey persons to and from the business parts of the city.

The building will be erected in sections, commencing with the center, and as each portion is successively completed, it would be occupied, and the rents thus accruing, be thrown into the general fund, and aid in finishing the rest. Hence the whole work would be complete before the whole capital had been called in; consequently, the stock must always be at a premium, because it represents more than it actually cost.

The rate of rents to be equitably established according to the space and number of apartments occupied. The warmth and light to be assessed in the rent.

The Association must be incorporated, and the care of the building and property devolve on a Board of Directors, to be elected.

CONSTITUTION.

ARTICLE I. The name of this Association shall be the "Philadelphia Unitary Building Association," and the object contemplated, the erection in joint-stock of a Grand Unitary Dwelling, on such a plan as will secure to families homes of a convenient, respectable and economical character, with all the advantages resulting from a judicious combination of interests, without invading the seclusion of the family circle.

ART. II. The capital stock of the Association shall be divided into six hundred shares, on which the sum of two dollars monthly shall be paid, until, with the profits accruing thereon, the said shares shall be of the value of two hundred and fifty dollars each.

ART. III. Any person subscribing for, and paying regularly the monthly instalments on, two or more shares of stock, shall be deemed a member of the Association. But any member who shall fail to pay the monthly instalments as they become due,

shall forfeit and pay, additional thereto, a fine of ten cents per share, for every such failure; and in the event of said fines absorbing or becoming equal to the previous payments made by the delinquent member, the said shares shall be forfeited to the Association, which may thereafter dispose of the same as it may deem proper.

ART. IV. The Officers of the Association shall consist of a President, Vice President, Secretary, Treasurer, and three Directors, who together shall constitute a Board, to which shall be entrusted the management of the affairs of the Association; provided, that five shall be requisite to form a quorum for the transaction of business.

ART. V. The Officers and Directors shall be elected annually by ballot, but no one of them shall hold two offices in any given year, and none shall be eligible on and after the second annual election, who shall not have been a stockholder for six months previously.

ART. VI. Each Officer and Director shall be elected separately, and each member, being actually present, and holding in his or her own right, two shares of stock, shall be entitled to one vote; each holding five shares, to two votes; and each holding ten shares, to three votes; and in the ratio of three votes to ten shares for all stock exceeding ten shares, held by one individual. *Provided* always, that transfers of stock, to entitle members to vote in the election of Officers and Directors, shall be made on the books of the Association, at least three months prior to each annual election.

ART. VII. The Treasurer shall pay drafts drawn by the President and countersigned by the Secretary, by order of the Board of Directors, but before entering upon the duties of his office, he shall be required to give a judgment bond with security in the sum of ——— dollars for the faithful discharge of his trust.

ART. VIII. No Officer or Director, the Secretary excepted, shall receive compensation for his services, unless for the performance of duties which require an extraordinary loss of time, which shall be estimated by the Board of Directors, and allowed for at a maximum not exceeding two dollars per day.

ART. IX. The Secretary shall receive and take account of all moneys paid to or by the Association, and shall pass all moneys into the hands of the Treasurer, and take his receipt therefor. He shall give notice to the Stockholders when the monthly payments become due, and shall open an office, and be personally present to receipt for the same, at least six evenings in each month, for which service he shall be paid one dollar per evening.

ART. X. The Board of Directors shall meet monthly, for the transaction of the business of the Association.

ART. XI. When the Association shall be fully organized the Board of Directors shall contract for a site for the erection of the Dwelling, which, as a fundamental condition, shall be located so as to readily connect with the city Railroad. The Dwelling shall be erected in sections as fast as means are accumulated, the center thereof being erected first. Each section shall be finished before proceeding with the next, so that the same may be occupied with the least possible delay.

ART. XII. The apartments, or suits of apartments, in each section, as completed, shall be rented to the highest bidders, among the members of the Association, and the rents accruing thereon shall be paid monthly, and added to the capital stock, to be appropriated to the further extension and completion of the Dwelling.

ART. XIII. The appraisement of rents shall always be made with reference to the market rate, or the amount which might be realized were others (than members to be admitted; and the Board of Directors shall have power to reject all bids below the rate at which respectable and responsible tenants can be obtained be they stockholders or not.

ART. XIV. In the event of the failure by any stockholder to pay his or her rent, monthly, as it becomes due, a fine of ten per cent shall be added thereto for every such neglect; and in the event of the said rents with the fines accruing thereon, becoming equal to the whole amount of payments made on his or her shares of stock, the said share shall be forfeited to the Association, to be disposed of as it deems proper; and the tenant be held amenable for the rents which may afterwards become due from him or her, according to the terms of agreement made and entered into with the Board of Directors.

ART. XV. The jurisdiction of the Board of Directors shall extend only to the preservation of the property of the Association, the extension of the buildings, the collection of the rents, and the making of dividends. The internal arrangements shall be made by the residents themselves, as expressed at their meetings, and through officers of their own selection.

ART. XVI. Whenever, and as soon as it shall appear by the books of the Association that the monthly payments of one or more of the Stockholders, together with the proportional share of profits arising from rents accruing thereon, shall amount to the sum of two hundred and fifty dollars per share, then the monthly payments shall be no longer required to be paid, and the Stockholders shall receive a certificate to that effect.

ART. XVII. If, after the monthly payments shall cease to be made, the buildings shall still be in an incomplete state, the Board of Directors shall be authorized to appropriate the rents to their completion, and in lieu of a cash dividend, shall issue scrip to the Stockholders, representing the amount accruing to each; said scrip to be accounted as extra stock, on which dividends shall be paid, the same as if it were part of the original investment.

ART. XVIII. The annual meetings for the election of Officers and Directors shall be held on the first Wednesday evening in January of each year, of which due notice shall be given through the public papers by the Secretary.

Special Meetings may be held on a call of the Board of Directors to that effect.

ART. XIX. The Board of Directors shall have power to fill vacancies which may occur among the Officers or Directors until the next succeeding annual election.

ART. XX. By-Laws may be made from time to time in agreement with this Constitution, provided the same be adopted by a vote of three-fourths of the Stockholders, at a special or annual meeting.

ART. XXI. This Constitution may be altered or amended at any regular annual meeting, provided that such alteration or amendment shall have been submitted to the President in writing and the same published by the Secretary at least three months previously, when, if it be adopted by three-fourths of all the Stockholders present, the same shall stand, but not otherwise.

THERE EXISTS A SOCIAL LAW.

A DIVINE ORDER OF HUMAN SOCIETY.

BY W. H. MULLER.

[CONCLUDED.]

We not only know, both from Reason and from Revelation, that God is one, and hear the same truth declared by all his works, since the unity of law there manifested proclaims the impress of a single mind, but we also find in all orders of creation below man, this unity of system displays itself, in one respect, by organizing parts into wholes under a universal law of arrangement, which is the same for all classes of beings; for the highest equally as for the lowest; for aggregations of individuals, as well as for the constituent parts of each individual; the same for the atoms that compose a snowflake, or other crystal,

or a leaf, or a flower, as for the parts that compose a tree, an animal, a globe, or a solar system. A law of arrangement that produces out of elements the most diverse, unity the most perfect—forming a plant, e. g. first out of gasses, carbon, water and earths, next a variety of tissues, cellular, vascular, fibrous, &c. combined again into pith, layers of wood, bark, &c. or that forms an animal out of an orderly combination of substances the most heterogeneous and dissimilar, as bone, fibrous, muscular, nervous tissues, cellular and horny substance; then the various gaseous, liquid and solid substances that compose the blood, all of which the same law again combines into symmetrical organs. The unity of system appears too in the other aspect, already alluded to, whereby the well-being of individuals is guaranteed *only* by conditions favorable to the well-being of all collectively.

In view of all this, then, we maintain that the dullest intellect can come to no other conclusion than that the same laws must inevitably and necessarily embrace human relations also. A principle of Divine order, which harmonizes all things else in the universe; which in all other spheres of being, evolves order, symmetry and beauty, out of apparently the most incongruous elements; which ever produces the greatest unity from the greatest variety; through whose operation it is effected, that "all nature's difference makes all nature's peace," such a principle we assert, as it is Divine, must of necessity be universal; and therefore, by an equal necessity, must evolve, when applied to human and social relations, (which from the absence of this Divine law of order, are, as a natural consequence, most hideously discordant and false,) a harmony similar to that produced by it in lower spheres, but proportionally higher in degree. To exclude human society from the operation of a law of associated existence acting in all other spheres, putting each being in its adapted place, where alone it can enjoy the exercise of all its powers, is to believe that the order of the universe is marred by a stupendous gap; by a defect which more than outweighs all its remaining beauty. It is to believe that God has suspended the action of this just law where it was most needed; most needed because most capable there of acting with the greatest effect; of producing the greatest amount of happiness, and evolving the highest physical and moral beauty to be seen anywhere, because of the elevated nature of the being, man, who would otherwise be the subject of its benign influence. It is to charge God either with folly, or indifference to human welfare, or with malignity. For his refusing to give man a social code analogous to the laws which produce order and happiness in the rest of creation must have been owing to one of the following reasons:

Either He did not know how;
Or He did not wish to give one;
Or He knew but did not wish;
Or he has wished, but not known how;
Or he has neither wished or known how.

But inasmuch as all these reasons are purely absurd, or no reasons at all, in conformity with the known character of God as revealed in his Word, therefore He has given this natural law of society; and by its discovery and application, the harmony of the Universe, the justice of the Creator, and the unity and universality of his beneficent laws, will be made only more evident than before.

The argument in favor of the existence of the social law, drawn from the character of God, and unity of design in creation, may be shifted somewhat, and made to rest mainly on the consistency of God's dealing with man himself. Briefly then, God has given to man powers of mind, impulses to action passions, desires, or whatever they may be termed, *which are good in themselves*, however they may now be perverted in the use which man makes of them. The impulses which prompt man to satisfy the cravings of his physical nature, the desire of food and drink

of clothing and shelter, of muscular exercise, of pure air and the like; the desire of sights and sounds, of taste, touch and smell; these are all good, and their satisfaction indispensable to man's perfect life; and no less so are the social impulses, and the moral and the intellectual. God having created all men with these springs of action, it is only reasonable to suppose that He has provided the means for their legitimate and harmonious satisfaction. If He has not, then He has displayed an inconsistency of conduct, a want of adaption of means to ends, which if exhibited by any human mechanician would at once entitle him to a verdict of lunacy. Those then who deny the existence of a natural law of society, which shall enable every man to develop harmoniously his whole nature, through concert with others, are welcome to one of three alternatives. Either,

They must deny that man has these powers;

Or they must deny that God intended, when he bestowed them, that they should be satisfied;

Or they must maintain that all these God-given powers of mind and body in every individual, find full opportunity for development and satisfaction, in the present form of society.

As it appears impossible that any man of sound mind can accept any of these alternatives, doubtless most persons, when thus hard driven, will admit the existence of a social law, but yet maintain that it cannot apply to man as a fallen being; that therefore he cannot obey it until he becomes converted; and hence that the members of society must be individually renewed in heart before they can become fitted to live in a Divine social order.

The answer to such, is short and direct, viz.

1. If God has given a social law to man, then as the process of regeneration consists in a continual effort to obey all the Creator's laws, it is only a part of the duty of all christians, of all those who are experiencing this renewal of the heart, to endeavor to obey God's social law likewise, as soon as they are convinced of its existence and how it is to be fulfilled.

2. This Divine social law, as it is from God, cannot but act in such a manner as to favor the healthy and harmonic development of each element of every man's nature, just as it favors the perfect development of a whole society by favoring that of each member of it, as was illustrated by the example of the human body; and hence it results that just in proportion to the extent, however imperfect, to which this Divine law is obeyed, just so far will it promote and favor the process of religious reformation and regeneration in each individual, in common with the improvement of the entire rest of his nature, physical, social and intellectual.

3. Few will have the hardihood to deny that the majority of the characteristics of present society; that its entire round of social and business relations, are only so many incentives to every variety of human selfishness. Life is preserved only by individual struggle. "Every one for himself," is the motto of modern civilization; and the absence of all unitary action among men, compels each one to be selfish in act, if not in will; obliges each person to secure what he can for himself, in the general scramble, since all others do the same. "Of modern civilization," said the late Dr. W. E. Channing, "the natural fruits are, contempt for other's rights, fraud, oppression, a gambling spirit in trade, reckless adventure, and commercial convulsions, all tending to impoverish the laborer, and to render every condition insecure." And he spoke the truth. If such then is the character of our present society, what shall be thought of professing christians who, though they admit a Divine social law, yet make no effort to free themselves or others from a condition at direct variance with it, and abounding in constant appeals to the selfish feelings, and who would accuse their indifference or their hostility to a social reform, by the plea that they are not regenerated.

In perfect keeping with the Divine method of governing the

affairs of this earth hitherto, it is believed that the same divine government during the happy era designated by prophecy, will be conducted as in all former times, by the medium of general laws or truths promulgated through or by men raised up for the requirements of the times, with this difference only, that these disclosures of the Divine will, will be of a higher order than ever before. It is believed that a social condition, in which Christ is represented as ruling, can only be one in which the laws governing men, will be such as fully and completely typify or reflect the Divine wisdom; can only be one in which men, by the outpouring of new light, shall be taught their true relations to God, to each other, and to outward nature. To God, by a religious doctrine, which thoroughly, and in all points, in generals and in particulars, expresses the actual and positive truth of spiritual things; and to each other, and to outward nature, by social arrangements which shall be as thoroughly promotive of the nobler life of man, as present social forms are the reverse; arrangements which shall truly fulfil or carry out the designs of God in creating man, by affording to each, through the instrumentality of all, full satisfaction and development of the powers which he has bestowed. We repeat, Christ can reign upon earth only,

1. By more perfect and full revelation of the mysteries of the Divine Word. By the revelation of spiritual truths which, while they will still the raging sea of sectarian controversy, will at the same time disclose to man more fully than ever, the sublime secrets of the spiritual world, and place him more than ever face to face with the Divine Presence. Such a revelation many christians believe to have been already made. And

2. By a law of social arrangement which shall be the reflection of heaven's order upon earth, where all men shall live and move and act in spheres perfectly correspondent to their God-given natures; and where, through all variety of freely chosen and attractive labor, men banded together by God's own universal law of order, viz. *by groups and series of groups*, shall be at one and the same time in the most perfect harmony with all objects of outward nature, knit by all possible human ties with each other; and thus through both nature and humanity, through the embellishment of earth, and the satisfaction of social needs, hold high and constant communion with God, the ever-present, all-pervading source of life and joy.

Finally—if we are taught by the lessons of the past; if history does exhibit certain periods in the career of humanity, heralded forth by antecedent events, which, like the compass to the pole pointed only to such memorable eras, then shall we not be forced to look upon the times in which we live, as rife with portents of some great change at hand in human affairs? For if the momentous idea be true, that no law of existence or facts in the domain of science, involving the happiness of the world, are permitted by the great Disposer of all things, to be revealed to or discovered by man, before the world is prepared for such disclosures, what shall, what can we think or say in regard to this world-wide awakening of men to the new idea of the age, this capping stone to all merely political reforms, viz. the idea of a social reform? What shall we say to the actual and wide-spread belief held by numbers in all civilized countries, that this law has actually been discovered—the name of the reputed discovery being already as familiar as a household word, the world over, and used as a most convenient bug-bear by leaders of public opinion, to frighten men back into the pale of conservatism? If such a law is discovered—a law embracing in its operation all human interests; a law which, by its application, will inevitably transform the whole aspect of society: if this be discovered, then, can we believe aught else but that in the eye of Divine Wisdom, the world is ripe for the great disclosure, and that the progress and well-being of mankind would at once be arrested in default of its being made? No—no—the signs of the times are too evident to be mistaken. Papacy apparently at its last gasp; Des-

potism tottering everywhere; the king-ridden masses of Europe rising in their might, after ages of oppression and patient endurance; new and stirring thoughts of human rights, and plans for equalizing social inequalities; and ideas of union fraternity and co-operation, toned forth in trumpet tones, awakening world-wide echoes. All the commotions and upheavings of an old order of things, are but harbingers of the better time coming. A new church and a new social state—a new heaven and a new earth—are emerging out of the elements of the past, and soon will appear that a higher form of collective humanity, which will be the golden fruit elaborated conjointly by all previous stages of social condition. May God speed the happy day!

ZELIENOPLE, Butler Co. Pa.

MR. COBDEN ON AUSTRIAN AFFAIRS.

The *Cologne Gazette* publishes the following letter 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 at 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 the less favorably inclined toward 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. The 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 very 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 Government or by people are followed by reaction with astonishing celerity? But I am taking too great a liberty in offering to defend your reputation, or in permitting myself to be interested in your personal safety.

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

LAND MONOPOLY.

It is a great curse to the Western Reserve that thousands upon thousands of acres of the best land are owned by non-resident nabobs, who got them for most nothing and now ask two prices for them. These lands have been enhanced in value by contiguous settlements and improvements, as roads, meeting-houses, school houses, and good neighborhoods, at the same time that they have stood in the way of improvement. It is safe to say that all other impediments met with in the settlement of this country have not equalled that of lands belonging to non-residents. Had the principle of Land Limitation been made effective at the time of the adoption of the Federal Constitution, who does not see that it would have resulted in unmistakeable blessings to our country.

The thousands of acres of wilderness, of which our country furnishes an example, would have been converted into pleasant homes for freemen. Yea, the cause of pure and high reaching Democracy would have been greatly benefitted thereby.

Who doubts the propriety—nay the necessity—of Land Limitation? If any, then, they are those who hope to build up fortunes by speculating in Soil which is only known to them by the description in their title deeds, or those who having ability for judging judge not.

The question is soon to be agitated to an extent little dreamed of by land speculators and monopolists, and it will result in the triumph of limitation. Our country at large demands this result and the interests of every individual, except our landed lords demand it also. We go for it first, last, and forever.

[Cleveland True Democrat.]

THE BROTHERS MONTESQUIOU AND THE HOMICIDES AT ST. LOUIS.—We rarely make room in our columns for murders, accidents and similar items, which find a more appropriate place in daily journals. We omitted, therefore, six weeks ago, to notice a distressing case at St. Louis, wherein the lodgers at an hotel were attacked without any apparent provocation by two young travelling Frenchmen. A late number of the *National Intelligencer* has the following article on the subject.

"The deplorable and almost incomprehensible event which produced so much sensation in the public mind at St. Louis a few years ago, and so much grief in several families, seems to have excited equal sensation and grief in France. The last steamer brings out from Mr. Rives, our Minister at Paris, a letter of his own to Senator Benton, with many letters and official documents to himself, and others to Senator Benton, Senator Cass, and the Hon. Mr. Winthrop on the subject of this most melancholy occurrence. These letters make known the fact that the father of these young gentlemen (the late Count Montesquieu) labored under insanity and destroyed his own life two years ago, and that their elder brother is now insane in Paris; and hence arises the irresistible inference that inherited insanity must have broken out in the two brothers at St. Louis. All the letters speak of them in the same terms, as being remarkable for the amiability of their characters and their 'mild and inoffensive manners;' that they came to the United States for information and recreation, and especially to see the Western country, and with ample means and credit. They descend from a family in France not only of a great historic name, but distinguished for private virtues. The celebrated Duke de la Rochefaucauld Liancourt, author of the 'Maxims,' is their grandfather on the mother's side; the present Duke de la Rochefaucauld writes in their behalf as his nephews. The General Oudinot, (Duke) of Reggio, and General Arrighi, (Duke) of Padua, also write in their behalf as relations. The Count Montesquieu himself belonged to the distinguished and amiable family of that name. Many Americans in Paris, among them Mr. W. H. Aspinwall, of New York, also write, and with all the deep feeling which the agonized condition of the mother and relations inspires.

THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, DECEMBER 29, 1849.

END OF VOLUME FIRST.

With the present number Volume *First* of the Spirit of the Age closes; and herewith the Editor desires briefly to render an account of his stewardship. Friends! allow me to speak very frankly, in the first person; for there are one or two matters, on which explanation seems due to all parties.

I. HOW I BECAME EDITOR.

Late in April and early in May last, an honored friend,—now more active for good in the Spiritual World, than even his large heart and disciplined intellect enabled him to be while in the body,—John P. Cornell, wrote various letters urging me to become editor of the *Univercolum*, of which paper he was then a chief proprietor.

An answer was given, that before even taking such an arrangement into consideration, there were several points to be settled: I. It was to be made clear, that the gentlemen who established the *Univercolum* as an organ for their views, wished me to take the editorial chair. II. All must be given to understand, that though much interested in the "Spiritual Philosophy" therein advocated, I was nowise prepared to teach it, though most willing and desirous that it should be fully developed. III. That I was a Christian Socialist, and must be left perfectly free to speak or to be silent upon all subjects, practical and speculative, according to my guiding light. IV. That I should wish, in token of my independent position, a change of NAME for the paper.

Upon the first point the fullest assurances were given, backed by earnest requests from those most interested. The proprietors of the paper acceded, unreservedly and most cordially, to all the other demands, and would absolutely take no denial of their reiterated invitations. At the Anniversary meeting of the Associationists, the Executive Committee unanimously counselled me to accept the offered post. After long reflection, my own distaste to assume the duties of editorship was overcome, and early in June, I agreed to conduct the SPIRIT OF THE AGE.

Hesitation arose from several sources: I. Desiring to be still a Seeker rather than a Teacher, I had planned out a course of study for the summer, and did not feel ready to speak upon the great topics which, it was obvious, must be discussed. II. Arrangements had been made for preaching in Boston and Philadelphia as well as New-York; and it did not seem probable that the paper could be satisfactorily edited by a non-resident, merely by contributing leaders, &c. III. But above all, it was plain to my judgment, that a *Combined Corps* of Editors, each independent, yet all brought into harmony by common faith in the grand movement called SOCIALISM, and combining various practical, scientific, and spiritual tendencies, could do even approximate justice to the Gospel, which God through the Spirits in Heaven is ready to utter.

The promise was received from Mr. Cornell, that he would labor to bring about such a concert and combination of editorial forces, if I would be a little patient,—a promise which he would have redeemed, had not death so suddenly taken him away. And extracts from my journal will best reveal the considerations which overcame other scruples.

II. VIEWS AND HOPES.

ROUNDOUT, June 11th, 1849. 1. What POSITIVE GOOD can be accomplished by accepting this Editorship?

1. Reformers of all classes may be made to feel that they are really conspiring and co-laboring for one integral end of Universal Humanity.

2. One might help to reconcile Social Reformers by bringing into harmony the religious and secular, spiritual and practical, unitary and individual elements, which now tend to make the movement among us rather divergent than convergent.

3. By exhibiting the Church of Humanity, and its head, the Risen Christ, as an embodiment of the Divine Word which speaks through the Race in all ages,—the facts and laws of the System of Mediation may be so revealed as to reconcile the mystic and rationalist, the naturalist and catholic believer.

4. By showing that Christendom longs for and demands a Piety fulfilled in Charity, Holiness and Humanity made one, the spiritual centre for all commonwealths may be exhibited, and thus the method taught whereby Church and State may be married in the unity of Communal, National, Universal Life, &c.

5. Thus, from the highest grounds of religion, philosophy and history, may a survey be taken of minutest practical problems, and the intercommunion of all human interests, however elevated or lowly, become so manifest, that selfishness shall be transformed to justice, competition to co-operation, discord to harmony, and isolation to combined order.

6. From this table land of Practical Righteousness in all spheres, one may come down amidst the controversies, public and private, of the day, and with a voice of authority cry, "Peace, ye privileged and ye proletaires! The word for this generation is not WAR but TRANSITION, not Destruction but Co-operation."

7. By presenting the true *Hierarchy of USEFULNESS*—and thus only—can full justice be done to the tendencies of Liberalism and Legitimacy, and Order and Freedom be reconciled. Let God's own method of Serial Distribution be practically embodied, and all will rejoice together in loyal liberty.

8. Finally, it may be shown, that the opening era of Socialism is, *actually*, the introduction of Heaven upon Earth,—that this aspiration and effort throughout Christendom, to incarnate the New Church in the New State, is the very fulfilment of the promise of the Life of Christ,—that this purpose of practically applying throughout all human relations the Law of Love, is the next necessary step in accomplishing human destiny, whereby every man, society of men, nation and the race, may become Heavens, in least forms, bound in living communion with the Heaven of Humanity, and through that with the Spiritual Universe and God. * * *

II. Can EVIL come from accepting this Editorship?

The only danger of injury to others which can be foreseen, is to be found in the variety and comprehensiveness of my sympathy. *Distinctions must not be merged*, else darkness will be put for light. And one must beware how he cries "Peace, Peace, where there is no Peace." God is perfectly JUST, though his Justice is always the Order, Form, Law of Love.

Doubtless there is liability to err in this direction. The only safety is in accurate discriminations. Strength is found, however, not in Negations, but in Positive Principles. One should be never a *Partizan*, but always a *Judge*. We should be neither atheists nor Catholics,—neither Agrarians nor Aristocrats, neither Materialists nor Idealists, &c. The guiding word of Wisdom is not *Moderation* but EQUILIBRIUM. The true attitude for a servant of God is the exact opposite of *Compromise*,—even that of *MEDIATION*. The only way to avoid injustice to men and measures is to do full justice to characters and tendencies seemingly the most opposite.

"Let the dead bury their dead" is the divine rule towards old abuses; and "Come, follow thou me" the welcome invitation uttered anew by every truth, by every humanitarian reform. Even so! O Beloved Son of God and Man! bright leader in the paths of Peace, the "Way, the Truth, the Life." Let us learn, from the very quick to the least word and act, thy sovereign skill of "never bruising the broken reed" while bearing witness for the right. * * *

"The Final Word of the Spirit is: 'Accept this duty, you are not free to decline it.' " * * *

It was chiefly for the end of speaking the Word, MEDIATION, PEACEFUL TRANSITION, that I took the Editorship of the Spirit of the Age. That Word *has been spoken*; clearly, at the right time, and in the right way, I do with humble confidence believe. And in this world and the next, it will be a grateful memory, that in this hideous year of butchery, fear, phrensy, treachery, tyranny, infernal desecrations of human nature in every form, it was given to me, to hold unwaveringly upward, in however obscure and narrow a sphere, the White Banner blazoned with the Sun.

III. SHORT COMINGS.

While conscious of having fulfilled, in good measure, *one* main purpose which prompted me to become editor of this paper, the profoundest regret and mortification has been felt, on the other hand, at my inability to carry out the whole plan of editorial labor sketched in the foregoing extract. For thereby injustice has been done to the truth. Social Reformers may well complain that the "Combined Order" has not been unfolded more positively; actors in Guarantee Movements must be aware that the admirable practical "Transitions," everywhere manifesting themselves, have been all but slighted; "Spiritual Philosophy" has been but imperfectly developed; the wrongs of the oppressed have not been fully uttered, &c. &c. But why go on? Readers may be sure, that no one can be a more severe critic of The Spirit of the Age, in its substance, form, and execution, than its editor.

By way of accounting for these short comings, let the curtain be lifted a moment from personal history: On the very day when I was preparing to go to New-York to supply material for No I., and to superintend its publication, the Cholera broke out in a malignant form in the town where my family were residing. Of course one could not desert his nearest duty; and the first number edited itself, amid the confusion of the national holiday. The next week, it was possible to visit the city for a day or two; but on returning home the insidious disease attacked me, and for the following six weeks there was a perpetual struggle with the destroyer. Suffice it to say, that more than one of the articles, which readers may have run their eye carelessly over at leisure, were written with trembling hand by a sick man, propped upon his bed. This mental effort amidst such physical weakness resulted naturally in total nervous prostration; and during the whole autumn, it has tasked energy to the utmost to wring out even the few articles which have appeared from my pen. In a word, a tithe only of what was designed has been accomplished, and that feebly, fragmentarily.

But the martyrdom of seeing one's Ideal thus fettered, crippled, weighed down by the Actual, is infinitely small amidst the stern and awful trials of our generation. God be thanked, that every one of us is made, in some way or other, to taste the bitter cup of *tantalization*, which HUMANITY in this age is drinking to the dregs. So an end to these private confessions!

IV. LAST WORD.

Socialism! Christian Socialism! To this World-wide, Providential Movement is pledged this paper, its editor, its friends.

By the woes of the care-driven, toil-worn, famishing, fainting Working-Classes of all civilized States; by the blood and tears of the martyrs for Freedom in France, Germany, Italy, Hungary; by the prophetic promise, quickening countless spirits, of Humanity redeemed, reconciled, glorified through work and worship made one; by the various, ever-widening material triumphs of the last half century, prefiguring the unspeakably grander spiritual triumphs of the fifty years which are opening before our race; by the wonderful illumination of Social Truth, which, though all the clouds of reactionary obscurantism, breaks upon the nations like a morning; by the resistless pro-

gress of practical humanitarian reforms, amidst the upheaval and downfall of civil and religious revolution; by the hope, patience, good sense, fellow-feeling, philanthropy, aspiration, of The People of Christendom; by the Spirit of Love, One, Harmonious, Universal, which animates all who are willing to receive it,—The Spirit of the Age,—let us consecrate ourselves anew to the service of Man, of God in Man, of Man in God. W. H. C.

MAN AND HIS MOTIVES.

BY JULIEN LE ROUSSEAU.

V.

OF VITAL MAGNETISM.

Magnetism is simply somnambulism artificially produced by the action of one person upon another, under peculiar conditions. "The action of one person upon another is made possible by the force of imagination in one of them," said Bacon; for as bodies are acted upon by bodies, so is the mind quick to receive the action of another mind. The whole science of magnetism is contained in this proposition.

The action of man upon man is so simple and natural, that it has been known from the highest antiquity. Magnetism was employed as a curative means by ancient pagans, and it was said, that in order to obtain a cure, the diseased must sleep in the temples consecrated to the god of medicine. One sees also in Egyptian temples persons placed in a manner to represent magnetic operations, that is to say, having one hand placed upon the back and the other upon the breast of an individual seated.

Many men have laughed, and laugh still in our epoch of light and perfectibility, at experiments in magnetism. The marvellousness which is attached to its use, the charlatanism and abuses which can creep in, give fine opportunity to the jesters who have no need of science whereby to judge, and who make themselves all the more merry that they are ignorant. Nevertheless, nothing is more evident, than that the principle of magnetism—this concentrated action which every one exercises in a greater or less degree over his fellow creatures—really exists. In fact, every living being is surrounded by an aërial atmosphere or nervous fluid, which proceeds from him and modifies itself according to the action of the will and attending circumstances. When this sphere meets an analogous one in another individual, there arises spontaneous sympathy. If, on the contrary, the quality of the affections and passions, which are transmitted secretly with this nervous emanation, is opposed to the character of the affections and passions of the other person, there is repulsion and antipathy, making it impossible to establish intimate relations—unless one of the two controls the other by a very energetic will.

We believe that the so-called magnetic fluid is nothing but the vital heat saturated with the nervous influx, which escapes from the pores with an intensity proportioned to the state of health and will. The existence of this fluid not only cannot be doubted, but its properties are even now confirmed by numerous and conclusive facts. If the nervous matter is of superior quality the amount of the magnetic fluid is considerable, and its transmission is easily effected, as if this fluid was a kind of volatilization of the bodily substance. The existence of magnetic power is manifested by the brilliancy of the eye, or as it is called, the fire of the glance. Men called eagle-eyed are apt to exercise great magnetic influence, and have always more or less authority over their fellows. Their energy communicates itself by the eyes to those who surround them, and electrifies persons upon whom they wish to act. The power of a man's glance is incalculable, especially when it is backed by his intelligence and a strong will, and by the prestige of high social position.

Every reasonable and candid mind will assent certainly to the

real existence of this subtle emanation of which we speak, and also to its action, more or less limited, upon the individuals who come in contact with it. That which alone might cause them to hesitate is the marvellousness of the results which are occasionally obtained; but that is a question of pure verification. The important point to be determined is, whether the principle is absurd and the facts illusory. Now, if nothing is more natural and more conformed to all analogical data than the atmosphere which radiates from and surrounds human beings, and if nothing is better established than the influence which results from this fluid sphere, ought not magnetism immediately to be classed among positive phenomena?

The phenomenon of magnetism, which is nothing but vital attraction between beings by means of aërial relations, whose extent is proportioned to the power of the individuals to whom they belong, and which is common to all beings from the insect to the largest globe balancing itself in space, still shows itself with greater intensity in some beings than in others, although the law which determines its distribution may not yet be known. We should not be surprised if the magnetic power were to be found to exist among individuals in direct proportion to the power of the organs of motion and of digestion. The magnetic fluid seems to be most abundant and most energetic in the carnivorous animals which move with flexibility and rapidity, (feline and serpent races, &c.) and in men of an energetic and passionate nature. And, in fact, the more powerful the focus of heat is in an individual, the greater his faculty of increasing it at his pleasure, and also of transmitting easily the caloric which he throws off by means of interior action.

We know that the magnetic power of reptiles is very great, and that it constitutes almost entirely the means which they possess for supplying themselves with food. M. Raspail thus explains this astonishing phenomenon.

"I have attained," he said, "by examinations pursued with great perseverance, to the conviction that the power of fascination which has been attributed to serpents, vipers, or snakes, is not a vulgar fable. No fact presents itself more frequently to the observation of persons who travel in the woods than the sight of poor little birds descending, crying piteously, from branch to branch, as if drawn by an unseen power, and surrendering themselves into the mouth of a serpent hid in the branches, docile victims at the nod of their executioner.* What is the mechanical operation of this incredible fascination, which has given rise to the fable of the ayrens? There is certainly a physical cause for it, an emanation which envelopes the bird with a net-work of gas, producing asphyxia, just as surely as the spider envelopes the fly with his web of gauze. To give an account of the phenomenon in a graphic manner, let us admit that the serpent has the power of throwing from each side of his mouth jets of venomous and narcotic gas, which flow together over the head of the bird. If the bird undertakes to fly from the danger, he can do it only by descending, because there only will he find free space. In proportion as he descends the jets will continue to approach him nearer; and thus it is, that to escape the asphyxia, the poor bird falls into the mouth of the serpent.

Another fact reported by the same author proves that the magnetic process is much more diffused amongst animals than has been believed:

"The spider seems to possess a power of fascination equal to that which the serpent exercises. On the 8th of August, 1840, I had occasion to observe an instance which appeared to be very curious, in a house spider: he had just taken in a horizontal web a large *taupin*, and held himself as if clinging by the end of

his claws to his prey, a little below the abdomen. I did not see him apply his mouth to the insect or make any wound; but only approach and withdraw himself alternately without even touching him, making, so to speak, magnetic passes. The poor *taupin*, still full of life, was incapable of disengaging himself from a web which ordinarily he could have broken in pieces by a single movement of his legs, and remained paralyzed between the claws of a weak spider."

EUROPEAN AFFAIRS.

The steamers of the Cunard Line now leaving Liverpool only every alternate week, we have no European dates since December 1st, to which time our last summary was made up.

AMERICAN AFFAIRS.

A singular debate occurred in the United States Senate on Thursday, the 20th inst., on a resolution inviting Father Matthew to a seat on the floor of the Senate Chamber. It was thought no more than an appropriate compliment to this eminent philanthropist, to offer him this distinction; but it was vehemently opposed by several Southern members, on the ground that Father Matthew had taken a course in regard to American Slavery which should deprive him of the confidence of American citizens. Mr. Clemens, of Alabama, maintained that the person upon whom it was proposed by the resolution to confer the great and unprecedented honor, had been charged with having on a former occasion denounced one portion of the people of this Union, with being little better than pirates or murderers. He had signed a paper charging the people of the South with crimes scarcely less than these. He had been addressed by several Temperance Societies at the South, in relation to this matter, and had either not answered, or had refused to allow his answers to be published. Those answers, though not published, were of such a character as to induce him to oppose this resolution. The sentiments expressed by Father Matthew in relation to slavery had not been retracted, said Mr. Clemens. Therefore it was that he had objected yesterday, and would vote against it to-day. He was one who did not consider slavery a sin or a crime, and he felt bound to meet those who so denounced it, by refusing at least to honor them for their sentiments.

Mr. Clay viewed with the greatest regret the opposition to this resolution. It was a very small affair; it was the bestowal of a compliment on a distinguished and highly meritorious stranger, who doubtless would most highly appreciate it; yet was it an affair of such importance as to require such an opposition? In all the affairs of human life, social as well as political, he had remarked that courtesies of a small and trivial character are the ones that strike deepest to the grateful and appreciating heart. It is the picayune compliments which are most appreciated; far more are they appreciated than the double-eagle ones which we sometimes yield. So it was with regard to this resolution. It was a very small courtesy the Senate was called on to extend, and it would be prized by the noble philanthropist as a far greater compliment than any other in their power to bestow.

It was, viewing it in another light, a resolution of homage to humanity, philanthropy, and virtue; a tribute to a man, who by his own peaceful efforts, had effected a great social revolution—a revolution in which no lives had been sacrificed, no widow's or a mother's tears had followed. It was a compliment to such a man, and who could see any objection to its bestowal? The objection of the Senator upon the grounds stated, and the introduction of this topic of slavery upon all subjects, and particularly such a one as the present, he thought highly impolitic, unwise, and unnecessary. Why should that subject be intro-

* One can cut the thread of the charm with a simple wand flourished through the air, because without doubt the whistling of the air frightens the serpent and thus disturbs the magnetic effluvium.

duced on such a motion as this? It was merely a resolution complimenting the man who had achieved, by his moral influence, an important and wide-spread work of charity and benevolence. Father Mathew, for his labors in the great cause of temperance in Ireland, where he had redeemed from a degrading vice thousands of his fellow-countrymen, and earned a fame forever to endure, deserved the esteem and friendship of the friends of virtue everywhere. He had come to this country to carry out the same noble mission. Mr. C. had learned from the publications of the day, that while at Boston the abolitionists had endeavored to engage Father Mathew to enlist in their cause upon this subject. From this and other circumstances, Mr. C. had understood that a change had taken place in the opinions of Father Mathew, and that he stood now before the country unbiassed in his sentiments. Be this as it may, he submitted to Senators, was it wise, politic, just or proper, that this subject of slavery should be introduced upon every subject? He submitted whether, when the whole country was ready to meet this man with open arms, it was just and proper to refuse this trifling compliment to the great and good Father Mathew, the noble philanthropist and true Irish patriot?

Mr. Seward said that the resolution was a tribute to worth and virtue, a testimony of homage to a benefactor of his race, concerning whose services in the cause of philanthropy and mercy, in Ireland, there was no difference of opinion. He had elevated the condition and character of a great people, united to us by friendship and kindred blood; and Mr. Seward declared himself ready to join in any public act of homage to such worth and benevolence. If the Senator from Alabama thought himself bound to vote against the resolution, because Father Mathew held opinions unfavorable to the institution of slavery, he must say, for his own part, that he regarded it as honorable to the great philanthropist that he entertained them—he held it to be a merit rather than an offence. If slavery was a sin, or a violation of any right, none of the present day are answerable for its introduction among us; yet he could not consent to the rejection of this resolution, because Father Mathew held such an opinion.

Mr. Davis, of Mississippi, was glad that the Senator from New-York had placed this resolution on the true ground of Father Mathew's opinions of slavery; that the Senator had placed its passage upon the ground that Father Mathew was opposed to slavery; and now the question was, Will the Senate of the United States honor a British emissary who comes among us, perhaps, to scatter discord and confusion? There was a time when every American heart would beat loudly at such a proposal; and were the sons of sires who held such a thing with feelings of horror and alarm, to sit quietly when such a thing was not only proposed but advocated? This Mr. Mathew held opinions adverse to the institutions of the South, and because he did so, the Senator from New-York advocated our bestowing upon him an honor never conferred on any man save Lafayette. He intended by his opposition to this resolution, not to reflect in the least upon the character and esteem which should follow Father Mathew for his great efforts in the great cause of temperance. He esteemed him as highly as any one for his labors in that cause. He allowed him all the credit claimed for him on that account. But the question really was, Whether the United States Senate shall extend to a foreigner, who was the ally of O'Connell in his efforts to effect an abolition of slavery in this country, an honor never before conferred upon a citizen of our own country. He would never by his vote sanction such a proceeding. If, as the Senator from Kentucky had said, Father Mathew had changed his sentiments upon this subject, why did he not say so, and why did he refuse to allow his letters, written in response to such inquiries, to be published? He honored the efforts of Father Mathew in his own unfortunate country, Ireland, and fully appreciated all he had done; but

he was the ally of O'Connell in an appeal to his countrymen in this country to interfere in our institutions. Every Irishman was dear to him, (Mr. D.)—dear to him as a brother; but for O'Connell and his horde of associate abolitionists, whether foreign or domestic, he felt no other feeling but scorn and contempt. If he had the power, he would not only refuse them admission to the Senate Chamber, but he would go farther, and exclude every abolitionist, foreign and domestic, from the Chamber.

Mr. Walker, of Wisconsin, said that when he offered the resolution, he had never heard of the opinions now attributed to Father Mathew, but if he had it would have made no difference. He regarded the reverend gentleman only as a philanthropist, bound on a mission of good. He regretted the introduction of the slavery question into every little matter brought into the Senate. The south was as much interested in the mission of Father Mathew as any part of the Union, and he thought that the people in all quarters of the country would be astonished, when they heard the objection now made by Senators from the south. He did not believe that Father Mathew came to this country with an intention to excite disturbance in any part of it.

Mr. Hale said he should vote for the resolution, but if the resolution were to be supported on anti-slavery grounds he should not support it, for Father Mathew was not an anti-slavery man. Father Mathew had retracted what he had said against slavery; he had taken his stand on the platform of non-intervention. The senator from Mississippi had said that he would exclude, if he had the power, any abolitionist, foreign and domestic, from the Senate. For his own part, Mr. Hale said he would not, if he could, exclude all the slaveholders; he would only turn out about three-fifths of them, and then the committees might be more fairly organized than now.

Mr. Cass said he joined with the senator from Kentucky in regretting the opposition to this resolution. He knew nothing beyond what was stated to-day, and cared nothing for the opinions of Father Mathew. He thought the senator from New Hampshire good authority on this subject, and that his statement to the effect that Father Mathew was no anti-slavery man should do away all the difficulty which had been raised on the subject. When the abolitionists of Boston called on Father Mathew, he told them that he would have nothing to do with them or with the question of slavery. Father Mathew was a philanthropist, coming to this country on an errand of good. We give a seat in the Senate to a conqueror returning from war, why not to a greater conqueror triumphant by peaceful weapons?

Mr. Foote said that he agreed with all that had been said by the senator from Alabama, [Mr. Clemens,] and all that had been said by his chivalrous colleague, [Mr. Davis,] and if it was true that Father Mathew had come among them as an abolitionist and an incendiary, he would be for rejecting the resolution. But the senator from New-York, whose speech was the strangest he ever heard in the Senate, had in vain attempted to make Father Mathew an abolitionist. The good man had turned from the abolitionists and their schemes with abhorrence and disgust, and when visited by Garrison, had planted himself firmly on the ground of non-interference in the slavery question. Mr. Foote went on to say:

He had heard, within an hour or so, that letters had been addressed to Father Mathew, from the south, on this subject; and that he had responded, but desired his responses should not be published. If these responses were published, the senator from New-York would not have had the opportunity so rudely and inconsiderately seized upon, to identify the philanthropist with the most infamous cause of abolitionism. There were some men who would ruin any cause of which they took hold, and the senator from New-York was an evidence of it. There was once two men charged with crime on trial, and their defence was entrusted to a young and inexperienced attorney, who managed the case awkwardly, and by his mode of com-

menting on the evidence, had dissipated any doubts as to the guilt of one of his clients; when about commencing with the case of the other, the judge said to him, "Young man, you have already by your speech hung one of your clients; forbear, then, I beseech you or you will hang the other." So it was with the senator from New-York, who, by his ill-timed and rudely managed speech, had endangered the passage of this resolution.

Mr. Calhoun said there was no precedent to justify this resolution. He was opposed to it on that ground if no other. The debate was sufficient to show that the resolution could not pass unanimously, and he thought the compliment a weak one, and calculated to injure the feelings of the reverend gentleman named. It was said this was a strong case for a precedent. So much the better. If you refuse to establish a precedent in a strong case, you can refuse all future applications more easily.

The resolution was put to vote and adopted.

News of the Week.

From the Cincinnati Gazette.

DEATH OF JAMES H. PERKINS.

Our city readers are all aware of the sudden death of Rev. James H. Perkins, pastor of the First Congregational (Unitarian) Church of Cincinnati, by drowning from the Jamestown Ferry Boat, on Friday evening last.

We recollect no previous occurrence which cast so deep and general gloom over this community as that in which it has been wrapped by the death of this estimable man. Mr. Perkins had so endeared himself to the poor by his comprehensive benevolence and unceasing charities; had been for so long a time the light and life of intellectual and social circles; had ingrained himself into the common heart, and won the universal sympathy by his brilliant mental endowments, and the untiring devotion of his time, and means and health to whatever would give relief to the sick, or add a grace to the whole, to whatever would in his estimation promote the best and truest interests of society; that all classes were his friends. If any knew him except to love him, or named him except to praise, they are of those who are themselves unknown and unloved. To all, therefore, the announcement of his untimely death came with a shock and to every heart brought a most poignant sorrow. It is not transcending the truth to say that not one of the hundred thousand souls comprising our population could have been taken away who would have been so generally missed or so deeply mourned.

For a period of between fifteen and twenty years, during which time we have known Mr. Perkins well, he has been subject to a sudden rush of blood to the head, which has produced distressing vertigo, at times greatly impaired his sight, and often thrown him into deep despondency. Within the past five or six years he has suffered intensely from palpitation of his heart—often being incapacitated, by his distressing affection for the discharge of his pastoral and other duties. On Friday last, a paroxysm of this kind was produced by the agitation he suffered in consequence of the supposed loss of his two children. In the morning of that day one of his little boys, aged nine years, and another aged seven, rode to the city from Mr. P.'s residence, on Walnut Hills, with a neighbor, and were to return home in the omnibus, at the stand of which their father, who was to come in by another conveyance, was to meet them. Not finding them there at the appointed time, Mr. Perkins feared that they had lost themselves, and commenced searching for them. Being unsuccessful, he became more and more agitated the further he went, and finally employed the cryer who met with no better success. The search was at length abandoned, and in despair and fatigued as he was, Mr. P. walked home—a

distance of nearly four miles, whither his children had preceded him.

He reached his residence about 1 o'clock, P. M., utterly exhausted; but after lying down for a time, rose and dined. He could not, however, overcome the excitement into which he had been thrown, although the children were with him and well. He was restless and nervous to a degree never before witnessed by his family; and so continuing, about 5 o'clock he told his wife that he would take a walk to calm his nerves, but not be gone long; that he wished to try and allay the excitement, but would be back before tea time. He went out thus, but did not return, and nothing was seen of him afterwards by his family or friends.

Early on Saturday morning a report was spread from the Jamestown Crossing of the Ohio that on the previous evening a man had drowned himself from the ferry-boat at that point, leaving behind him several articles of clothing, among them an overcoat, in one of the pockets of which was found a memorandum-book with initials in several places. A gentleman of the city, who happened to have business on the boat, asked to see the book, and immediately upon opening it saw the letters "J. H. P." with which he was familiar. He immediately rode to the residence of Mr. P.'s family with the information.

From subsequent inquiry, it was ascertained that the deceased had come upon the boat about 6 o'clock Friday evening, just as she was about to leave for the Kentucky shore on her last trip. He walked into the cabin and took a seat hastily, where he was the more noticed by the man who receives the ferryage, from the fact he was the only one to pay, all the others being persons who paid by the year or quarter. The boat started across, and just as the collector was about to approach and ask him for his ferryage the deceased rose and walked out of the cabin. He was soon followed by the collector, who, however, could see nothing of him. After a little while, he discovered an overcoat by the wheel-house, with which he ran back to the cabin, and in which was found the memorandum-book referred to. In a further search, a wrapper, a vest, a cap, and a pair of spectacles were discovered in the same place—all of which as well as the overcoat, have been identified as belonging to Mr. Perkins.

The supposition among those well acquainted with the peculiar mental constitution of the deceased, and his severe physical sufferings, is, that his walk, instead of allaying his excitement, still further increased it, till reason was temporarily dethroned. In a wandering mood, not knowing whither he went, he had doubtless reached the Jamestown Ferry, more than a mile from his house, and in a mental aberration, made more intense by going from the cool air into the warm cabin of the boat, had thrown himself into the stream.

The unusual fatigue and excitement of Friday morning had brought on a more violent palpitation of the heart than Mr. Perkins had ever before experienced. In lighter attacks his friends have frequently thought his brain temporarily affected by his sufferings; and although nothing of the kind was observed by those who assisted him in the search for his children on Friday morning, or by his family when he left the house for the walk on Friday evening, he probably soon came on producing the melancholy termination recorded, of his beautiful and useful life.

The waters closed over his body still and dark; but so shall not human forgetfulness close over his good deeds. These were many and long continued, and will live and grow brighter and brighter in thousands of hearts, till they too cease to beat and pass away, and unite with his again in the Great Hereafter.

Mr. Perkins was, we believe, in the 36th year of his age. He has left behind him a wife and five children. His circumstances were easy, and in a pecuniary respect they are well provided for. If he has left any debts at all behind him, they are of the most trifling nature, and would have been paid at any moment on presentation. His income was a competency with

his frugal habits, even without the earnings of his pen, which were not inconsiderable.

Mr. Perkins's papers have been diligently searched, but among them is no memorandum whatever, of any kind, touching his recent physical sufferings, or concerning his private affairs.

CONGRESS.—The House of Representatives, after sixty-two ineffectual ballottings, succeeded on Saturday last in the election of a Speaker. This was effected by means of a compromise, providing that a plurality of votes should constitute a choice. On the sixty-third trial it appeared that the votes stood 102 for Mr. Cobb of Georgia, 100 for Mr. Winthrop of Massachusetts, and 20 for all other candidates. Mr. Cobb was accordingly declared to be duly elected Speaker of the House; and being conducted to the Chair, the Oath of Office was administered to him by Mr. Boyd of Kentucky, the senior Member of the House.

On Monday, the two Houses being regularly organized, the Message of the President was communicated in the usual form.

The Steamer Empire City arrived at this port yesterday from Chagres, with two weeks later news from California. The California intelligence was brought to Panama by the Steamship Panama, which arrived on the 4th inst having left San Francisco on the 16th ult. She brought 250 passengers and half a million of gold dust, which were transferred to the Empire City at Chagres. An election was held in California on the 10th ult. to decide on the adoption of the New Constitution proposed for the State, and also to vote for a Governor, Lieut.-Governor, two Representatives to Congress, and members of the California Legislature. The Constitution has been adopted almost unanimously. Great activity was prevailing at San Francisco. Buildings were going up with great rapidity. Carpenters wages \$16 a day.

LAND REFORM MOVEMENT.—At a meeting called by certain Land Reformers, at the Fourteenth Ward Hotel, on Monday evening last, Dec. 24, James Pyne was called to the chair, and John H. Keyser appointed Secretary. Thomas A Devyr being called upon, made a brief statement of the purposes for which the meeting had been convened, urging all the Reformers of the nation to rally around the standard of Land Reform, and bear it on to a glorious victory—a triumph worthy any sacrifice and struggle; a victory which would secure Free Homes and Independence to the thousands who are eating the bread of bitter dependence, and writhing under the lash of wages servitude.

Mr. E. S. Manning then made a few pertinent remarks, in which he urged that a Committee be appointed to prepare an address calling upon all true friends to the cause to renew their efforts in consummating the aims and principles so long and strenuously advocated by National Reformers.

Mr. Wm. V. Barr followed, urging all co-workers in Land Reform, through the country, to blend their efforts in prosecuting and consummating the cause, averring that the Anti-Renters, Abolitionists and Reformers generally, who have hitherto kept aloof from us, now acknowledge the justice of our cause, and are willing and anxious to press these great principles to an issue with the great political parties of the nation.

A debate then arose as to the necessity of calling a National Convention, which was finally referred to a committee of conference.

Mr. —, a Delegate from Rockland County, then stated the progress and prospects of Land Reform in his County.

Several strangers were also present, and being invited by the Chairman, stated their views of Reforms, &c.

After some debate it was moved and carried that a committee be appointed to prepare and present at a future meeting the most feasible and successful plan of securing a full representation of Reformers throughout the Union, in general Convention; after which, at a late hour, the meeting adjourned.

Town and Country Items.

POPULATION OF PHILADELPHIA.—The Septennial Census of Philadelphia City and County for 1849 shows the following results: White taxable population 76,965, of whom 75,148 are males, and 1,819 females. Colored taxable population 219, of whom 58 are females and 261 males. White blind persons 166 of whom 54 are females. Colored blind persons 7. Deaf and dumb persons 175, of whom 73 are females. This table shows an increase of 26,221 in the taxable inhabitants of Philadelphia City and County since 1849.

NOTABLE DEATH.—The Northern papers tell us that the Hon. Jeffrey Chipman died at Kalamazoo, Mich. on the 18th inst. at the age of 60 years. This was the magistrate before whom was arraigned the famous Morgan, about whom so much excitement was raised against the order of Masons. Before Justice Chipman Morgan was arraigned on a charge of larceny, and committed to Ontario Jail, from whence he was carried off. Justice Chipman was the first witness called in all the trials relating to Morgan.

THE EMBLEM OF CALIFORNIA.—The official seal of the State of California has upon its face a grisly bear devouring a bunch of grapes. Elihu Burrit thinks that the knowing ones who designed it, intended that the bear should be an emblem of the greediness which has led to the settlement of the country, while the crushed grapes in Bruin's jaw represents the manner in which the mass of the settlers have been taken in.

MORE ANNEXATION.—Preparations are being made by the Dominicans to ask that St. Domingo shall be annexed to the United States. Of course, all the southerners will be in favor of that. Perhaps they may have an idea that by bringing in the colored inhabitants of St. Domingo, they will have a chance to extend slavery.

✚ A destructive fire took place in New-York on the 22d inst. consuming the large sugar refinery of Woolsey & Co. and other valuable property to the amount of \$600,000, of which less than half was insured. Nearly 500 men are thrown out of employment by this disaster.

✚ The notorious religious fanatic generally known as "Father Miller," who predicted the destruction of the world, and the second coming of Christ in the year 1843, building up a sect of some 40,000 disciples, died on the 20th inst. at the age of 68.

A LAST APPEAL.—The unlucky Editor of the Westfield News Letter, on the eve of being starved out of his sanctum, writes a heart-rending leader under the title of "Help us! Cash-us! or we sink!"

✚ A watchmaker in Liverpool has succeeded in drilling a hole through a sixpence edgewise. The diameter of the hole in the coin is the four-thousandth part of an inch in size and barely sufficient to admit a fine hair.

TELEGRAPH PLOUGH.—This is the age of invention, and when there is a necessity, there is an invention. We have just been shown a species of sub-marine plough, which will plough a furrow under the bed of the river, to put the telegraph wire in, and cover the furrow. The wire, so to speak, is sowed in the furrow by an ingenious movement in machinery. All looks practicable, and if it works, there is a way found out to put telegraph wires under rivers, safe from anchors.—Express.

RIGHTS OF MARRIED WOMEN.—The Supreme Court of Pennsylvania has decided recently, that a husband has no claim to the possession of any property owned by his wife previous to marriage, or which may accrue to her after marriage; and that even the consent of the wife, that her husband should have possession of her property, is of no avail while the life is a minor. This decision is based on the law of 1848, which has wrought a radical change in the condition of married females.

Mr. Robert Beverly, of Sunflower, Mississippi, was recently murdered by seven of his slaves, who entered his room while he was asleep and strangled him to death. In the struggle, one of his eyes was gouged out. They then dressed the body carefully in his own coat and boots, and threw it into the river. The seven negroes were arrested and are in confinement. One of them was Mr. Beverly's body-servant. They have fully confessed the crime.

A NEW STATE COMING.—It is said that Mr. Babbitt, the Delegate from the Mormon Territory of Deseret, insisted that he has been regularly elected to Congress, and designs claiming his seat as such as soon as the House is organized. He bases his right to a seat upon a precedent set in the case of Minnesota, which at the time was regarded as an unsafe one, and which will lead to some embarrassment in the disposition of Mr. Babbitt's claims.

CHINESE SLAVES IN CALIFORNIA.—The number of Chinese arriving in California, at last accounts was said to be enormous. A letter from thence says that they are brought in cargoes by English vessels, and sold as servants to the highest bidder, on the coolie system, a shade less than absolute slavery. This is a species of trade that will soon get its quietus from the State Government.—[Balt. Sun.

OPIMUM EATING.—In conversation a few days ago with an apothecary of this city who does an extensive business, we were astounded to learn to what an immense extent the baneful and destructive practice of opium eating is indulged in this community; and were still more amazed when he informed us that the chief consumers of the poisonous narcotic are females.

Mr. D'Israeli, in befriending the landed aristocracy of England, has exposed a very weak spot in their apparent prosperity. He asserts that their lands are mortgaged to about the amount of £4,000,000 sterling. Those of Scotland and Ireland are mortgaged for half as much more.

RUSSIAN CONSCRIPTION.—A Russian ukase ordering out four men for every thousand of the population in the Eastern Governments came into operation on the 1st of November. The conscripts must present themselves for military service on the 1st of Jan. 1860.

POPULATION OF BERLIN.—The census of Berlin had just been taken, showing a population of 100,870 inhabitants. The police returns for the month of August show that 1640 persons entered the city and 2152 persons, strangers and others, left it in that month.

Professor Koolentai, of Berlin has propounded a theory that men shed their skins as animals do their coats, and that like them they assume a thicker or a thinner covering according to the climate in which they reside.

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CONTENTS.

Philad. Unitary Building Ass.	401	Man and his Motives,	408
Divine Order of Human Society,	403	American Affairs,	409
Mr. Cobden on Austrian Affairs,	405	News of the Week,	410
The Brothers Montequion,	405	Town and Country Items,	411
Land Monopoly,	405	FOURTY—Dorothea L. Dix,	401
End of Volume First,	406		

PROSPECTUS

OF

THE SPIRIT OF THE AGE.

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

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