

# THE SPIRIT OF THE AGE.

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## Selected Poetry.

From Graham's Magazine.

### THE FIRE OF DRIFT-WOOD.

BY H. W. LONGFELLOW.

We sat within the farm-house old,  
Whose windows, looking o'er the bay,  
Gave to the sea-breeze, damp and cold,  
An easy entrance, night and day.

Not far away we saw the port---  
The strange, old-fashioned, silent town---  
The light-house---the dismantled fort---  
The wooden houses, quaint and brown.

We sat and talked until the night  
Descending filled the little room;  
Our faces faded from the sight,  
Our voices only broke the gloom.

We spoke of many a vanished scene,  
Of what we once had thought and said,  
Of what ~~had~~ been, and might have been,  
And who was changed, and who was dead.

And all that fills the hearts of friends,  
When first they feel, with secret pain,  
Their lives henceforth have separate ends,  
And never can be one again.

The first slight swerving of the heart,  
That words are powerless to express,  
And leaves it still unsaid in part,  
Or say it in too great excess.

The very tones in which we spoke  
Had something strange, I could but mark;  
The leaves of memory seemed to make  
A mournful rustling in the dark.

Oft died the words upon our lips,  
As suddenly, from out the fire  
Built of the wreck of stranded ships,  
The flames would leap, and then expire.

And as their splendor flashed and failed,  
We thought of wrecks upon the main,--  
Of ships dismantled, that were hailed,  
And sent no answer back again.

The windows, rattling in their frames--  
The ocean, roaring up the beach--  
The gusty blast--the flickering flames--  
All mingled vaguely in our speech,

Until they made themselves a part  
Of fancies floating through the brain--  
The long lost ventures of the heart,  
That send no answers back again.

O flames that glowed! O hearts that yearned!  
They were indeed too much akin--  
The drift-wood fire without that burned,  
The thoughts that burned and glowed within.

For The Spirit of the Age.

### "A NEW HEAVEN AND A NEW EARTH."

I choose a mystical title, but I do not intend to treat a mystical subject as will be seen as I progress.

By a new Heaven, I understand a new IDEA OF GOD.

The idea of God being the grand central or pivotal Idea, the all-embracing or unitary idea; as is this idea in the mind of Humanity, so is Humanity's conception of Heaven, or the hierarchical creation over which God reigns; of the laws by which this heaven is governed; of the series of intelligent beings which descend from God, the head or pivot, down to man, the last and connecting link with the animal kingdom; of the Destiny of these hierarchies of intelligences; of the cause of evil; of the action of Providence; of the function of matter, &c.

The nature of this idea determines the universal philosophy of Mankind, the theory which they entertain of the spiritual universe or heaven.

By a new Earth, I understand a new ORGANIZATION OF LABOR.

The activity of Man is the supreme or pivotal activity on earth, the intelligent, modifying and creative force.

As this activity is exercised by Humanity, so is the condition of the globe, of which Humanity is the Overseer, the director. The Labor of man determines the condition of the earth's surface, the development of the powers of nature, the state of the animal and vegetable kingdoms, and even the climates to a very great extent, as well as the magnetic system of the planet--in short, all the phenomena connected with the great organized and living body on which Humanity dwells, and of which it has the directing supervision, for the mind of Man is the Reason, the Science of Nature.

If we examine the condition of our globe, what a spectacle it offers to us! A sad and horrible spectacle truly! Three fourths of it are entirely neglected or devastated. Vast deserts, like leprous sores on the human body, have invaded the tropics; immense marshes, which generate poisonous magnetic exhalations, that create diseases like the Cholera, are scattered over its most fertile regions; beasts of prey prowl over the half of it, its sole inhabitants and possessors instead of man; the animal and vegetable creations are degraded and abused; the climates and the atmospheric system are deranged and vitiated--caused by the deserts at the equator, which engender an unnatural degree of heat, and the uncultivated state of the northern regions of the globe, Siberia, Tartary, and the northern parts of the American continent, which create an excessive degree of cold. In short, the earth is degraded under Man's present supervision, and living Nature groans under the scourge of his ignorance, his disorganizing action, or his neglect and idleness.

Nature requires that a new direction should be given to the activity of Man, that it should be applied in accordance with the end for which it was to be exercised. She demands, in a word, a new Organization of Labor, which shall guide man properly in fulfilling the noble function of overseer of the earth, which has been assigned to him.

If we examine the state of the moral world, deriving from the

idea of God, we find in it as much disorder, as in the material world. A hundred religions exist on the earth, all in hostility or conflict with each other; in each religion a hundred sects, also in a state of hostility and conflict. Out of this moral world descend into the minds of men fanaticism, intolerance, superstition, bigotry, or by reaction, scepticism, atheism, and universal negation. Races are divided; nations are divided; individuals are divided. The multitudes are reduced to spiritual servitude, and held in mental bondage; wars are fomented; inquisitions are instituted; the pile, the scaffold, are erected; sectarian jealousy, and hatred fire the minds of men, and disorder and anarchy reign in the moral world, as they reign in the material world.

This state of the moral world demands that a new idea of God should be deduced by the human mind, and that from this idea should be deduced a new conception of Man's nature, of his terrestrial Destiny, of the order of Providence, of the function of matter, and of the relation of Humanity to itself and to the universe.

Thus a new idea of God, and a new Organization of Labor, are the two supreme requirements of the present age. A reform is these two extreme spheres, the theological-industrial, the one spiritual and universal, the other practical and finite, sums up the reforms for which Mankind by their past progress are prepared, and which they now demand.

What is the source of our present system of theology? What is the source of the present organization of Labor? By examining their origin, we can judge somewhat of their truth and value.

The Theology which now governs the Christian world was elaborated and constituted during the decline of the Roman Empire, and in the dark and chaotic times of the Middle Age. So strong is the impress which the latter epoch gave it, that it may in truth be said to be, *the Theology of the Middle Age*. We are thus living under the dominion of an idea of God, generated or at least defined in one of the darkest and most troubled periods of human history. Can an idea, coming from such a source, be complete and perfect?

The present system of Labor is essentially the same, as that of Rome and the Middle Age. It is aimless, selfish, incoherent, purveying merely to individual wants or individual cupidity; not the instrument of the improvement and embellishment of the globe, and the developments of Nature's great harmonies. Servitude and constraint, are the basis of it as of old; the stimulus of want and starvation has replaced the stimulus of the lash, and the tyranny of capital has replaced the tyranny of the master.

Protestantism in the religious sphere, and the wages system, and free competition in the industrial sphere, have somewhat changed the theology and the organization of Labor of the Middle Age, but only on the surface, not radically, or in their essential natures. It is a *radical* reform which this nineteenth century demands; and for which a long initiation of the modern notions, in science and industry, has at length prepared them.

This compound reform will be violently attacked by the partisans of the old notions of Theology and Labor—by those whose habit of thought, and whose interests have become identified with them.

A new organization of Labor, or an industrial reform, will be attacked by the idle rich, who wish to live in ease without toil, and by those whose ambition is directed to the accumulation of wealth through speculation, and the spoliation of the producing classes; in a word by the capitalists, bankers, traders, and the rich generally.

A new idea of God will be attacked by the Authorities of the earth, the kings and the aristocrats, who base their arbitrary sovereignty upon the idea of the arbitrary rule of the Universe by the God of the middle Age, by whose grace they claim to

reign; by those who believe that they have secured their salvation, and escaped damnation by their service of the God of vengeance of the middle Age, and by a large majority of those whose faith is already formed, and who can not think a second time upon so universal a subject.

But in spite of the formidable opposition of these classes, who wield the wealth and the power of the world, the dollars and the bayonets, and to a very great extent public opinion,—a neutral power of terrible resistance, yet Humanity is progressing toward, and must arrive at a new idea of God, and a new organization of Human Labor.

In Europe, where the old systems of theology and labor have worked out their ultimate effects, the temples are deserted, and the toiling millions are sunk in hopeless destitution, and misery. Man can not thus live in doubt and utter destitution, and a new idea of the Universe, and of his own destiny, and a new mode of activity have become so imperiously necessary, that if not obtained, society will be convulsed to its center, and we shall witness a series of revolutions greater than any of which history has preserved the record.

Let us examine briefly a few of the leading features of the present system of Theology, and the Organization of Labor.

God, according to the idea which the Middle Age formed of him is a *pure spirit*. Being a pure spirit, matter is consequently something extraneous to him, and in opposition to him; it is the evil principle, the cause of evil in the universe. Hence, as a natural consequence, our earth has no high Destiny in itself to attain: no great function to perform; it is a mere abode of misery and degradation, a place of evil, a temporary passage for Man, on which he is to go through trials and a probation that are to prepare him for an ultimate and his real existence.

No high and noble life is to be realized on this degraded scene. Nature can never be molded into a sublime material harmony, which shall serve as a basis of an equally sublime social or spiritual harmony, to be realized by the full expression and development of the human soul, and which would fit our globe, and the Humanity upon it to become a part of the kingdom of heaven. This fatal doctrine cuts short the idea of terrestrial progress and improvement; denies any permanent Destiny for man or earth, places no great object before the Race to labor for and leaves it to drag through a miserable existence, striving merely to secure a future life, in which it can enjoy that happiness, which is refused it in the present one.

Having condemned matter and the earth, there was logically no alternative left but to make this terrestrial world a mere place of trial and probation, and such is the destiny which our Theology assigns to it. When the mind takes error for its basis, it is sure to meet with contradictions at every step, and then to overcome them, it retreats into the regions of faith, where reasoning is prohibited, and it proclaims that an inscrutable mystery shrouds the questions which it can not solve. Let us examine one of these contradictions. God as our Theology informs us, placed man on earth to go through a series of trials by which he might gain an eternal and happy life. But with equal authority, it informs us that nine-tenths of men go to hell, and are forever damned.

This is the most glaring of contradictions; God is represented as having failed in adapting his means to the end he wishes to attain. He has called into existence a being whom he might have left uncreated, and has placed him in a world where he is surrounded with temptations which he has not the power to overcome, and he sinks into everlasting perdition. Thus God attains neither his own end nor the happiness of man. Better were it that our earth had never been created, than that such a snare for souls should exist in the universe.

The fall of Adam, and the depravity entailed upon his posterity, is no answer; it simply shows that the experiment of God

plan of salvation through temptation, failed with the first man on whom it was tried.

The free will awarded to man is no answer. The conditions which this earth imposes upon him; the aridity of the soil, the difficulty of production, the severity of the climates, &c., so operate upon him that he is not free to feel and think as he chooses. Besides man can no more control arbitrarily the sentiments of ambition, friendship, love, than he can control the demands of his stomach or the color of his skin. Can the mother love her child or not, as she chooses? Can a man be ambitious or unambitious as he wills? Our free will and independent action exists only within a certain circle, and in this circle, we can only combat one passion or sentiment by another. Thus free will is not absolute, but relative, and is no sufficient answer.

The fact that one man in ten can so control his nature as to live up to the standard of morality, of this or that sect, and thus, as is presumed, secure his salvation, is no proof, for exceptions only confirm general rules. Besides the science of man teaches us that the passions and attractions are distributed to men, so as to direct each in the fulfilment of a special function assigned him in the great work of human Destiny on earth, and it is only one man in ten who possesses that class of faculties, which enable him to control these passions of which the present systems of morality demand the suppression or restriction, and the action or satisfaction of which is considered vicious or sinful.

Let us examine some other popular views which are held of the Supreme Being. Our Theology in teaching that God is a pure Spirit, limits him, and renders him finite, for the material Universe being eternal to him, and he, not embracing all the phenomena of creation, is not infinite. This limitation of God leaves an immense field open in creation to the reign of that which is not divine, to the reign of disorder and evil; our earth belongs to this latter reign. But as there must be some method in disorder, otherwise it would not be complete, a personality is created to preside over the reign of evil in the universe, and Satan, a kind of inverse Divinity, is placed over the material creation. Thus we come back to the existence of two eternal and permanent principles in the Universe; a good and an evil Principle; the permanence given to the latter, its influence and extent have prevented the human mind from comprehending the great problem of the *cause of evil*, and in not comprehending it, it has not been able to bring it to a close on our earth.

The theology of the Middle Age makes God a God of wrath and vengeance: it attributes to him a pure spirit, the creation of a material hell where the wicked are punished eternally, that is, as regards time, infinitely. This is in God vengeance without mercy or pardon, an infinite vengeance and hate, and infinite vengeance and hate in the Divine Mind, would be absolute evil. Evil is in truth but temporary and relative, and it is only thus that we can comprehend it. A fire which burns and causes suffering, i. e., which is evil for a time, may produce good in the end; it has a use, and we can conceive it to be necessary. But if the fire was to burn forever, and to produce suffering eternally, with no other end than to produce suffering, then it would be absolute evil, which the mind can not comprehend, and declares impossible. God may punish for a while, and for the good of his creatures, but if this punishment were to be eternal, and its end was only to cause the creature eternal suffering, it would have no end in view but suffering, which is not an end, for it satisfies no combination of reason, no sentiment of the soul. In attributing to God eternal punishment, we attribute to him eternal hate, which would cause Him perpetual suffering, which is another absurdity.

These examples of the absurdities which flow from the Idea of God which we have received from the middle Age, show the necessity of a new Conception of the Supreme Being, and as a consequence of all the secondary truths which belong to that conception.

The absurdities in the practical sphere of human interests, which flow from the present Organization of Labor, are as great as those which flow in the religious sphere from the existing idea of God. Let us examine some of them.

Under the present Organization of Labor, the producing classes who create the wealth of the world, possess comparatively none of it, and live in poverty, while the non-producers and idle rich, revel in luxury, and absorb the entire capital of Society.

The right to Labor,—that is, the guarantee of employment the opportunity to produce,—which is the first right of man, as it is the means of existence, does not exist in our present industrial system, and thousands of the laboring classes die annually of immediate or slow starvation, because they are refused employment, by which they could not only sustain themselves but add to the wealth of Society.

Credit is in the hands of capitalists and speculators, who makes use of their reputation to take interest upon the notes or obligations of others, while they give none on their own, which is a gigantic tax upon the industry of a country; they refuse credit to Labor, while they grant it to those who speculate in labor or its products, and they can at will entirely withhold credit, thereby paralyzing production, when there is a want of labor on the part of the producers, and a want of its products on the part of consumers.

Commerce, the function of which is to effect exchanges of the products which labor creates, and which should be carried on in the interest of production, has become the master of labor, controls it, and takes one-half its products for the minor function of exchanging them. Commerce has usurped a power which should never belong to it: it has become the tyrant of Labor, stimulates and depresses it at will, dictates to it terms, and by being able to refuse to effect exchanges, that is to make purchases, it can stop any branch of Industry, and reduce those engaged in it to starvation. It can thus prevent, as it daily does, different classes of producers, who want each other's products, and whose interest and desire it is to exchange them, from effecting such exchanges. Can anything be more absurd than such a mechanism?

Capital, which is nothing but *accumulated Labor*, the elder brother of Labor, is in conflict with it, and by the power which it exercises, can subject it at all times to its control. Capital is in the same position to Labor as a besieging army is to a city, from which it has cut off all supplies, and which it thus forces to surrender at discretion by starvation. Labor has no fund laid up on which it can live; capital has such a fund and can wait. If Labor does not choose to submit to the terms of capital, the latter can refuse to employ it, withdraw from it all means, and starve it into obedience.

We would continue these illustrations, but the few are sufficient to show that in the great work of production, which is by far the most important sphere of human activity, all is incoherence, spoliation, legal fraud, selfishness, antagonism, hatred, oppression, with their natural results, poverty and ignorance.

Let thinking minds reflect upon the condition of the world, and they must see that Mankind require a new philosophy for the enlightenment and direction of their intellectual activity, and a new mechanism for the application of their physical activity. I have called the one a new idea of God, which idea is the pivot of all Philosophy, and the other of a new Organization of Labor, which sums up all modes of man's material activity. With this new Idea, and new Organization, mankind will change radically their condition, and create for themselves a "new Heaven and a new Earth."

A. B.

Whatever thou beholdest, doth presiding nature change, converting one thing into another, so that the world is ever new.



From the Desatar.—Persian.

## THE PIETY OF ALL AGES.

THE BOOK OF THE PROPHET, THE GREAT ABAD.

[CONTINUED.]

61. In the name of Lareng!

Mezdam separated man from the other animals by the distinction of a soul, which is a free and independent substance, without a body, or anything material, indivisible and without position, by which he attaineth the glory of the 1 Angels.

<sup>1</sup> Note by Mulla Firuz. In the 61st verse, some words of the translation seem to have been omitted or mistaken by the transcriber. Wherefore, the humble Firuz, according to the best of his poor understanding, has rendered the translation conformable to the text, and inserted it above: the original translation is as under. "In the name of Yezdan. The mighty Yezdan selected Man from the other animals, and by giving him a glorious Soul, which is an independent substance, and free from matter and form, indivisible, not having position, without a body, and of which it can not be predicated that it has a body without beginning and without end, unbounded and immense, and in it is contained the excellence of the Angels.

62. By His knowledge He united the Soul with the elemental body.

63. If one doth good in the elemental body, and possesseth useful knowledge, and acts aright, and is a Hirtasp, and doth not give pain to harmless animals.

**PERSIAN NOTE.** The name Hirtasp is applied to the worshipper of Yezdan who refrains from much eating and sleep from the love of God.

64. When he putteth off the inferior body, I will introduce him into the abode of Angels, that he may see Me with the nearest angels.

65. And if he be not a Hirtasp, but yet is wise and far removed from evil, still will I elevate him to the rank of Angel.

66. And every one according to his knowledge and his actions, shall resume his place in the rank of Intelligence or Soul, or Heaven or Star, and shall spend eternity in that blessed abode.

67. And every one who wisheth to return to the lower world, and is a doer of good, shall, according to his knowledge, and conversation, and actions, receive something, either as a King, or Prime Minister, or some high office, or wealth.

68. Until he meeteth with a reward suited to his deeds.

**Commentary.** He says that he will meet with an end corresponding to his actions in his new state of exaltation. The prophet Abad, the holy, on whom and on his faithful followers be the grace of Yezdan, enquired, O Merciful Judge, and O Just Preserver! Virtuous Kings, and Rulers, and the mighty are attacked by diseases in their bodies, and of grief on account of their relations and connections, and so forth. How is this, and wherefore? The Lord of the World, the Master of Existence made answer:

69. Those who, in the season of prosperity, experience pain and grief, suffer them on account of their words or deeds in a former body, for which the Most Just now punisheth them.

**Commentary.** It must be remarked that when any one has first done evil and next good, and has entered into another body; the Granter of desires, in this new state, grants him his desires: and moreover, in conformity to this justice, makes him suffer retribution for his offence; and suffers nothing to pass without its return. For, should He omit any part of the due retribution, He would not be Just.

70. In the name of Lareng!

Whosoever is an evil-doer, on him He first inflicts pain under the human form; for sickness, the sufferings of children while in their mother's womb, and after they are out of it, and suicide, and being hurt by ravenous animals, and death, and being sub-

jected to want from birth till death, are all retributions for past actions; and in like manner as to goodness.

**Commentary.** Observe that he says that every joy, or pleasure, or pain that affects us from birth till death, is wholly the fruit of past actions which is now reaped.

71. The lion, the tiger, the leopard, the panther and the wolf, with all ravenous animals, whether birds, or quadrupeds, or creeping things, have once possessed authority: and every one whom they kill hath been their aider, or abettor, who did evil by supporting, or assisting, or by the orders of, that exalted class; and having given pain to harmless animals, are now punished by their own masters.

72. In fine, these Grandees, being invested with the form of ravenous beasts, expire of suffering and wounds, according to their misdeeds: and if any guilt remain, they will return a second time, and suffer punishment along with their accomplices.

**Commentary.** And meet with due retribution, till in some way their guilt is removed; whether at the first time, or the second time, or the tenth, or the hundredth, or so forth.

73. In the name of Lareng!

**Commentary.** The Lord of the World speaks thus to the great prophet Abad:

74. Do not kill harmless animals, (1Zindbar) for the retribution exacted by the Wise on their acts is of another sort; since the horse submits to be ridden on, and the ox, the camel, the mule, and the ass bear burdens. And these in a former life, were men who imposed burdens on others unjustly.

**Persian Note.** 1 The Zindbar are the harmless animals that do not destroy others; such as the horse, the camel, the mule, the ass, and others of the same kind.

75. If any one knowingly, and intentionally kill a harmless animal, and do not meet with retribution in the same life, either from the unseen or earthly ruler, he will find punishment awaiting him at his next coming.

76. The killing of a harmless animal is equal to the killing of an ignorant, harmless, man.

77. Know that the killer of a harmless animal is caught in the wrath of Mezdam.

78. Dread the wrath of Dai. (God.)

79. In the name of Lareng!

If a ravenous animal kill a harmless animal, it must be regarded as a 1 retaliation on the slain; since ferocious animals exist for the purpose of inflicting such punishment.

<sup>1</sup> **Persian Note.** It is a punishment on the animals killed, and an atonement for blood spilt, and a retribution for the deeds of the slain.

80. The slaying of ravenous animals is laudable, since they in a former existence, have been shedders of blood, and slew the guiltless. The punisher of such is blest.

**Commentary.** For to punish them is doing good, and walking in the way of the commands of the great God. Whence we perceive that he enjoins ravenous animals to be put to death, because use to be killed is their punishment.

81. In the name of Lareng!

Such people as are foolish and evil-doers, being enclosed in the body of vegetables, meet with the reward of their stupidity and misdeeds.

82. And such as possess illaudable knowledge and do evil, are enclosed in the body of minerals.

83. Until their sins be purified; after which they are delivered from this suffering, and are once more united to a human body: and according as they act in it, they again meet with retribution.

84. In the name of Lareng!

If a man be possessed of excellent knowledge, yet follow a wicked course of action, when this vile body is dissolved he doth not get another elemental body, nor doth his soul get admittance into the upper abode, but his evil dispositions becoming his tor-

mentors, assume the form of burning fire, of freezing snow, of serpents, dragons, and the like, and inflict punishment on him.

85. And far from the happy abode, and from Mædam, and the angels, and from a material body, he broilth in tormenting flame; and this is the most horrible stage of Hell.

*Commentary.* He next addresses the Holy Abad:

86. Say thou, May the Lord of Being preserve thee, and thy friends from this great torment.

87. In the name of Lareng!

When hungry and sleepless you fix your heart on the Lord of Being, separating yourself from this elemental body, you see the Heavens, and the stars, and the angels, and God.

88. Again you return to the material body: and when this lower body is dissolved, you once more reascend to that high which you have surveyed, and remain there forever.

89. In the name of Lareng!

In prayer, turn to any side; but it is best to turn to the stars and the light.

*Commentary.* He says, that, to that Being who is without place you may pray in all directions; and that the prayer is good whithersoever you turn in praying to Him: but nevertheless it is best to pray toward the stars and light, and that prayers made toward the stars and celestial luminaries are most acceptable.

## A MAN WHO NEVER SAW A WOMAN.

From "Visits to Monasteries in the Levant," a very entertaining book of travels, by Robert Crutson, we make the annexed extract:

"He was a magnificent looking man, of thirty or thirty-five years of age, with large eyes, and long black hair and beard. As we sat together in the evening in the ancient room, by the light of one dim brazen lamp, with deep shades thrown across his face and figure, I thought he would have made an admirable study for Titan or Sebastian del Piombo. In the course of conversation, I found that he had learned Italian from another monk—having never been out of the peninsula of Mount Athos. His parents, and most of the inhabitants of the village where he was born—somewhere in Roumelia, but its name or position he did not know—had been massacred during some revolt or disturbance. So he had been told, but he remembered nothing about it; he had been educated in a school in this or one of the other monasteries, and his whole life had been passed on the Holy Mountain; and this, he said, was the case with very many other monks. He did not remember his mother, and did not seem quite sure that he ever had one; he had never seen a woman nor had he any idea what sort of things women were or what they looked like. He asked me whether they resembled the pictures of the Panagia, the Holy Virgin, which hang in every church. Now those who are conversant with the peculiar conventional representations of the Blessed Virgin in the pictures of the Greek Church, which are all exactly alike, stiff, hard and dry, without any appearance of life or emotion, will agree with me that they do not afford a very favorable idea of the grace or beauty of the fair sex; and that there was a difference of appearance between black women, Circassians, and those of other nations, which was, however, difficult to describe to one who had never seen a lady of any race. He listened with great interest while I told him that all women were not exactly like the pictures he had seen, but I did not think it charitable to carry on the conversation farther, although the poor monk seemed to have a strong inclination to know more of that interesting race of beings whose society he had been so entirely debarred. I often thought afterwards of the singular lot of this manly and noble looking monk; whether he is still a recluse, either in the monastery or in his mountain farm, with its little moss-grown chapel, as ancient as the days of Constantine; or whether he has gone out into the world, and mingled in its pleasures and its cares."

## THE IMITATION OF CHRIST.

In an English paper we find the following extract from a work by Francis William Newman, formerly a fellow of Balliol College, Oxford. It is quoted as showing the "heterodoxy which is making such wholesale ravage in that ancient seat of Church and State orthodoxy." If Oxford never spoke worse nonsense its crumbling would be a greater subject of pity. [Chronotype.

"From childhood we hear it repeated, until it seems an axiom, that the human life of Christ is the pattern which we are practically to imitate; yet the moment we in good earnest attempt such imitation, we are beset by the most embarrassing difficulties. We find that his vestments will not fit us; his shape cannot be ours. The figure of him sketched out before us, in part, fully painted up, but evidently inapplicable in our case far more of it is left blank, so that we have to fill it out with imaginations. On this whole matter men willingly delude themselves; there is a great fiction which they dread to have unveiled; and it may be impossible to allude to broad matters of fact, without giving very grave offence. However intense one's conviction, common-sense or humility forbids (for example) to stir the bad passions of men invested with power by publicly denouncing them as hypocrites blind guides, whitened sepulchres, to speak at men's hearts, instead of answering their words, to use enigmatical and paradoxical expressions, which offend and confuse the hearers, and then withhold public explanation of them purposely to encounter the malice of the unjust, and lay down one's life by self-chosen martyrdom. Grant that these things were all right in *Jesus*; still we discern and feel that they would be all wrong in *us*. And if in none of them we can follow him, it is equally doubtful whether we should wisely imitate him by spending whole nights on the mountains in prayer, or forty days in fasting. In short, the more every detail is pursued, the more absurd it appears to propose his conduct (in deed, in word, or in its inward plan), as a pattern for ourselves. As to the spirit of his conduct, in contrast to the letter, no book can tell it to us, if our own hearts do not; and even as to outward things, numberless points will day by day present themselves, on which we are left to guess how he noted or would have acted. For instance, is it really true that he never laughed? This question goes deeper than it first appears. Let the image of Puritanical constrained gravity be duly considered, and we shall see how pernicious it is to imitate one to whom laughing may not be ascribed. Nay, but in our whole conception of reverend names an illusion floats over our minds. Those who admire Paul in Raphael's cartoon, might perhaps despise him in a mean unpicturesque garb, especially if they found him short in stature, stammering, or sore-eyed, with nothing romantic about him. Exactly as we refuse to imagine him of vulgar appearance, so do we shrink from the idea of his hearty sympathy with a jocular expression or act; yet it would be rash and gratuitous to maintain that Paul could not laugh with the same geniality as Luther. These are not matters which we could expect to find recorded; yet whatever may be said concerning their dignity, to conceive rightly of them is very important. A sober view of human life shows that to proscribe the jocular side of our nature would be a blunder as grievous in its way as to proscribe love between men and women; though in this last point again we see, that neither Christ nor Paul is an example to men in general. True religion wages no abstract war against any part of man, but gives to each part its due subordination of supremacy, and breathes sweetness and purity through all. There are times and places when we can not, as well as *may* not, laugh; but it is by no means the highest state to stifle laughter. That rather belongs to the stiff precisian, who fears to betray something false within him, and habitually wears a mask, lest his heart be too deeply exposed; while the truehearted fearlessly yields to his impulse, and no more wishes to hide it from the All-seeing eye, than a child would hide his childish sports from the eye of a father."



## MARIA EDGEWORTH.

Miss Edgeworth, the author of *Helen* and a host of very popular works of fiction, died at her residence in Ireland, on the 21st of May. She had reached a very advanced period of life and died after a few hours' illness. Her life was extended over eighty-three years, a period unparalleled in the world's history for the importance of its political events and its great progressive discoveries and improvements; and in all the elements of a proud civilization. She was old enough at the time of the American revolution to notice the lights and shadows that flitted across or dwelt upon the minds of the patriots of that day, and to sympathize with them in their hopes or to mourn with them in their despair. She was of woman's age when the revolutionary movements of France started the conservatives of Europe from their visions of repose. She watched the progress of the scenes in that greatest and saddest of all historical dramas with feelings of the liveliest interest, and was a witness of all those alternations of hope, revenge, and despair which the French revolution excited in the bosoms of those who lived contemporaneously with its extraordinary developments. The wars of Napoleon and all the thrilling events of that convulsive period in European history were noticed by her and made a deep impression on her mind. The progress of science and art within the period of her life far transcends in its importance to humanity all the discoveries of any preceding century, with the solitary exceptions of the discovery of the art of printing and the mariner's compass. Within that period too have lived and died a large number of men whose names are as fixed stars in the firmament of fame, many of whom the deceased novelist saw and knew, and of all of whom she had formed definite opinions. What an immense storehouse of interesting memories the mind of Miss Edgeworth must have been, with its reminiscences of thousands of persons, hundreds of events, and a host of discoveries and improvements in every art and science that illustrate and advance the economy of life.

Maria Edgeworth was one of the most gifted women of her day. Among the brilliant and remarkable who lived contemporaneously with her, she had very few equals. As a novelist she acquired a great reputation by her earliest works; a reputation which she sustained undimmed and undiminished through the vicissitudes of nearly three score and ten years. Her works are among the standard works of English literature. The Misses Porter and Miss Edgeworth commenced their literary career at nearly the same time, and all of these brilliant and distinguished ladies lived beyond life's usual span to receive the tributes and respect of the grand-sons and grand-daughters of those who cheered them on in the commencement of their literary careers.

The period embraced within the life of Maria Edgeworth was also remarkable for the number of women who turned aside from those domestic pursuits which are so considered as affording the only legitimate sphere of woman by fops and fools and dedicated themselves to literature with all its exhausting duties and luxurious compensations, cheered by dazzling hopes and by dreams of fame and the certainty of a consecration in the world's heart. In prose fiction, in poetry, in history, in science, and in many of those abstruse studies which require the devotion and tax the powers of the most vigorous minds, the last four score years have seen a succession of women with whom the Sapphos and the Aspasiases of the ancient world are unable to stand even a respectable comparison. Among these eminent women, she whose form has recently vanished from human vision into the shadow of death was one of the most gifted and admired, and many years may come and pass away before another in whom all those graces of heart and mind for which she was remarkable will be united in the same beautiful proportions.

The writings of Miss Edgeworth are distinguished by all those qualities of thought and feeling which are necessary to render the labors of genius imperishable. She has afforded great pleas-

ure and instruction to tens of thousands of readers of several successive generations, and she will instruct and delight many generations as yet unborn. The influence which such a person exercises over the human mind is incalculable. Who can tell how many "rooted sorrows" have been forgotten, how many hours have been filled with delight, how much affliction has been softened, how many good resolves have been fortified by the works of Maria Edgeworth! She lived long enough to learn what estimate posterity will place on her labors, for, long before she descended to the tomb, criticism had pronounced its irrevocable judgments on her works, and eminent judges have assigned to her a high position among the classic writers of the English tongue.—LOUISVILLE JOURNAL.

## ESTIMATE OF THE AMERICAN CHARACTER.

The following attempt at analysis of the American character is taken from the Rev. Dr. Dixon's "Methodism in America." It strikes us as being the best and most philosophical attempt in that direction that we have met with from the pen of a foreigner:—"It is then, an undoubted fact that the American people do pay great regard to religion; and as this, like everything else, is with them a personal and not a conventional concern, it is all the more energetically promoted. It seems a principle of Americanism, that the obligations of our nature are untransferable. An American never dreams of putting his social or religious obligations into commission. He never considers himself as having denuded himself of his responsibilities, when he has given his vote for a president, and taken his share in constructing a government. Even his political duties are not, in his own estimation, put in abeyance by these transactions, much less his moral and religious. He does not expect the government to serve God for him, or to take into his hands the task of publicly providing for that conservation of morality and religion which he knows can only be secured by personal exertions according to the American ideas, the state does not consist of public functionaries, whether civil or ecclesiastical, but of the people. The souls and bodies of the population unitedly constitute the state; not a function, not an office. In the state making provision for this, or the other, the American would include himself. He has no notion of public men taking his place and relieving him of the burden of his own intelligence, conscience, humanity. This is a living power. It is refreshing even to look upon a true and real American, with his swinging gait, in the full consciousness of his manhood. There is something even in his appearance different from other people. It is not recklessness, not rudeness, not isolation, not misanthropy. Nothing of this sort is seen. And yet there is an air of perfect independence and freedom, consciousness of strength and power, repose in the midst of his activity, calmness and dignity with profound emotions. An American, more than any character it was ever my happiness to study, looks like a man who is sensible that he carries his own destinies about him; that he is complete in himself; that he is a self-acting, self-moving intelligence; that he has to shape his own course and become the architect of his own fortune. He does not seem to be looking without to catch the chances of some stray events by which to fashion his life; his thoughts are steadily fixed upon strengthening his own resources, and he is always laying in a stock for the voyage he is upon. The effect of this is to produce (I hardly know what to call it,) a rotundity—a fullness—a completeness of manhood—not seen in other societies: and to those who do not comprehend him, or who have only been accustomed to the fawning flatteries—and as false as they are fawning—of other nations, all this is extremely offensive."

Maintain an even deportment; for as the soul shines through he countenance, so let dignity animate and rule the frame.

## SLAVE VESSELS.

We extract the following from a curious work entitled the *African Blockade*, by Commodore Forbes, R. N., who was captain of H. M. S. Bonetta, one of the squadron stationed on the West Coast of Africa for the suppression of the slave trade.

In May, the steam trader, *Maid of Isley*, belonging to a prominent merchant of Sierra Leone, being engaged in landing rice for the slave merchants of gallinas (under the British flag), was mistaken for a Brazilian steamer, and her crew reported that 1,200 slaves were sent alongside in six boats, but pulled on shore as soon as the mistake was discovered. These are the same boats that Don Luiz sent for the prize crews, and fully capable of holding 200 slaves each. They are rowed by forty men, whose seats are so high that a man can walk underneath. On the slaves being received, the largest men are picked out (if not sent with bad characters) as head men, and these, dividing the slaves into gangs, according to the size of the vessel, of from ten to twenty, keep them in order. The slave deck is divided into two unequal parts, the greater for the men, the other for woman and children, and between the sexes no communication takes place during the voyage.

The stowage is managed entirely by the head men, who take care that the largest slaves shall be farthest from the ship's side, or from any position in which their strength might avail them, to secure a larger space than their neighbors. The form of stowage is, that the poor wretches shall be seated on the hams, and the head thrust between the knees, and so close, that when one moves the mass must. In this state, nature's offices are performed, and frequently, from the maddened passions of uncivilized men, a fight ensues between parties of two nations, whose warlike habits have filled the slave-ship—like prisoners, each to the other's ruler, and all sold to the same factor. In one instance, a brig, the *Isabella II.*, taken by H. M. S. *Sappho* in 1835, had been chased of the coast for three days, and when the hatches were opened, starvation had maddened, and assisted by a regular battle between the Akooos and Eboos, had destroyed 200 human beings. This state of misery works, in a measure, its own cure. Fevers and cutaneous diseases, consequent on the crowded state of the deck, carry off sometimes hundreds, and leave to the survivors, at least room enough.

In the West Indies, vessels taken from Africa offer a most deplorable picture, many of the slaves being in dreadful agonies, from a loathsome cutaneous disease, yclept the *kraskras*. It commences like the itch, between the fingers, &c., but, unless checked, it runs into ulcers of enormous size, and, from extreme irritation, often proves fatal. Should a mutiny break out, the cowardly nature of the dastards employed at once breaks forth frequently decimating the whole—hanging some, shooting others, and cutting and maiming just sufficient to hinder a recurrence on board, and yet not to spoil the sale of the article. Sometimes fear quite overpowers the slaves, as will appear in the following account of a mutiny, given by the captain of the *Curioso*, (prize to H. M. S. *Amphitrite*, in May, 1848,) to Lieutenant Strickland and the prize officer. This mutiny had occurred on a previous voyage. The state of the vessel was this: Slaves, 190 men, crew, captain four whites and a black steward. The latter managed to convey, unseen, the only four cutlasses, together with three razors, to the slaves. At 3 in the morning, lying ill with the fever, he heard the slaves breaking out of the hold. Arming himself with a knife, he rushed on deck, and meeting the negroes on a narrow part of the deck, fought until the knife broke. Seizing another, and assisted by three white men, the fourth having been killed, the combat remained undecided until one of the white men found a loaded musket, with which he soon cleared the decks. Daylight revealed a horrid sight. As many as sixty-seven of the slaves lay bleeding or dead; in a word the deck, was a perfect scene of carnage. All the survivors were put below, and for the rest of the voyage, none allowed to appear

on deck. Food and water were handed through the iron gratings of the hatchways. The slave is fed twice a day; in order to give room, one-half are allowed on deck. At the hour of the meal, they are ranged into messes, and when all is ready, at a signal from the head man they commence. The food consists of either rice, calbancies (a kind of bean) or *farinha* (the flour of the cassada, a species of potato,) boiled. As a relish to those are either salt pork, beef, fish, chillies, or *pa'm* oil, in small quantities. After each meal, they are made to sing, to digest the food, and then the water is served out the fullest nominal allowance is one quart daily, though seldom more than a pint is given. The modes of administering this necessary support of nature are various. The most extraordinary, is the introduction of a tin tube to the cask and allowing each slave to have the use of it for a certain time, whereby it is said a little water is made to go a great way.

## PAT'S NOTION OF THE FUTURE STATE.

It is to be apprehended that the notions of many in Christendom are not a great deal more just, or elevated than appears in the following case which occurred on the frontiers of Maine,—between Jemmy McGee and Pat McGarlin.

Pat being called to visit his neighbor Jemmy McGee, and hear his last words of farewell before "shuffling off this mortal coil," he donned his best suit of clothes, smoothing his usual cheerful phiz into unusual gravity, and made his appearance at the bedside of his old friend. Upon meeting him, Pat exclaimed:

"Well Jemmy I understand the doctors have given ye up."

Jim—"Yes Pat, it's over wid me."

Pat—(after a pause).—"Well Jimmy, ye haven't been a great sinner,—ye'll go to the good place."

Jim—"Oh yes, Pat—to be sure I stole some of the government timber."

Pat—(taking Jemmy's hand, and assuming a diplomatic air.)—"Well, farewell to ye; when ye reaches the good place tell them ye're well acquainted wid Pat McGarlin."

Here Pat started for the door, but, as if suddenly thinking of Jemmy's dishonesty in stealing the government timber he wheeled around to his friend, and seriously and earnestly exclaimed—

"But Jimmey, if anything happens to ye that ye should go to the other place, jist tell them ye don't know a divil a word about me."

SALT.—Let us consider for a few moments, the great blessing which salt has been to mankind—not merely in the seat which it gives to the greatest delicacies and to the coarsest diet; but also from the various wonderful properties which it possesses and which have caused its application to an extent almost improbable. Its anti-septic properties are such, and it has been so successfully applied to provisions, that meat, butter, and all that without it would be most perishable, are sent to all quarters of the globe in a state of complete preservation; from its anti-septic and resolvent properties it is of unspeakable value in medicine, into which it enters largely; and its internal and external use is considerable. It is extensively used in a great variety of manufactures. The farmer also reaps considerable benefit from its use; he now finds that the worms and gnats, so injurious to his crops, are quickly destroyed by salt; and that is the most effectual remedy which can be used to eradicate thistles from the ground; its use as a manure is well ascertained, it has been long known as such to the inhabitants on the coast of Hindostan and China, who use no other than the seawater, with which they sprinkle their rice-fields in the interior; they sprinkle the land before it is tilled with salt—a practice which has always been followed by the most beneficial results. Cattle have been found to thrive so well by salt's being mixed with their food, that the practice of hay-making is very general.



## THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, JULY 21, 1849.

## REVOLUTION—REACTION—REORGANIZATION.

## NUMBER TWO.

In our last number, we tried to do justice to the party of Revolution; to-day let us enter into the position of their opponents, and penetrate if we may to the very heart of the party of

## REACTION.

When one considers how complex, vast, numerous, are the problems, flung pell-mell before Christendom to-day for instant solution, he surely need not wonder to see dread depicted on men's countenances. In the hurricane, the West India planter closes his heavy shutters and sits in the dark till the winds have blown out their rage, while the houseless fly for shelter to the pliant cane-groves; and in the moral storm, fiercer than tropics ever saw, whereby equilibrium is to be brought back in the atmosphere of modern society, it is not strange that they who think the walls and roofs of traditional convention still firm, should seek covert in ancestral homesteads, and leave it to others who have nothing to lose to find their fate in changing schemes of the hour.

Review the questions which are made to run the gauntlet by the Revolution,—at once Christian, Political and Selfish,—of to-day. What one principle, heretofore held as sacred, is not now brought up for trial?—trial, too, not before a constituted tribunal of grave judges, not even at a drum-head court-martial, where forms of law however stern and brief are kept, but trial by a frantic mob, under the lamp-post, with a rope round the neck of the presumed criminal. Here first are the questions of Property and Labor. Land-ownership, rent, interest, individual appropriation, wages, hours for work, risks and partnerships in production and distribution, equity in trade, &c., are subjected to the fortune of a criticism that takes the silence of the witness for a confession of an accomplice. Then, next, are the questions of Government. The century old institutions of Monarchy and Aristocracy are summoned to evacuate throne and castle without staying to pack up their clothes, and make way for God's vicegerent in the shape of Demos; representation, election, constitutions, freedom of speech, meeting and education, trial by peers, &c., are claimed as the inalienable right of all men in all times, places and conditions. Certainly it is not astonishing that such a proposed counter-marching of all peoples and nations should excite some apprehension among the weak in nerves, lest fences, bridges, gardens, and harvest fields will be trampled into dust beneath the rushing feet of the "have-nots" and the "have-alls" exchanging places. Then, next, on a yet higher range, and in a sphere whose subtle influences vibrate to the inmost heart of all classes equally, are questions in relation to the Family,—questions so sacred, so refined, that one approaches them with reverence only in serenest privacy, and yet which are now dragged forth naked and shivering with shame to be tested in the market place, amid the flaring torches of a half-drunk multitude. Finally, are the questions of Religion—religion so dishonored at once by the formalism of false friends and the hate of foes whom her mild dignity rebukes. Sacred books, vessels of sacrifice, the statues of saints, venerable shrines, are paraded on the shoulders of a mocking rabble, who demand a miraculous cure of all their ills by a single touch, as the only proof of truth in the professed ministers of God. Certainly he is a madman, who in such an hour tries to excite the already exasperated. And in plain verity, he is impious, who presumes to lead the scattered crowd without an assured conviction that he sees the guiding hands of heaven heralding the way.

Let us look at the different classes of Reactionists; and thus by discrimination strip the assumed robe of decency from mere intriguers, while we pay just respect to the doubts of the truly high-minded.

It can not be pretended, that a large proportion,—we fear a majority—of the party of Reaction, are nerved by any higher impulse than fear; fear for themselves and those dependent on them, fear of their fellows. Let us not be too harsh, however, even with these "creeping things" whose eyes are always on the ground. How systematically has distrust been instilled, not only of this and the other man, or of one and more classes, but of human nature every where, of Man universal. Fear is the daily food of millions, even in Christendom. Now when from childhood upwards, by parental counsel, the maxims and practices of surrounding society, the inculcations of secular and religious teachers,—a mind has been molded to avarice, self-defense and aggression, we must not be too indignant, when amidst a great social crisis, we see it ruled by the lowest instincts. At least we should equitably apportion blame,—between Society, the collective type of Selfish Force, as it now is,—and the frail trembler, who is but a fibre of this society. Really, it is not cynical to say, that according to popular precedent, mere self-preservation, which should be the underground foundation of character, is now made to beat once walls, columns, cornice, and dome. The customary view of legislation and government is, that their special end should be, private protection. Take persons, thus belittled in every association, thus sharpened down in purpose to the minute point of personal interests, into the midst of a great humanitarian movement, and they are bewildered, even if not terror-struck. They, poor drudges, have too long trodden the mill round of toil for livelihood, to be able to endure the glare of sunlight in an open prairie. Talk to them of Brotherhood, they think of the next heir who will divide with them the legacy as soon as an old father dies. Speak of justice to Mankind, and their minds at once are crowded with images of their own money-bags to which they claim exclusive right—Name God, the Universal Father, and conscience cowers before the taskmaster and jealous ruler. Sad, unspeakably sad, is this prevalent temper; but who will deny its prevalence?

And apart from these general considerations, there is a peculiarity in the very tone of modern society which gives ten-fold vigor to this already rank cautiousness. Utilitarianism, the habit of testing every project by its immediate profit, governs judgment in public and private. Property is the badge of distinction, the pathway to power. Prudence is the virtue of the day. A mean moderateness is held as the safest title to confidence. The all-absorbing mercenariness of a trading generation paralyses higher sentiments. What wonder then, that the popular demand for an ultra reform of all practical relations on the ground of universal principles should be met by hoots of derision and shouts of horror. "Look you," scream the large and little money getters and money growers, "this earth was firm in our fathers' time; they and we have tilled and reaped these fields for generations, built on them our houses, fenced them in. And now in your mad schemes for opening mines of universal wealth, you have fired explosive gases under ground, or let some river in through fissures upon central fires, and lo, the very soil yawns beneath us, and heaves to and fro, heaping us all in ruin. Curse on ye, meddling innovators." How answer the tottering "respectabilities;" by threats or blows, by pushing them into the opening gulf, or leaving them to groan under their broken fortunes? That would be a fiendish piece of vengeance, for wrongs of which not they, specially, but a whole past, must be adjudged guilty. No! the answer is, "Brethren, a moment's patience, and you will see, that you are nowise hurt, but greatly helped, by a wider diffusion of life's best blessings." Let even Utilitarianism teach us this lesson,—that God and Nature, as well as Humanity, care for no professions which do not result in



practice, and pay no heed to principles which do not work out positive good. The only satisfactory reply to timid conservatism, is success in such fashion as will realize the promise, "Ye that give all for my sake shall have ten fold more in the present rate, and in the world to come life everlasting."

The Reactionists from fear, demand fixedness, on any terms; and the money-lords, by the skilful necromancy of damaged exchanges and rapid fluctuations in price, work them up to the pitch of preferring Absolutism and immobility, to Democracy with incessant shifts. Thus the majority of the Middling-interests are disciplined to become willing tools of Reactionists from policy. These are of two grades. The first is made up of the more or less sincere believers in the doctrine that the People are unfit for self-guidance and self-control. It is not difficult to comprehend the tone of feeling in a statesman of the Metternich school. "Men," he maintains, "are depraved by nature and imbruted by habit; only the few, born of good stock, highly endowed, trained through loyal service to patience and firmness, enlightened by traditions, tempered in varied experience, can be fit to govern. Government is a divine institution: the governor is responsible to God alone; he must govern at his peril. The largest kindness is to curb the headstrong children,—if need be, by force." Hence armies to inspire awe and execute justice; hence fortresses with dungeons, still as death, for hair brained enthusiasts, who are all the more dangerous that they are well meaning; hence censorship of the press and private espionage; hence passports, gend'armerie and police; hence popular amusements, and wealth lavished on the arts, &c., &c. Shall not Fathers see that their families are bred in decency and soberness, molded to habits of reverence, kept from restlessness and vicious indulgence by harmless pleasures? Truly, when Father Nicholas orders the knout to be plied by hands of brutal executioners on the bare backs of high bred ladies,—and Father Windischgratz summons toiling peasants to hunt up game for his sumptuous parties, while in ripe harvest-fields lies rotting a whole year's food for their half-starved children,—it is hard to conceive that these patriarchs are prompted solely by the conscientious purpose of educating rude bores to disinterestedness, loving allegiance, and religious humility. Yet, it is harder to conceive, that despots and aristocrats of the old world, commit outrages of which they are daily guilty, without some seeming sanction of necessity and divine right. The hell on earth is black enough, even when we recognize that its enforced order is an inverted image of heaven's free service in the eyes of the chief devils. Unquestionably, the Legitimist rulers of Christendom have this germ of humanity yet vital in their hearts; that they do believe themselves to be the empowered guardians of the masses; they do really consider themselves the Best.

But the second grade of Reactionists from policy is of a noble stamp, honorable, and earnest, even though tempted to haughtiness and management. Looking back through ages, and tracing the growth of clans and scattered colonies into long established nations, they behold a successive development of various modes of government, each of which corresponds to some permanent human instinct, though first brought out to consciousness by local and transient emergencies. Monarchy and Aristocracy, by their reappearance under new forms in every new age and people, are proved to be, they think, a divinely appointed supply for a divinely created want. Even if these institutions do not, as at present existing, fully correspond to our Ideal of Leadership and Chieftainship, still they stand for types of that Ideal; and mankind can not afford their loss till the grand reality comes of which they are the heralds. The world would be impoverished, if democracy should level to the plain the graduated inequalities of political hierarchy. Men are moving on, under the impulse of Providence to results of unimaginable grandeur, and it behooves wise men to uphold all forms, which obedience, courtesy, gentle affections, and collective love have sanctified in

the past. Mankind is a growing whole; continuity must not be broken; only by keeping root, trunk and boughs sound and healthy can bloom and fruit be ensured. Politics, as a Science or an Art, must be studied and used religiously. Man can not willfully construct governments; he must accept them as heavenly gifts.

Thus are we led up to a yet higher class of Reactionists, whose motive is *pity*. And these also are of two orders. The first consist of the priesthood and their proselytes, who devoutly conceive their body to be the medium for hallowing influences, and spiritual life. "Why is it," they say, "that in all times and lands, Revolutionists are the foes of God's accredited ministry? It is because, the moment man places himself in the attitude of self-government, he cuts off the stream of heavenly grace which was the very fountain-head of charity in his heart. Humanity dies out of a man in the degree of his proud self-reliance. Only by the collective life do individuals live; this collective life flows in through mediation; the earthly mediation is the college of Bishops, whose Head is Christ in heaven. It is in vain for man to presume to be wiser than God; true wisdom is to receive in faith his appointed method of human training. Nor in this age or the last only, has the party of Revolution shown itself to be infidel; experience but confirms philosophy in asserting that it always has been, always will be so. However honest and humane the originators of a Revolution, the masses must become unmanageable and corrupt. The mere breaking up of one dyke lets in a whole ocean. The bold in conceit, and unscrupulous, push aside the modest and meritorious; bad expectations are engendered; every sanguine dreamer shows his yellow sand for gold dust; quacks swarm abroad, armed with specifics for all conceivable ailments of the body politic; the public appetite for novelties grows morbid and loathes its wonted food; the fever of change waxes hotter; social sanity sinks into delirium, swift and ever swifter works at the vitals the fatal poison, and but for God the nations would expire. Thus foreseeing the inevitable destiny of Revolutions,—we oppose them from their first outbreak to their ultimate issues. Never so boldly as in the hour when our order is scoffed at,—when we are driven from homes and possessions bequeathed by devout souls in ages of faith,—when a price is set upon our heads,—and the idlest idiot of new fangled notions jeers at creeds and sacraments which saintly ages have embalmed in their prayers,—never so uncompromisingly as then do we claim to be the only true Friends of the People."

The second class of religious Reactionists are the pure, humble and holy, whose consciences are shocked, whose reason is startled, by the monstrous theories and schemes, which hour by hour are spawned and hatched. "What is to be the end of all this?" they exclaim in horror; "what will these worse than Vandals spare? The bible, the ministry, holy days, holy rites, Christianity as a whole, are swept by the board. The Idea of God is blotted out from thought as a sun quenched in the heavens. The hope of a future life is shaken off like a dream. Moral restraints are snapped as webs of spiders across unopened doors are by the first incomer. What impious folly are these upstart infallibles not guilty of? Who set them on this Olympian height of presumption, and crowned them deities? Certainly, when we listen to the babel cries which fill the air in an age of such utter overturn as this, we can not but be astounded at man's power of empty veneration. And were not the interests involved so grave, it would be rich sport to watch the imperturbable gravity with which childish philosophers on all sides build card-houses of creeds for the first puff of wind to prostrate. Is there any one, however hopeful, humane and confident of growing good,—however guided in faith by superhuman aid,—and compassed about by the great cloud of witnesses, who from scenes of purer truth and love shower freshness on the parched earth,—who does not feel awed into humility before the

immense responsibilities of a Revolutionary era? Where is the fixed center; where radiates the light of life; where the clear sanction for binding and loosing, for cursing and blessing, for judging between old and new? How authorize, where there is no accredited authority? Are the great problems really solved? Shall we launch rude rafts of drift-wood upon the heaving billows, and with our household gods, our dear ones, our all, trust to the current without sail, rudder, compass, or pole-star? So feels at heart, so speaks aloud many a pious Reactionist, in every nation of Christendom.

### MAZZINI AND THE ROMAN REPUBLIC.

Rome is fallen. No sympathy or aid can now weigh a feather in the scale of the Republic. It is to prepare ourselves for future duty, that we should study that tragic chapter, and learn, if we may, the lesson which Providence is teaching by it to the age. Let a free thought, plain and practical, be introduced by the following extract from a letter of a friend.

"My sympathy is so strong for those noble Roman Republicans, in their heroic struggle, that I am prompted almost to say, 'I will quit all and go and help them. Never before did I feel so stirred up from my inmost heart, in behalf of any people. Nevertheless I should be glad to have you go to the Paris Peace Convention, even though I should accompany you armed for conflict against the combined powers of cruel tyrants and traitor republicans. Would that I could see clearly what is true duty in relation to this fight for freedom. I had a long argument with Mazzini, in London, on the question of War for Italian Liberty,—taking the ultra peace-ground myself. His earnest, powerful defence of his views, and strong, religious devotion to what he conceived to be right, as plainly indicated by Providence, somewhat shook my faith in my own principles, at the time. And since I have been thrilled so often by the news from Rome of the almost miraculous effects of his lofty and inspired appeals; and have seen how, in a day, those much abused people have been led by him as by another Moses out of a degrading spiritual and political bondage into comparative freedom, I confess I pause and ask whether peace is the providential instrument of national deliverance. I am willing to admit that Mazzini's heroism, humanity and devotion to duty, might have been manifested in a more Christ-like manner; but still I can not but pray for the success of the Romans, and hope against hope to hear of their triumph."

What Peace-Man, however firm, would deny that the conduct of Mazzini and those of like spirit,—few, alas, they are!—has been of the noblest strain of heroism,—according to all precedent, with one exception? And who that has a heart of flesh can fail to feel for their struggles, and above all for their poignant disappointment? Such courage and wisdom are high; unspeakably to be preferred to tame insensibility under wrong, to time-serving conventionality, and cowardice in any shape. But there is a spirit far transcending them,—bolder, more comprehensive, which from a deeper center protests against all outrages on humanity, and with unfaltering hope announces an era of well ordered freedom,—which while ideal and religious is instantly practical,—and whose word in all ages, is PEACE. That Spirit filled with its fullness the Son of Man.

Especially in such an age as this, does it behoove Reformers to take counsel of this spirit,—of this *only*. Not many will be found, indeed, who can do so,—so urgent are the inducements, so plausible the suggestions, to take lower ground. Yet every hour proves more and more conclusively, that the chief cause of Reaction against the Revolution of eighteen forty-eight is the Spirit of War, which war never did, and never will subdue. Let some of many considerations be stated, which go to shew that the true friends of Reform should firmly keep the ground of peace.

1. They, even, who believe violent overturns to be indispensable means of national regeneration, should see, that *the chances now are too much against success* to authorize the expenditure of life, time, energy, treasure, and the thousand-fold enormities and sufferings of a revolutionary state. Success from Revolution is improbable, in every nation of Christendom, and this from various causes. Among others these are noteworthy:—that the horrors of half a century since, beginning with the old French Republic, and ending with the downfall of Bonaparte, taught the world a lesson which it has not yet forgotten,—all dread such desolation a second time;—that the active powers of society, ecclesiastical, governmental, military, financial, the influence of a vast majority of the privileged, cultivated, and prosperous in all classes, are as hostile to sudden changes as they are firmly in favor of *transitional* reforms; that the Spirit of the Age,—which more or less enlightens all minds,—perpetually suggests: "What we need is something more inward and universal, than a mere transfer of government from one political party to another, or a radical change of political institutions,—even a total reorganization of social relations from a renewed center of religious life." They weaken a system already enfeebled, by blood-letting and feverish excitement, when what is wanted is a revival of nervous energy, fresh air, bathing, healthful food, gentle exercise, and above all, a genial sphere.

2. Even supposing the Revolutionists to conquer,—where throughout Christendom could be found *The Man for the Hour*? Such a man does not now breathe. A person of sufficient genius and will, humanity and humbleness, practical sagacity and holy enthusiasm, to guide this movement of the Revival of Christendom, would move among his fellows like a God. No wonder the Hungarians worship Kossuth; no wonder that Lamartine was welcomed for a day with intense affection. The Age longs for its Prophet, Priest, and King, combined in one. But that august personage is not here. "Weighed in the balance and found wanting," is the latent or spoken verdict against every so called Great Man. And not only is there no one leader, fit to command, worth loyal service; but there is no one system, written in books or symbolized in a party, which any one should seek to make prevalent by the demand for the destruction of life or great sacrifices. Charles Fourier has unquestionably made the nearest approximation to a truly scientific statement of the DIVINE ORDER of Society ever yet offered for mankind's acceptance. But a party, who should propose violently to sweep away existing Society, for the end of replanting the ruined waste with Phalansteries, would convict itself of lunacy or something worse.

3. Revolution is not only superfluous, but it absolutely hinders and postpones the Work to be done, to-day. Every life lost, every strong arm withdrawn from production and wasted in violence, every heart maddened by jealousy and antagonism, every mind perplexed by anxieties, unsolved problems and extravagant expectations, every field desolated and work-shop closed,—is a diversion of just so much vital force, at the critical moment when all remaining vigor in the system should be kept and diffused to guard against collapse. Rash innovators do as much in justice to the promise and privilege of the time as dogged conservatives. Disorder now is fatal,—order indispensable. General disarming, the letting loose of prisoned energies, mutual confidence, cordiality, universal co-operation *must precede* the GREAT TRANSFORMATION, for which Christendom is all but ripe. And begin when, where, how they will,—the Nations must make peace before they can really set about practical reform. Tyrants are the only persons really helped by civil wars; because they find in social anarchy an excuse before their own consciences and before their fellows for preposterous pretensions of being heaven's authorized delegates. Let bright visions of God and Man and Destiny be poured abroad, softening the moral air and earth like sunshine; let positive statements of the true..



relations and conditions of human life be taught intelligently, patiently; let the poets communicate their glowing visions, and statesmen frame vague hopes into substantial agencies of good; and woman diffuse her ardent faith and gentle heroism, and ministers of religion become pure mediums for the life of Universal Love; let every man in his own sphere bring justice, economy, good fellowship, judgment, to bear upon his special department; let classes combine to determine, each for itself, the range of their several functions, and then consult upon their respective claims; let there be amnesty for the past, deliberate conviction that present wrongs *must* be righted, and energetic use of the grand opportunities which science art and commerce now give for an indefinite increase of wealth. These and similar modes of active good-sense and good-feeling, simple, common place, obvious as they are, are mightier in these acts for human advancement, than trained armies, or a citizen soldiery—than parks of artillery and barricades.

### TO THE FORMER READERS OF THE UNIVERCŒLUM.

DEAR FRIENDS.—Under existing circumstances it would perhaps not be improper for me to lay before you the following communication, which, however, I do with some reluctance.—The *external* aspect of the relations between you and me has changed with the change in the title and character of the paper, though it is hoped and believed that the *internal* relations remain the same. Most of you I knew are bound together with me by a common interest in a common cause. In a fraternal capacity, therefore, allow me earnestly to solicit you not to consider the spiritual philosophy advocated in the Univercœlum as either dead or languishing, whatever *outer* revolutions (incident to almost every good cause in an incipient stage,) it has thus far passed through. This philosophy, let me assure you, is only preparing for a higher and more conspicuous manifestation. I feel—most of you feel—that it contains within itself a germ of inconceivable life, which ultimately *must* burst forth with a power which all the combined influences of the adversary may in vain essay to suppress. Let all, then, who have drunk in its spirit remain steadfast and unwavering, ever abounding in good works.

The Univercœlum was instituted ostensibly, and as I supposed and still believe, actually, for the *leading* purpose of illustrating and promulgating the philosophy unfolded in Davis' "Nature's Divine Revelations." Its original establishment was not proposed by me, but *opposed* on the ground of *prematurity*. Still, finding myself a minority of *one* among those by whom the question was agitated, I yielded and consented to co-operate. Though I did this with the most painful forebodings for which I could scarcely account, and which future results proved not to be unfounded, I can not now, on reviewing the *aggregate* of results, find any cause to regret that the paper was established. If we may judge from the warmest possible expressions poured in upon us from all quarters, the Univercœlum (rather the *truth* of which it was the exponent) has exerted among its receivers a deep and soul-stirring influence which few papers have ever succeeded in doing. This, of course, is not said to magnify its conductors who were but humble instruments. And by the dissemination of the principles which it set forth, some few minds in nearly every state in the Union, and in some of the far off Isles, have been called forth to stand as bright and shining lights from which other tapers may be illumed, and thus the radiance will be indefinitely increased, dispelling the darkness of error and superstition in proportion as it advances.

Soon after the Univercœlum was established, it was said by the sectarian opposition which raged even to fury, that it was designed "to puff Davis' book into notice, and to put money into the pockets of the proprietors of the latter work." This charge was

deemed unworthy of refutation at the time; but it may now be briefly mentioned that those who were most forward and influential in establishing the paper, had no pecuniary interest whatever in the sale of Davis' book; and that the writer of this, owning one-half of the copy right of that book, was, until borne down by a majority, opposed to the establishment of the paper, at least, at so early a date. It was my sincere desire to give Davis' book sufficient time to stand or fall upon its own merits, before any collateral publication was issued, and to avoid what to any one might wear even the slightest appearance of an attempt to make that book the nucleus of a petty sect. The particular evils which I was anxious to avoid, have certainly not ensued from the establishment of the paper. Its readers will bear witness that it has not been the organ of special puffery which its enemies feared it would become; and events which have followed have been of such a nature as forever to preclude the possibility of a petty sect growing out of the new philosophy, even if the nature of that philosophy itself admitted such a possibility. Its principles now stand before the world as the basis of no *partyism*, but of UNIVERSAL UNITY; and it is when viewed in that light alone that they possess in our mind an interest which is far superior to all other considerations. We do know that these principles are true and pure as heaven, and that in proportion as they are received and practised, the world will be redeemed.

And now, dear friends, will you, in consequence of any thing which has passed, suffer your interests or your efforts in behalf of the new philosophy, to flag for one moment? Each of you can do much for its advancement in your respective circles, in a variety of ways which will not be slow to suggest themselves to minds duly enlivened by an appreciation of its principles. I would not, however, recommend organization for the present, excepting as it may for incidental objects. In due time, and after two or three other publications shall have been issued, a far reaching plan of organization now in process of maturing, and based upon the *whole nature of man*, will be submitted to you through messengers who will visit various portions of the land, the object being no less than to establish, so far and so fast as possible, a *spiritual nation* which will progressively, and I scarcely need say *peaceably*, unfold a corresponding exterior. This, my dear friends, let me assure you, is no *phantom*, but, (as you should rejoice to know) all Nature, and the human soul, and the Divine Mind which enlivens, connects, and harmonizes all things, afford a sure prophecy that it *will yet be realized* in a degree of perfection of which we can not now conceive.

I hope, now, to be excused for offering a few words on personal matters. I can not labor in any other cause than that which presents to me the strong attractions of the principles and objects to which I have alluded. To this cause my pen and my speech, my body and soul, shall through good report and evil, be irreversibly devoted for life. It is my immediate desire to write and publish a work on

### PSYCHOLOGY,

and psychological revelators, and their revelations, ancient and modern. The object will be to give a general digest and classification of psychological facts and principles with a view to settling systematically and on a fixed basis, all questions relative to inspiration, revelation, spiritual intercourse, delusive influences, &c., &c., and to give a comprehensive digest of the systems of the leading revelators, from the Oriental Magi, Zoroaster, the Jewish prophets, Jesus, Mahomet, and others, down to Swedenborg, and Davis and others in more modern days, criticizing of course where criticism is deemed necessary, and sifting out errors, and presenting a brief and harmonious summary of important truths, which down to the present time have been revealed from the interior or psychical state. It is probable that this work will be divided into two, the digest of revelations being an independent volume or large pamphlet, though connected with the previous one. After the publication of this

work, and I shall have had time to complete a series of diagrams, especially my diagram of universal correspondences, I propose to visit various sections of the country for the purpose of *lecturing*.

But here comes up a serious point: In consequence of the heavy expense either directly or indirectly involved in the getting up and publication of Davis' "Nature's Divine Revelations," and the derangement of occupation incident thereunto, I find myself totally without the means of support for my family during even the comparatively short time which would necessarily be required to write and publish the work above proposed. I have no way of raising the means except by the sale of Davis' Revelations; and I am therefore induced to solicit orders for said work, from all who desire its circulation, and have the means of extending it, and who at the same time are willing in this way to encourage the issue of a cheap, and I think *very necessary* publication, collateral with that stupendous work. The price of this work has been reduced, and it will be afforded as follows: Single copy, \$2; six copies for \$9., and twelve copies for \$16; the cash *invariably* to accompany the orders. We have been taught the necessity of the latter condition by sad *experience!* Address Lyon & Fishbough, care of Messrs Fowlers & Wells, Clinton Hall, New-York.

I make the foregoing solicitation through *sheer compulsion*; and the necessity which constrains me to do it will serve as a significant commentary upon the former sayings of the adversary, that the publication of Davis' book was a mere *mercenary* affair.

Several inquiries have lately been addressed to me relative to Mr. Davis' present plans. Mr. D. having been absent in New Jersey for six or seven months, I have not consulted with him on this subject for a long time, and therefore can not definitely answer these queries. I believe he has concluded to suspend his proposed medical work for a while. He is however, constantly engaged in various investigations, and the friends may expect to hear from him hereafter on many subjects, doubtless much to their edification.

Hoping that all receivers of the truth will be unceasingly diligent in their efforts to hasten the "good time that is coming," I subscribe myself

Yours in brotherly love,

WILLIAM FISHBOUGH.

For The Spirit of the Age.

New York, July 6, 1849.

**MR. EDITOR.**—The following letter, with the accompanying Preamble and Constitution for a National Council of Reformers, was addressed to the Industrial Congress, Ohio, and that body passed a resolution recommending the same to the favorable consideration of the Industrial Reformers of the United States. Their publication is necessary to a full compliance with the wishes of the Congress, and in behalf of the gentlemen whose names were appended thereto, we are authorized to ask their insertion in the columns of *The Spirit of the Age*.

Respectfully,

THOMAS D. MUNLEY.

HUGH GARDNER.

New York, May 30, 1849.

To the Industrial Congress in Session at Cincinnati, Ohio.

GENTLEMEN,—Of the large number of men and women in this country, desirous of protecting man in the exercise of all his natural rights, you have been selected for the purpose of finding some common ground on which to act. Now the first step towards the accomplishment of this object, requires a recognition of the right of holding different opinions, of differently thinking as to the measures which the emergencies of the cause

seem to demand, or of differently reading the several truths admitted. Here is the one broad principle which men who would combine to reform and re-model the habits and institutions of society, are especially called upon to recognize. For want of this recognition, the Church is impotent—divided against itself, torn by contending factions, whose party spirit and intolerance have utterly destroyed all brotherly feeling, and threaten to make the very name of Christianity synonymous with confusion. So in the political world. Instead of forming one great brotherhood, linked together by one common band of interest and sympathy, men are split up into parties, stubbornly adhering to antiquated forms of political creeds, refusing to give up the least item, and obstinately opposing all propositions to unite with their fellow-citizens of opposite political sentiments, unless to the simple conditions of a common interest and a common weal, there be added other qualifications, such as belief in the necessity of tariff laws, free trades, banks, sub-treasuries, the perpetuity of Slavery, non-extension provisos, and twenty other articles, about the details of which no two men will cordially and entirely agree. The same in the Reformatory world. One reformer will do nothing to effect the deliverance of the laborer for wages, until the chattel slavery has been emancipated—placing him in the same condition, an example of the degree of freedom man may enjoy midway between the heavens and the earth, with the right to live *nowhere*. Another objects to the policy of admitting the equal right of the black man to a place upon the earth. One *will* question the candidates of the other parties, and vote for them if they return a favorable answer. Another will have nothing to do with other parties, and runs a "third ticket." A third prefers to vote directly for the laws required, instead of casting his suffrage for representative law-makers. A fourth positively can't vote at all. All these are professedly agreed upon the main object; but they can't respect each others right to differ. That "in union is strength," seems to be forgotten by those who are endeavoring to form a union for a common purpose. Consequently, their strength is wasted in divided and ever-to-be-baffled efforts, and if they happen to meet together it is only to show how much they differ. For our own part, we declare our conviction that this is not wise policy. Men have a right to differ. They will differ whether right or wrong. You can only use them as you find them. And you can't afford to frighten those who will gladly join us for the one great object by insisting that they shall agree with us individually on all other mooted questions. When we have secured that which we all want, to wit, a common medium of communication with each other, and with the public, through a free press and by free conventions—that the people may be more speedily and thoroughly enlightened concerning, and converts made to, the reformatory measure we are agreed upon, and the apparent impossibility of effecting a union among ourselves in behalf of those measures which now divide us, is thereby removed—when we have secured this instrumentality of Progress, there will be quite time enough to quarrel about non-essentials. Once get the people indoctrinated, and they will do the work of Freedom in Freedom's own way. Liberty will dictate the means by which liberty should be struggled for and won.

Holding the opinions we have thus expressed, we respectfully ask the Congress to consider the propriety of adopting some plan for the publication of a National organ of Reformers, and for other purposes connected with the propagation of the various reforms of the age, similar to that presented in the accompanying Preamble and Constitution of a "Reform Council." There is need of the reform proposed. Not one of the various classes of reformers can support a paper exclusively its own; while it must be self-evident that if they did but unite their means in the publication of a paper through which they could all advocate their own peculiar views, that paper would live and



thrive. The plan referred to, has, doubtless, its imperfections; but to us it seems the most feasible that can be devised consistent with the equal right of each individual to express his own conscientious convictions. Reformers are not born full grown; truth is progressive. The regenerating principle, has, generally, its rise in the mind of some obscure and neglected individual, to whom all access to the public mind through the press is almost invariably refused, and thus the wheels of Progress are blocked, and reforms much needed indefinitely postponed.

Respectfully,

DR. EDWARD NEWBURY,  
SAMUEL WESTBROOK,  
THOMAS DUNNEY,  
HUGH GARDNER,  
IRA B. DAVIS,  
GEORGE ADAM,  
R. K. BROWN, *New York*,  
JOHN HUNTER,  
WILLIAM WEST.  
New York City.

#### PREAMBLE.

All things are not in this Republic as they ought to be. There are evils too many and evils too great. The National Government, cities and towns poor, and in debt; Pawnbrokers, Almshouses, and public Hospitals, full; crime increasing tenfold; Jails, though twice or thrice enlarged, crowded; the poor dependent at home, or begging through the country; rents high, wages low, bread dear, and employment difficult to obtain; farms enlarging, small farms diminishing, and farmers poor; small farms sinking into hired laborers, and hired laborers becoming paupers; trade with small profit; commerce with little gain; and chattel slavery.

To the reality of these evils the people are more or less alive, and great numbers are perfectly sensible of the source from whence they proceed. It becomes more clear every day that the machinery of society is entirely deranged, and that nothing but a complete re-construction of its parts will suffice to reform the injury. Partial reformatations have taken place, and they have done good for a while, but it is now necessary in order that the social system may stand secure, that it should receive a new base. The old foundation on which it has so long stood, cannot, in the nature of things, retain its place much longer.

And whereas, there exists, of necessity, variety of opinions with regard to the specific causes of the grievances felt by the various classes of society, as well as the speediest and most efficient means of removing those causes and of re-constructing society upon a more enduring basis, and consequently, the permanent happiness, well-being, and well-doing of the people demand, a freer, fuller and more universal development and expression of the same, with the ultimate view of securing unity and concert of action in behalf of one common object, We, whose names are here unto annexed, do hereby form ourselves into an Association, to be governed by the following

#### CONSTITUTION.

ARTICLE I.—The Association shall be called "THE REFORM COUNCIL."

ARTICLE II.—The Government of the Association shall be vested in a President, Secretary, and Treasurer, with a Board of Trustees, consisting of seven members, of which the President, Secretary and Treasurer, shall be *ex-officio*, included, and perform the duties pertaining to their offices; the whole to be elected annually by ballot, to make a report of their doings every month, and to keep a faithful record of the same for the private examination of the members when such examination shall be desired.

ARTICLE III.—The Board of Trustees shall have power to procure the printing and publishing of the books, periodicals, tracts, or newspapers of the Association, and to transact such other business as they may be instructed to transact by a majority of the members present at any regular meeting of the Association.

ARTICLE IV.—The Secretary of the Association shall be Editor of, and have inserted in, the Newspapers of the Association, all communications from members, in the order of their reception, preserving an equal proportion with reference to the subject to which they relate, *provided* that they be in length within the limits prescribed by the Board of Trustees, with the advice and consent of the Association, and *provided* that the names of their authors are appended thereto, unless they shall be by him, or by the Publisher, deemed libelous, abusive or obscene, in which case they shall be submitted to a Committee appointed by the Association to determine the propriety of publication.

ARTICLE V.—The Printer and Publisher shall receive such compensation as may agreed upon between himself and the Board of Trustees, with the advice and consent of the Association; but he shall forfeit all his claims against the Association when he shall refuse to comply with the conditions of his contract.

ARTICLE VI.—Persons subscribing to the Preamble of this Constitution shall be admitted members of the Association by the payment of one dollar, which sum shall be the price of one share in the stock of the Association, and shall be refunded, (if desired,) to the first five hundred share holders, when the Treasurer shall hold in his hands a clear profit exceeding the sum of five hundred dollars.

ARTICLE VII.—Each member shall, without regard to the number of shares in the stock of the Association of which he may have become the possessor, have but *one* vote, and he shall cast that vote for himself, in his own proper person, in all cases.

ARTICLE VIII.—This Constitution may be at any time altered or amended by a majority of the members of the Association present at any regular meeting, *provided* that one month's notice of intention to submit an alteration or amendment to the same has been given, and that the proposed alteration or amendment has been inserted at least *twice* in the Newspaper of the Association.

For the Spirit of the Age.

#### GOOD AND EVIL.

DEAR FRIEND:—I am well pleased with two articles in the last Vol. of the *Univercolum*; one entitled "All for the Best," the other "Order of the World."

Permit me to sketch a few of my ideas in the same direction, which I have for some time entertained.

To believe that absolute opposites exist, I should be obliged to believe in the existence of two eternal, uncreated, antagonistic causes. If but one first cause is admitted, and the idea still held that evil is sometimes absolutely distinct from good, then where did it originate? Trace evil to man, and to man's fall, and to the devil; yet the difficulty still exists, for where came the devil from?

Unless uncreated, he must have proceeded from the one cause making the absurdity, of good acting as a cause to produce that which is unlike itself.

My view is, that good and evil; harmony and discord; order and disorder, and all such words are but the expressions of different *degrees* of perfections. Heat is as good as any term compared with our bodies, other things may be hot or cold. But it is evident that heat and cold is but matter possessing different amounts of caloric. 'Whatever is, is right,' is a correct expression if degrees of right be admitted; all things are right, but some are so in a higher degree, or some actions approach nearer perfections than others. "Discord is harmony not understood," is

saying that, what we call harmony is so in a higher degree than discord. But our highest ideas of harmony, what would it be to these in higher spheres?

With these views, I cannot but regard as erroneous, the distinctions made by man of saint and sinner, or that the latter should merit endless punishment (a thing by the way, which I consider not only improbable, but impossible,) and the former because of his being a little more perfect than his brother, should be rewarded by the enjoyment of perpetual, undying bliss.

'Tis true, that the more perfect are our actions, the higher will be our grade of happiness. If one man is better than another, so likewise are his joys, and it will I presume be the same in every sphere.

S. W.

Marietta O.

## EUROPEAN AFFAIRS

TO THE WEEK ENDING JULY 14,

Latest Date, June 30.

IN ENGLAND, the House of Lords have rejected the bill removing the disabilities of the Jews to sit in Parliament, by a vote of 95 to 70. This bill had previously passed the Commons, and its rejection arouses the popular sympathy to a great degree, especially in the city of London. The representative of London, Baron Rothschild loses his seat by this vote, but presents himself again as a candidate for re-election. There can be no doubt of his success. It may be years, but it will not be many, before the Jews are not only Commoners but Peers in the British Legislature.

The Queen is about to visit IRELAND, on her way to Scotland. The greatest misery is still experienced by the population of that unhappy country. In the different counties vast numbers are actually starving, without any other sustenance but nettles, watercresses, and green cabbage, not even a grain of salt to give them a relish—they are excluded from indoor and outdoor relief, in consequence of making a little tillage, to bring them over the winter months, sooner than spending them in that prison of death—the workhouse. Hundreds in receipt of relief under the Poor Law are allowed in the day not more than one half pound of Indian meal. The crops are most promising; but ere another harvest many will be mouldering in their graves. Cabbage has become the general diet of the people, mixed with a little sprinkling of meal. Groups of children may be witnessed going along the ditches and hedges in quest of grass to stay the gnawings of hunger. Some, in order the better to get over destitution, confine themselves to their beds the most part of the day, while others have been so much emaciated and worn down by want, as not to be able to leave their beds for days successively. The Cholera has made fearful inroads in many country districts where they are far from medical aid. A farmer and his wife, and their four children were swept off in the course of a very short time; another man and his two grown-up sons were, in a few hours, numbered with the silent dead—a poor woman was on the roadside in the last agonies of death, her head supported by a handful of straw, the priest leaning over her, administering the last rites and consolations of his Church; she was a perfect skeleton, and was evidently dying of destitution. She must have sunk down on her journey. Father Mathew's good friend, Mr. Wm. O'Conner, died last month at his residence in Cork.

The Legislative Assembly of FRANCE have been occupied with passing restrictions on the public press. For every journal, security is required to the amount of 21,000 francs. It will be forbidden to appeal to the subscribers for payment of the forfeitures. No man can be at once a Representative and an editor-in-chief of a journal—a measure which refers directly to Proudhon and Emile de Girardin. The journalist who is accused may be arrested as a precautionary measure, and before a judg-

ment has been awarded. The journal may be temporarily suspended, for the decision of the judges.

An animated debate on the foreign policy of France took place on the 25th ult. De Tocqueville made a powerful speech on the Conservative side. He maintained that the insurgents of Southern Germany were above all hostile to France; that they were Socialists of a bad sort; that their Provisional Governments had not been recognized by France and ought not to be. He desired peace above all because he saw that war might bring about fearful disasters. What alarmed him and made him believe that a solemn crisis in history had arrived was that not only in France but throughout Europe, the foundations of civilization were trembling, all things were shaken from their moorings, not only political institutions, but social institutions, the whole ancient fabric of society. In such a state of things war might be the signal of universal conflagration and wreck.

Pierre Leroux entered upon a long defense of Socialism from the attacks of M. de Tocqueville. He told the Government and the majority that their narrow system of compression and terror had caused the evils France was suffering; and when the Socialists came to assert the necessity of transforming the old fabric of society, of laying aside the sterile forms which kill the spirit, they were told that they who followed the impulse of the Eighteenth Century and the Centuries preceding, who followed the principles of Christianity and were the disciples of Christ were barbarians; that they sought to destroy humanity, the institution of the family, the country and property. But they had no such design. They only showed that all these things were progressive, and that if they did not go forward with the development of the race, must become scourges instead of sources of good.

THE siege of ROME has been pressed with unabated vigor, but up to the 23d inst. she still held out against the assault of her invaders.

The report of the battle between the AUSTRIANS and HUNGARIANS in which 2300 Austrians were said to have been left on the field, turns out to be an invention of the stock-jobbers.

The only reality in it, aside from some slight skirmishing, was the defeat by the Hungarians, of that portion of Schlick's corps commanded by Gen. Wyss. In this affair, the Austrians lost some three or four thousand men.

The following prayer offered by KOSSUTH is not surpassed in sublimity by any expression of devotion in the records of Hebrew history. It was offered by him kneeling amid the multitude, at the grave of the Magyar heroes who fell in the battle of Zapoynna and was originally published in the *Opposition*, a journal of Pesth.

Almighty Lord! God of the warriors of Arpad! Look down from thy starry throne upon thy imploring servant, from whose lips the prayer of millions ascends to thy Heaven, praising the unsearchable power of thine Omnipotence. O God, over me, shine thy sun and beneath me repose the relics of my fallen heroic brethren, above my head the sky is blue, and under my feet the earth is dyed red with the holy blood of the children of our ancestors. Let the animating beams of thy sun fall here that flowers may spring up from the blood, so that these hulls of departed beings may not moulder unadorned. God of our fathers, and God of the nations! hear and bless the voice of our warriors in which the arm and the soul of brave nations thunder to break the iron hand of tyranny as it forges its chains. As a free man I kneel on these fresh graves, by the remains of my brothers. By such a sacrifice as theirs Thy Earth would be consecrated were it all stained with sin. O God! on this holy soil above these graves, no race of slaves can live. O Father! Father of our Fathers! Mighty over myriads! Almighty God of the Heaven, the Earth and the Seas! From these bones springs a glory, whose radiance is on the brow of my people. Hallow their dust with Thy grace that the ashes of my fallen heroic brethren may rest in peace! Leave us not, Great God of battles! In the holy name of the nations, praised be Thy Omnipotence. Amen.



## News of the Week.

PARISH OF ASCENSION, LA., June 18, 1849.

The cholera is sweeping off the black population in great numbers. For instance: Dr. Duffel has lost seven negroes; M. Le Blanc, four; Trist, twenty; Kenner, thirty-four; Doile, forty; Miner, opposite this place, has lost sixty-six within a week. These are within sight of our house. Down the Lafourche Col. Bibb has lost seventy-four, Bishop Polk, (Episcopalian,) sixty-four, and others in proportion. The victims have no premonitory symptoms. They are taken with a weakness in the legs, and in two hours they are dead. They have neither diarrhoea nor vomiting. It is awful to see how they drop down in the field—at one moment perfectly well and hearty, and by the time they are carried to the house, they are no more. Every morning there are numbers reported dead on the different plantations. This morning, there were three at Mr. McCall's, one at Dr. Duffel's and eight out of twelve at Dr. Brenner's. I will say no more on this subject; it is too awful to dwell upon. As yet no white persons have been affected on the coast.

**WEST POINT EXAMINATION.**—From a letter of Gen. King, one of the visitors, at West Point to his paper at Milwaukee—the *Sentinel*—we take the following:

"Toward the close of the examination, Gen. Scott came up from New-York and reviewed the corps in full uniform, attended by his staff. The show was a very fair one. The General himself, a noble looking soldier, towering up a foot or two above the heads of those around him, was, as he well might be the 'observed' of all observers; while the Cadets, individually and collectively devoted to this glorious Chief, proud of the opportunity of paying him a military compliment, and most anxious to satisfy his experienced eye, carried themselves through the review with the steadiness, the precision, and the erect bearing of veterans of fifty years.

But of all these *collaterals*, that which gave me, personally, the greatest pleasure, was a meeting on the 14th of June, the anniversary of our graduation of those members of the class of 1829-33 who chanced to be at West Point. There were but six present; Col. Bliss, Gen. Taylor's Adjutant General; Lieut. Col. Scott, Gen. Scott's Adj't Gen; Capt. G. W. Oullum, a distinguished officer of the U. S. Engineer Corps, Capt. R. S. Smith, the Assistant Professor of Drawing at the Academy, a gentleman of fine taste and accomplishment, and myself. We 'called the roll' of our class, (121 in number at the commencement and 43 at the close of the 4 years' term,) and found that of the 43 who were graduated in 1833, 15 were dead, 12 still in service, and 16 engaged in different pursuits of civil life. Of the 15 dead, 8 lost their lives on the battle-fields of Florida and Mexico. Our gathering, though it called up some sad memories, revived too many grateful recollections, and brightened a link which Time may rust, perchance, but cannot sunder.

**THE TAILORS UNION.**—This Society which has been in successful operation about a year, is located in Little Green st. It gives constant employment to 20 members, and to a greater number occasionally. The accounts are settled every Saturday night, and each member is paid for the work he has done, at the rates allowed at other shops. The salary of the Secretary is then paid and one-fourth of the surplus is divided among the members, and the balance of three-fourths is used for rent and incidental expenses. The remainder, if any, is given to the Secretary, who acts as forman of the shop. It will thus be seen that these twenty tailors are guaranteed constant employment at fair journeyman's wages and in addition receive their just proportion of the profits.—Tribune.

**SAILING OF THE PLYMOUTH ROCK.**—The fine Packet Ship, Plymouth Rock, of 1000 tons burthen, sailed from Boston at half past 12 o'clock on Friday, the 6th inst., having on board a part of the American delegation to the Paris Peace Congress. The wind was fair, and she was soon out of sight. May the voyage so auspiciously begun, be safe and speedy. We subjoin a list of the delegates who were on board.

Rev. Cyrus Pierce, West Newton.

Rev. James F. Clarke, Boston.

Rev. Joseph Allen, D. D., Northboro, Mass.

Rev. Wm. Allen, D. D., Northampton.

Albert Brown, Worcester.

Rev. Elnathan Davis, Ashburnham.

Messrs. Fred. and George } Montreal,

Frothingham, } Canada.

Wm. Henry Hurlburt, Charleston, S. C.

Francis A. White, Roxbury.

The above are only a part of the American Delegation. Some have already gone from New-York and Boston, and others still are to follow in the packets of the 20th and 25th, or in the steamers. It is now definitely ascertained that the representation for the United States, will number at least fifty good men, and true.

**CHANGES OF FORTUNE.**—Among the passengers that arrived at New-York by the Hibernia, is Sir Stephen Holt, of Redgrove Hall, England. Mr. Holt once kept an eating house near the Fulton Market, in New-York, where he made a large sum of money by "shilling plates." With this money he purchased the lot of ground on the corner of Water, Pearl and Fulton streets, where he erected the immense building known as the U. S. Hotel. Here he failed and lost everything. Determined never to give up, he again opened an eating house on a small scale, near the place where he had first started, but with indifferent success. Soon after, by a concurrence of fortunate circumstances, he became the heir to a title and large landed estates in England, and is now a knight and millionaire.

The sea of fortune doth not ever flow,  
She draws her favors to the lowest ebb;  
Her tides have equal times to come and go,  
Her loom doth weave the fine and coarsest web;  
No joy so great but runneth to an end;  
No hap so hard, but may in fine amend.

**FATHER MATHEW AT WORK.**—On Thursday of last week Father Mathew commenced giving the pledge to his countrymen in the basement of the Catholic Church in Court-st Brooklyn. Dense crowds pressed upon him. He addressed them in an affectionate manner, on the benefits of total abstinence, and the value of the pledge. About a thousand took the pledge from him, in groups of from five to twenty and thirty. It reminded one of the scenes of Limerick and Waterford in 1840. He continued his work through yesterday, and will go on giving the pledge there until Tuesday. It is calculated that from 3,000 to 10,000 in that city will take the pledge. This will be a great thing for the Irish but alas! the Whisky shops, what will become of them.

[Tribune.

**COMMENCEMENT AT AMHERST COLLEGE.**—We learn from the *Amherst Express* that the Annual Commencement will take place on Thursday, August 8th. On Wednesday afternoon, an oration will be delivered before the Literary Societies, by Prof. Lewis of this city. We understand, also, that James S. Thayer, Esq., of this city will address the alumni.

