

THE SPIRIT OF THE AGE.

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Selected Poetry.

HIDE THEM AWAY.

BY ANN PAGE.

HIDE them, O hide them all away—
His cap, his little frock,
And take from out my aching sight
Yon curling, golden look;
Ah, once it waved upon his brow!
Ye torture me anew—
Leave not so dear a token here—
Ye know not what ye do!

Last night the moon came in my room,
And on my bed did lie;
I woke, and in the silver light
I thought I heard him cry.
I leaned towards the little crib,
The curtain drew aside
Before, half sleeping, I bethought
Me, that my boy had died.

Take them away! I can not look
On aught that breathes of him!
Oh, take away the silver cup,
His lips have touched its brim;
Take the straw hat from off the wall,
'Tis wreathed with withered flowers;
The rustling leaves do whisper me,
Of all the loved lost hours.

The rattle, with its music balls—
Oh! do not let them sound!
The dimpled hand that grasped them once
Is cold beneath the ground,
The willow wagon on the lawn,
Through all my tears I see;
Roll it away, Oh, gentle roll,
It is an agony!

His shoes are in the corner, nurse,
His little feet no more
Will patter like the falling rain
Fast up and down the floor.
And turn that picture to the wall—
His loving, mournful eye
Is piercing through my very veins,
Again I see him die!

Oh! anguish! how he gazed on me
When panted out his breath!
I never, never knew before
How terrible was death.
My boy—my boy—my only one—
Art thou forever gone?
O God! help me to bear the stroke
That leaves me all alone.

From the Massachusetts Quarterly Review.

MESMERISM.

It is well known to the Students of Modern British Literature that Samuel Taylor Coleridge, the 'inspired charity-boy' of Charles Lamb, a poet of deep-going insight and most musical expression in youth, a well read and original metaphysician in manhood, an agonising divine in old age, and altogether one of the most lustrous of modern spirits, bestowed a great deal of study on the subject now approached. It is duly recorded in a note to Southey's *Life of Wesley*, that, after having considered the question in all the aspects in which it had then been presented, and that during the course of nine years, he could not conscientiously decide either for or against the claims of Mesmerism. It is worthy of notice, however, that the word *Mesmerism* stood in the vocabulary of that time as the sign of nothing more nor less than the apparent transference of one species of sensibility to the organ of another on one hand, and the faculty of farseeing on the other; an equivalent which is far from sufficient for the symbol at this time of day. Furthermore, Coleridge did undeniably study the evidence in favor of such Mesmerism from an unwarrantable point of view. For example, he examined the testimony for the so-called fact of farseeing in inseparable connection with the theory usually advanced in explanation of it; being the prejudged opinion 'that nothing less than such an hypothesis would be adequate to the satisfactory explanation of the facts.' This was to investigate the grounds on which an asserted thing was made to rest, but it was to investigate them with an intellect pre-disposed against the only conceivable idea of the possible fact, and that was to investigate them with an intellect predisposed against the very possibility of the asserted fact itself. Yet the evidences of Mesmerism were able to bear the scrutiny of this searching and not uncolored eye: They were 'too strong and consentaneous for a candid mind to be satisfied of its falsehood, or its solvability on the supposition of imposture or coincidence; too fugacious and unfixable to support any theory that supposes the always potential and, under certain conditions and circumstances, occasionally actual existence of a corresponding faculty (of farseeing, inseeing, foreseeing, &c.) in the human soul.' The parenthesis in the last sentence is our own.

Every body must be aware, of course, that the inquiries of so hungry and thirsting a student as Coleridge always was could not consist in attendance upon ever so large a number of stray lectures or *seances*, or the perusal of the half-literary pamphlets and paragraphs that constitute the staple of mesmerio literature in Great Britain and America, or a professional glance through the notorious misreport of the French academicians. 'Nine years,' says he, 'has the subject of Zoo-magnetism been before me. I have traced it historically; have collected a mass of documents in French, German, and Italian, and from the Latinists of the sixteenth century; have never neglected an opportunity of questioning eye-witnesses (as Tieck, Treviranus, De Prati, Meyer, and others of literary or medical celebrity); and I remain where I was, and where the first perusal of Klug's work had left me, without having advanced an inch backward

er forward.' Thus and after such a career of bookreading, this 'most spacious of modern intellects,' to repeat the epithet applied to him by Thomas de Quincey, could neither bring himself to accept, nor suffer himself to reject the statements of the higher order of experimentalists and observers in this dim recess. Yet he was a scholar peculiarly qualified to give a righteous judgment in so complicated a controversy. He had wrestled with almost every science one after the other, like the illustrious Goethe, and not let them go without leaving their blessings behind them. He was a good physiologist, as well as familiar with all the points of view from which the higher phenomena of humanity can be contemplated. His late posthumous work on the Idea of Life, indeed, exemplifies the most singular familiarity with the details of Natural History, Physiology, and Physics; and it is that unspeakable familiarity which consists, not in remembering scientific things by rote, but in knowing them by heart. Above all, he was a truly great master of Methodology, or the science whose laws are the rules of scientific discovery; for one may venture to express the matured opinion, that the dissertation, prefixed to the *Encyclopedia Metropolitana*, approves our present hero the greatest English writer on Method since Francis Bacon published his *Instauratio* and his *Organon*. Nor needs any body be ashamed to profess himself afraid to speak with ridicule or indifference of a vast fabric of statements before which a sage so good, so learned, so penetrating, so catholic, and so candid as Coleridge was obliged to pause in anxious doubt, after nine long years of research.

This example, however, contains another and very different lesson. What a contrast does this long-suffering skepticism present to the easy credulity of the majority of proselytes! Here a divine, there a physician, and here a man of science, are seen eagerly embracing the doctrine and the allegations of the disciples of Mesmer, without anything worthy of the name of methodical investigation; but because they, the allegations and the doctrine, appear to pass at once into easy consonance with this or that crotchet of their own. The neophyte of the New Jerusalem perceives at a glance that Mesmerism is unconsciously though essentially Swedenborgian, and therefore Mesmerism is true or very easily [proved to be so: The homœopathist soon observes that mesmeric cures are all reducible under the rule of Like to Like, and therefore they are undeniable: The disciple of Schelling is delighted to notice that the trance is an emphatic illustration of the duality of things, and therefore there is no mistake about it! Far be it from us, however, to insinuate that the dualistic scheme of the Universe, Homœopathy, and Swedenborgianism are nothing but the crotchets of the visionary: nay, we revere the mighty spirits, who are represented and perpetuated by these outward embodiments of their potent lives, with a kind and degree of reverence which can be shared only by the St. Pauls, the Keplers, and the Aristotles of the world. But there are men about the purlieus of the Church and the School, in all ages, in and by whom things the most sacred, the most beautiful, and the most important for their truth are degraded into crotchets and minims; and it is of such characters alone that we have dared to speak with some severity in the present paragraph. Nor is such severity unwarrantable, for the formation of a candid scientific judgment concerning new presentations is one of the most sacred duties of the scholar and the student.

But what shall be said of the levity with which so many of the laity have espoused the cause of Mesmer! We have known such light-hearted inquirers, after having sped their shaftlings of ridicule at some Dupotet or Spencer Hall of a morning, attend a peripatetic lecture in the evening; and no sooner have they seen a fellow solidified in some grotesque attitude upon the platform, or heard his head played upon like an instrument, or wondered at his writhing and wriggling in vain towards a heap of money the audience has laid upon the table for his re-

ward if he can reach it, than they have hastened home with exultation in the character of what they call Believers in Mesmerism. Then there follows a crowd of the most unmeaning experiments, without a plan and without a result, without an initiative and without an aim. Every other chair in a hundred drawing-rooms is occupied by a passive subject, and every other by an operator more passive still in reality, for he is only one of fifty straws in the breath of a paltry popular delirium. The young disciples soon proceed, of course, like Gratiano in the play, to 'talk an infinite deal of nothing, more than any man in all Venice;' and the city is not long of swarming with the frivolous convertites of the new science:—

So fools rush in where angels fear to tread!

To rise, however, to things and thoughts more easily associated with the venerable name of Coleridge, it is a significant circumstance of Mesmerism that the celebrated Strauss, a man of unquestionable erudition, of the most laborious habits of study, of singular coherence of thought, and the most remarkable system-builder of his age, has not only considered but accepted the science. The people of Christendom are becoming aware that Strauss has shown himself, in his far-famed Life of Jesus, to be incomparably the most formidable opponent that has ever withstood the popular Christianity of Europe and America. That singular work has agitated many of the best intellects in the world to their very foundations, and moved many of the best hearts to their most sacred depths. Now, one may reject the mythological hypothesis of the history and the present phenomena of Christianity in the world, as it is expounded in the wonderful performance at present referred to; but nobody can blind himself to the fact that one of its very strongest points, especially for the Anglo-Saxon mind, resides in the use the ingenious author is able to make of his reception of the higher phenomena of zoo-magnetism. It is, indeed, an incidental and supplemental, rather than a systematic one; but not the less important in a practical point of view on that account. If it be true that the paltry, conscious, intentional Mesmerist of to-day can make water taste like any wine he chooses to his subject guests; and if analogy demands the consequent possibility of making water look, smell, and touch like any such wine, so as to become veritable wine so far as the spell-bound patients are concerned; what is to become of the miracle at the marriage in Cana of Galilee? If the mesmerized do actually heal diseases without material means, or with only such amulets as a little clay lifted from the ground and tempered with spittle; if they can see athwart the earth and look on their antipodes; if they can prophesy the future, in ever so limited a range; if they ever become so intimately coadunated with such as are put in communion with them, that they share the memories of their unbosomed victims, and read off all that they have suffered and done; if they behold visions of the dead and the angelic; if the mesmerizer can become invisible to them at his will; in fine, if they sometimes rise superior to the centred force of gravity itself, and ascend into the bosom of the air: who shall find courage to deny that the supernaturalities of Old and New Testament life may possibly, if not probably, have been a manifold and normal manifestation of certain noble faculties native to humanity; faculties overlaid by the specific functionalities of every other nation than the peculiar people of God, and among them awakened into full activity only in their highest men and women; faculties, the morbid and impotent struggle of which towards development has been actually going on in almost every age and country, and can be witnessed by the curious in nearly every district of the world to-morrow or the next day: faculties, in a word, which are destined to add a new glory to life with their completed efflorescence, in those happy moments in which the Race shall be drawing near its first or terrestrial goal! It is true that all the things contained in this long sentence cannot be attributed to any one author, either mesmeric or theological;

and they are neither to be inculcated nor repudiated at present. They have been brought together, in this instance, solely for the purpose of setting forth the great importance of a thorough investigation of the so-called science of Mesmerism, whether the inquiry is to end in the utter rejection, the unqualified acceptance, or the critical modification of its claims. Nor is this importance not deeply felt in quarters where the impregnability of the popular Christianity is a thing of far greater moment than it is with us; for Tholuck of Halle, perhaps the greatest of the theologians now belonging to the school of orthodox protestantism, has not only become convinced of the general truth of Animal Magnetism, but he has actually proceeded to speculate and write upon it in his own way, in order to confront and do battle with the positions of such as Strauss. On the other hand, there is the case of Professor Bush. That ingenious interpreter, dissatisfied with the common way of conceiving of the resurrection of the dead, and holding by the Bible as the sole and sacred oracle on the subject, proceeded to reinvestigate the scriptural phraseology concerning it. These inquiries into the true meaning of the word put for Resurrection in the New Testament soon became an elaborate examination of all the language held, in Testaments new and old, anent the nature of man. The conclusion at which our philologist arrived, after a careful comparison of instances, was nothing less than the proposition that is implicitly, if not very explicitly, inculcated in the holy scriptures, that a man is composed of body, soul, and spirit; the soul differing in nature from the spirit quite as much as from the body; the difference between the three being a genuine difference in kind. It seems to have been in this way that Mr. Bush developed for himself the conception that the spirit, or godlike element, is ensouled in or invested with the soul, just as this, the ensouled spirit, is embodied in or invested with the body. He learned to conceive of the soul as being the spiritual body of St. Paul; and then the doctrine of the resurrection was as clear as day. When the body, or earthly house, is dissolved, we have the soul, a house with God, around the indwelling spirit. The body stripped off by the serviceable hand of Nature who lent it for awhile, the spirit stands up within the shapely soul. This upstanding or anastasis is the resurrection; and the moment of a man's death is also the moment of his rising again. This is not the place to enter into controversy with either those views or the grounds on which they are presented; it is not the place either to dissent from or agree with their Reviewer: but it is very much to the purpose to observe that not only has the Professor found additional conviction in the phenomena of zoomagnetism, and especially in the hypothesis he adopts for the explanation of these phenomena; but these, the phenomena and his hypothesis of them, have been not a little instrumental in converting the hard-eyed exegete into an enthusiastic though somewhat self-asserting disciple of Swedenborg the Swedish Seer.

ARTIFICIAL MAHOGANY—The following method of giving any species of wood of a close grain, the appearance of mahogany in texture, density, and polish, is said to be practiced in France, and with such success that the best judges are incapable of distinguishing between the imitation and mahogany. The surface is first planed smooth, and the wood is then rubbed with a solution of nitrous acid. One ounce of dragon's blood is dissolved in nearly a pint of spirits of wine; and this and one-third of an ounce of carbonate of soda are then to be mixed together, and filtered, and the liquid in this thin state is to be laid on with a soft brush. This process is to be repeated, and in a short interval afterwards the wood possesses the external appearance of mahogany. When the polish diminishes in brilliancy, it may be restored by the use of a little cold drawn linseed oil.

If nature act as she does, it is for good alone.

From The Desartir,—Persian.

THE PIETY OF ALL AGES. THE BOOK OF THE PROPHET, THE GREAT ABAD.

[CONTINUED.]

149. Stand in dread of guilt, and deem the smallest offense great; for a slight ailment becometh a dreadful disease.

Commentary. For the disorder that at first is slight, is cured if managed according to the prescription of the physician; but if treated lightly, or if no physician be consulted, it speedily increases and comes to such a height as to pass the power of remedy. Now the advice of Prophets, Desturs or Mobeds, resembles that of the Physician. If a man be grieved for his offenses and cleave unto purity, and make choice of repentance, he escapes from his disorder: but if he does not, then he reaches a place where his misery becomes everlasting.

150. Be not without hope of his mercy.

Commentary. He says, avoid evil in its beginning, and whatever you may have done unwittingly, throw it off and repent of it. And be not without hope from the mercy of God; for he is kind and merciful. He afflicts not his servants from wrath. He resembles the teacher, who when the scholar attends not to learning, chastens him with a rod for his good.

154. A corpse you may place in a vase of aquafortis, or consign it to the fire, or to the earth.

Commentary. The usage of the Fersendajians regarding the dead was this: after the soul had left the body, they washed it in pure water, and dressed it in clean and perfumed vestments: they then put it into a vase of aquafortis and when the body was dissolved, carried the liquid to a place far from the city and poured it out; or else they burned it in fire, after attiring it as has been said; or they made a dome and formed a deep pit within it, which they built and whitened with stone, brick and mortar; and, on its edges, niches were constructed and platforms were erected, on which the dead were deposited: or they buried a vase in the earth, and enclosed the corpse in it; or buried it in a coffin in the ground; and in the estimation of the Fersendajians, the most eligible of all these was the vase of aquafortis.

165. Earthlings cannot be equal to celestials.

166. The soul of man is however celestial; and hence, when by piety and worship, it hath been separated from the inferior body, it may nevertheless become like unto them.

Commentary. He says, that though the soul be celestial and though if it be wise and act well, it becomes like the celestials after it departs from the body; yet that it does not become better and happier than they. Hence we perceive, that it cannot while below, attain equality with the celestials; and that those who make pretences to any superiority are deceivers and false teachers.

167. O Abad! That is the word of Merdam which an angel bringeth on thy heart.

168. Or what thou hearest from Merdam when thou leavest the body (*nemudai*) along with the chief of angels.

Commentary. *Nemuden* is to leave the earthly body, and again return to it: and also means to attain to a knowledge of the truth of things (or Inspiration). He says, The speech of God is not breath and does not possess sound. And that is Inspiration which descends on the heart through the intervention of an angel, or that is learned of God when you have left the body. And this inspiration after you rejoin the body you commit to words and deliver forth by the breath of speech.

167. Thou hast seen me and heard my words; convey these my words to all my servants below.

Commentary. Since the celestials and supernals are all obedient, and such as are near Yezdau have no need of an earthly prophet.

From The Tribune Correspondence.

THE COMMUNITY OF ECONOMY.

Pittsburgh, June 2, 1849.

I have just returned from a visit to Economy, the famous town of celibates, founded by Rapp. I propose briefly to give an account of what came under my notice.

Understanding that strangers, though treated with civility, have only an outside view of the establishment, I availed myself of the kindness of Hon. Walter Forward, who has long been the legal adviser of the Society, and took a letter of introduction from him to R. L. Baker, one of the Chief Men and Elders. With this favorable passport I received all needful courtesy and attention, and a more interior view than visitors usually obtain. I am not aware that I saw or heard anything the publication of which would be considered objectionable, but I shall endeavor not to violate "the proprieties."

You take the Beaver packet, or any of the numerous little stern-wheel boats plying almost exclusively on this end of the Ohio at this season, and in less than two hours' sail down the river you land at Economy, eighteen miles below Pittsburgh. The high ranges of hills through which the river winds, clothed with rich foliage, are picturesque and charming; but the cultivation of the bottom lands indicates, with few exceptions, little of thrift or taste. As you approach Economy, however, you observe a change; the fences are suddenly in good repair, the briers and bushes are cleaned up, and the fields fairer and greener. Orchards come in sight, stretching up the hill-sides that gently slope from the bottoms half a mile or so, back from the river. But the most striking and pleasing objects in the grounds of Economy, are the native trees thickly scattered about, left by good taste and good sense to adorn the landscape, and give shade to the cattle. The Western practice of leveling every forest tree, and presenting to the eye a bare field, is abominable, and this notable exception deserves attention as well as imitation.

The estate is a tract of some 3,000 acres, a strip from a mile to a mile and a quarter wide, and about five miles long, lying on the northern side of the river, mainly in Beaver, but partly in Allegany County, Pennsylvania. Near the center of the strip a remarkably high bottom or bench of level land comes bluff up to the river, and on this the town of Economy stands. It is forty feet above the highest freshets; the bank is fringed with tall trees, and a glimpse of the church steeple and the factory chimneys is obtained from the river as you pass in a boat. The town is laid out in small squares and wide streets, which are unpaved, except the side-walk in front of a few houses. There are about one hundred dwelling houses, some brick and some frame, the latter painted white. Equality is a fundamental principle of the society, and it is carried out in the architecture, the dwellings being uniformly built after one model, and that a very plain and unpretending one, except the old family mansion of Mr. Rapp, which is large and has an air of refinement and comfort. The houses are rectangular and two stories high, and are regularly disposed about the squares, their longer sides on the street and their entrances in the yard. There are ample gardens between them, which are well stocked with the finest vegetables, each family cultivating its own; they exhibit some floral taste, the borders of the beds being brilliant with carnations, poppies, and other flowers. Grape-vines, too, are generally trailed against the sides of the houses.

The main road from Pittsburgh to Ohio runs through the town, near the center of which is "Economy Hotel," where travelers find clean feather beds (they have not progressed to mattresses yet,) and wholesome, though not exactly French fare. Near by is the Church, a large and substantial brick building, as plain inside and out as a Quaker meeting-house, but containing two grand action pianos for the choir. In the steeple is the town clock, made on the premises. The view of the domain, the

river and the surrounding country, from a balcony above, is very extensive and beautiful. The only other public building is the Museum so called, though in fact it is the Town House, the second floor of which, is a spacious hall used for festivals and public meetings. The museum itself, is a very respectable collection of natural curiosities in all departments; the cabinet of minerals is excellent.

At opposite corners of the town, next the river, are woolen and cotton factories, both pretty good sized brick buildings, though not so imposing as a New England Cotton Mill—neither are they so oppressive, for here the operatives have the fruits of their own toil, and are not imprisoned night and day all the year round, but alternate their labors, and in the Summer season stop the machinery and go into the fields and gardens. There is no water power on the domain; but coal is delivered for less than five cents a bushel at the door, and steam answers all purposes. In connection with the Cotton Mill is a Grist Mill; near it is a Tannery. Here then is provision for the first necessities of life, bread and clothing, of which enough is made for all and a good deal to spare. In addition to these branches of manufacture, is the Silk factory, which employs a number of people at all seasons; it has not proved very profitable and the business is declining. The orchards of *Morus Multicanus* and the Italian Mulberry are very extensive, but this season they are feeding very few worms. The arrangements of the cocoonery appear very complete and capable of accommodating an immense number of the ugly little silk spinners.

Shoemaking, tailoring, &c., are carried on as required, but the only branches of domestic labor which are performed in common are washing and baking. The washing is done by steam in immense vats, which saves a vast deal of labor, and relieves the women of that hardest drudgery of the single household.

Everybody I suppose, understands that property here is held in common. In the morning, before breakfast, you see the women gliding about the town, with pans of meat from the Butchery and bread from the Bakery, each being supplied with the quantity needed by their respective families, "without money and without price." I can vouch for the bread being of the finest, and it seldom fails to rise well and get well baked, I reckon, under the skilful hands of the public baker.

In all there are a little over three hundred souls in the town now, and in consequence of the decrease of population from the original number, there are many dwellings vacant. There seems to be a fair prospect of total extinction under the governing principle of celibacy. In anticipation of this event, people naturally ask what will become of their property? No one need be troubled, they will know how to dispose of it.

I am not able to state the ground or philosophy of their doctrine of celibacy fairly, nor to quote the texts from the Bible which sustain it, but they are Orthodox Christians, and rely on the scriptures as confidently for its truth as their antipodes, the Perfectionists of Oneida County, New York, do in their doctrine of community of wives. I think, however, they have not reasoned out the matter logically like the Perfectionists, and that their doctrine rather rests on sentiment and conviction of the heart, than theory and conclusion of the head. The history of its origin is this: In the year 1808, four years after settlement in this country, the older members began to believe that they were too carnal, too much given to the lusts of the flesh, and the project of perfect continence was mooted. In six months the whole Society were imbued with the idea, and there was a general and spontaneous determination to adopt it. They consulted Mr. Rapp, and he approving, they thenceforward made it their rule of life. The men and women did not separate as the Shakers, but man and wife continued to live together in the same house as they do to this day. This was the hardest test of principle that men and women ever imposed upon themselves, and if absolute continence be a virtue, these people are the most virtuous people in the world. I doubt if history can furnish any

parallel to their case; men and women, husbands and wives, young men and maidens, voluntarily agreeing to live as monks and nuns (profess to,) and yet remain together as usual in all ordinary relations and under the same roof! As the principle was adopted so it has been maintained—voluntarily. It is incorporated with their religion, and is deemed an essential part of that purification which will fit souls for the happy places in the next world, but it never has been made a law of the social compact, the infraction of which would be attended with a special penalty. It is considered an individual concern, and if any man and woman give way to temptation it only shows their weakness, and exposes them to the loss of public esteem. But public sentiment in a united community is a powerful agent in controlling human action, and in this case I am inclined to think has had much to do with preserving the inviolability of the principle of celibacy. The strictness with which it has been kept is very remarkable; husbands and wives have grown gray in single blessedness! As I am informed there have indeed been very few "weak members." No child has been born in the society within five years.

A community of old men and women, such as this presents, is certainly a singular spectacle. Most of the people are above middle age, and many of them are truly Venerables. There are no boys and girls, no youths and maidens, and only a few children of the new comers. The unnatural silence of the town is strange and almost painful. An Irishman who was traveling West, and stopping at the hotel, while sitting out at the door, in the evening, seemed very much struck with this feature, and addressed me as follows: "I say Mither, but isn't this a quare town, the quietest place ever I see any way? Not a childer a screeching, nor a gossoon playing in the strate. Be the powers! an a little noise would be good for the sowl of me." I assented for I felt as he did.

The society originally settled in 1804 in Butler County, Pa., calling their place Harmony. In 1814 they moved to New Harmony on the Wabash, which in 1824 was purchased by Mr. Owen, when they moved to the present location—one they tried to get in the beginning, for they are shrewd judges of temporal things, whatever may be their spiritual opposition to indulgence in them, and there is not probably on the Ohio River a finer site for their purposes. When they moved here they numbered more than 700, but death and the secession of 250 members in 1832 through the intrigues of a pretended nobleman called Count Leon, has reduced them to their present limit—a little over 300. They have not had many accessions, for few are disposed to submit to their strict rule of celibacy, and fewer still are able to undergo the long and severe probation to which they are subjected. The place is very healthy, but considering the time that has elapsed since the rule of celibacy was adopted, the number of the society still remaining is remarkable. They do not care to receive accessions, though they do not refuse members who unite through principle. They have no disposition to proselyte or convert the world to their way—that, they say, they leave to a higher power.

In consequence of diminished numbers and the infirmities of old age, they do not manufacture so much nor cultivate as much land as formerly. They let out a good deal of land to neighbors on shares, receiving one-half the products; and many prefer cultivating the lands of Economy on these terms, to their own which join them. Some of these out-siders occupy houses that have been vacated in the town. This is a good commentary on their management.

The women retain the garb of the German peasantry, but the men conform more to our fashions, though the material of dress is the same among all and general uniformity, as a principle which humbleth pride and avoideth jealousy, envy, and all uncharitableness is aimed at as much as possible. The men shave in whole or in part as other men and wear beards according to

fancy. I saw no patriarch with full and flowing white beards, which would have been a pleasing sight.

Nature will ever rebel against the ~~short~~ ^{stated} impositions of Man, and the passions will assert their Divine right to be obeyed, and so here I witnessed a manifestation of one of the sentiments of the human heart which has been sadly crucified. A little girl about five years old, the only child I saw, was brought out by its mother to the pump, and immediately there was a gathering of the women around it—~~all in the streets~~ ^{all in the streets} seemed roused out of an automaton gravity and exhibited the liveliest interest in the child. Their hearts spoke right out, and they caressed it with energy and delight, one of them carrying it away from its mother with great exultation. A friend of mine tells me, that a party of ladies visited the place a year ago with their babies, and the old men and the old women all turned out to ecstacy with the children. The Temple cannot be built of "hammered stones." If this remark be Greek to some, I will explain a little by saying that the Passions—the unperverted instincts of the human heart—are sacred, and must not be clipped or shaped by Man's caprice of sentiment or judgment; but brought into full play, when they will find their place in beautiful harmony and symmetrical unity. No "tool" must touch the "stones" with which is built the City of God—a perfect Human Society.

Here is a text for a whole volume of comments upon the defects of the Temple reared by our friends at Economy; but I must not exceed just limits in your columns or my criticisms, but rather briefly give them credit for what they have accomplished, and that is not insignificant. Their riches, I think, have been generally overrated, but the results of their efforts are sufficient to illustrate forcibly the mighty power of co-operation and associated labor. They have superabundance for all, and have proved at least, that Poverty is not a necessary and divine element of society—that Christianity does not require that "ye shall always have the poor with you." Their success they attribute mainly to the action of one cardinal principle—the principle of obedience—"absolute obedience," as they term it, and as it is well expressed, being a voluntary submission to supreme authority, which is the converse of the compelled submission to "absolute power." It is very true that this principle, in some form, is the essential basis of order and stability in society, but unfortunately in all imperfect organizations the individual is more or less sacrificed—the Law of Liberty is infringed by the law of obedience, whereas both laws would be in a true society, perfectly coincident.

While Mr. Rapp lived, his word was law with the Economists; since his death the Government has been invested in a Council of Nine Elders who are a supreme authority, having the power to perpetuate their body by filling all vacancies that may occur. Mr. Rapp made no provision for a successor, or the government of the society in the event of his death, and the general impression at the time, was that its dissolution would follow, but it has been shown to be groundless, for there was not the least interruption in its affairs, and a loss of two per cent by secession is all that has resulted up to this time. The people are too nearly united in feelings and convictions to fear any change—long may they live and flourish!

A REMEDY FOR THE CALIFORNIA FEVER.—A friend who had seen some service in camp life offers to those afflicted with the prevailing epidemic, the following prescription: "First—Sleep three nights in your wood-house, with the door open and swinging in the wind—during which time let your diet be pork, cooked by yourself at a smoky fire in the garden. Second—Improve all the rainy nights in sleeping between your currant-bushes and garden fence. Third.—On the fourth day of your regime, let your diet be mule steak. Fourth.—Thereafter dispense with all kinds of food save dog meat. If this be followed resolutely, it is confidently believed a permanent cure will be effected."

For The Spirit of the Age.

Cholera, its causes and cure.

CHOLERA;**ITS CAUSES AND CURE.**

BY JAS. W. REDFIELD, M. D.

In these times of the prevalence of the Cholera it is natural that all persons should bring to light what knowledge they possess on the subject. In such a case there is hardly an individual who is intolerant of new ideas or who is not expectant of some new discovery, and the public generally are inclined to pardon a certain degree of scientific inaccuracy if the writer shows a talent for correct observation and for bringing his ideas to maturity. Without further preliminary, all the statements which we desire to make on this subject may be made under two heads, *How to account for Cholera, and How to Remedy it.*

HOW TO ACCOUNT FOR CHOLERA.

As for the first, Dr. ANDRAUD of Paris, a gentleman in St. Louis, and probably others before this time, have proved by electrical experiments that there is a want of electricity in the atmosphere during the prevalence of this disease. This may not be sufficient to prove demonstrably that the want of electricity is the cause of cholera, but the relation of cause and effect may be legitimately inferred if there are a sufficient number of confirmations in the relations of atmospheric electricity to the functions of health, and in the relations of a want of electricity to the symptoms of this disease. Every one knows that the oxygen of the atmosphere has an important office to perform in respiration, and why should not the proper electricity of the atmosphere when breathed perform an equally important office? The organ in the chest which is particularly affected by the oxygenation of the blood is the HEART, which is large and strong in proportion to the circulation of red blood, whether we take the lower animals for examples or particular individuals. The organ of the chest which is particularly affected by atmospheric electricity is the DIAPHRAGM, or chief muscle of respiration, which has alternate contractions and relaxations like those of the heart. This organ is large and strong in proportion to the electricity consumed in respiration, and it is dependent on electricity for its action as the heart depends on oxygen.

In fact the heart and diaphragm are affected reciprocally, for without a sufficient degree of electricity in the atmosphere to excite the diaphragm, the oxygenation of the blood takes place imperfectly, and without a sufficient degree of oxygen to supply the heart with red blood, there is a deficient action of the diaphragm—so that these friendly organs sympathise with each other in misfortune as well as in prosperity. We see, for example, that when persons crowd together in a room so as to consume a large share of the oxygen of the atmosphere, generally some one of the number faints, the action of the diaphragm, on which respiration principally depends, being suspended. In like manner when a person with good blood and accustomed to pure air breathes the mephitic atmosphere of sewers and all kinds of filth in certain parts of the city, in which atmosphere there is very little electricity, he comes to experience palpitation, and coldness, with pain at the heart like cardialgia, continuing to the very point of loss of consciousness, which is owing to the action of the heart, on which the circulation of the blood principally depends, being suspended. And yet in the former case (that of deficient oxygen) the heart is the organ first affected; and in the latter case (that of deficient electricity) the organ first affected is the diaphragm. If there be a superabundance of fibrine in the blood this sympathy of the heart with the diaphragm in case of deficient electricity shows itself in coldness, lassitude, ague-pains and congestion, followed by all the varieties of reaction which constitute the different kinds of fevers. If there be a superabundance of serum in the

blood, this sympathy of the heart with the diaphragm in the case of deficient electricity shows itself in coldness, paleness, feeble pulse, relaxation, watery secretions and violent discharges from the stomach and bowels, Diarrhoea, Dysentery, Cholera Morbus, Cholera, &c. According to the conditions of the blood and other circumstances will be the nature and variety of the disease arising from the same general cause, deficiency of electricity in the atmosphere—for it is no more true that there is this deficiency in the case of cholera than it is in the case of yellow fever, typhus, plague, pestilence, or almost any other disease that is not hereditary.

It will be perceived that in accounting for cholera we account for a great number of other diseases, which are generally supposed to have nothing to do with this disease. Every observer may satisfy himself, however, that the symptoms of the several classes of diseases are often mingled in a manner seeming to intimate a common origin. And it is a fact that in all these cases of yellow fever, cholera, &c., there is deficient action of the diaphragm, causing epigastric inaction, and a degree of inflammation of the stomach, liver, spleen and all the abdominal viscera, which depend very greatly on the diaphragm for their motions and the performance of their functions. It is equally true (and a very important truth it is,) that a greater degree of electricity in the atmosphere causes the diaphragm to contract more powerfully, and that a less degree causes it to contract more feebly, so that the inference is a fair one that were not the atmosphere deprived of so much of its electricity such diseases as fever and ague, yellow fever, black vomit, congestive fever, typhus and cholera could not exist—and if we had time to prove it we would add to this catalogue consumption, tubercula, neuralgia, gastralgia, scarlet fever, small-pox, and all kinds of fluxes and cutaneous diseases. In making this statement we of course mean to include the influence of various modifying causes, which are connected with the principal one, such as poisonous gases, want of cleanliness, improper food, drink and medicines, fear, &c.

In further proof of the connection of atmospheric electricity with the proper functions of the diaphragm it may be observed that in winter, when the atmosphere is full of electricity, the diaphragm acts powerfully, and through this we feel all the invigorating effects of a plentiful supply of electricity to the other muscles of the body. In Spring or the breaking up of winter, when the atmosphere is deprived of a very great deal of its electricity, the diaphragm acts feebly, and unless a person has a strong one the effects of torpidity of the liver, stomach and other viscera are induced, and very frequently in this climate toothache, neuralgia, and various kinds of fevers. In Summer, when there is more electricity in the atmosphere though less than in the winter, there is better action of the diaphragm and better health. In Fall, when the atmosphere contains less electricity than in Summer though more than in Spring, the diaphragm is again weaker in its action, and we have repeated something of the diseases of the opposite season. Asthmatics, who breathe too powerfully by the diaphragm and not sufficiently by the ribs, suffer most from the paroxysms of their complaint when there is most electricity in the atmosphere, and least when persons of weak diaphragms are most subject to disease and suffering. On the approach of storms, when there is deficient atmospheric electricity, and in Spring and Fall, and in cholera times or a pestilential climate, asthmatics and other persons with strong diaphragms enjoy an immunity from disease, while those with feeble diaphragms fall victims to it. From these facts and many others which might be adduced it may be concluded that between the absence of electricity and the presence of cholera there is the relation of cause and effect; and this brings us to the second part of our subject,

HOW TO REMEDY CHOLERA.

If too little electricity in the atmosphere is the cause of this disease, enough would remove it, and a knowledge of the means of supplying this deficiency is the grand desideratum. This requires that we should know how it comes about that there is sometimes in the atmosphere an excess of electricity, and at other times a deficiency of it. In the crystallization of fluids and of substances in solution the latent electricity as well as heat is given out, and the freezing of water is the grand source of atmospheric electricity in Winter. In the change of fluid to solid substances in any case the latent electricity is set free, and the conversion of sap into the organized substance of trees and all kinds of vegetables is, in Summer, the grand source of electricity, as well as of oxygen gas to supply the deficiency caused by the production of carbonic acid gas in the respiration of animals. In the liquification of crystals the electricity of the atmosphere is taken up and becomes latent again, and thus in Spring when the ice is melting, the atmosphere becomes very deficient in electricity. Also in the dissolution of organized bodies, or the change from solid to soft and fluid substances there is an absorption of electricity from the atmosphere, and this in the course of Nature takes place mostly in the Fall when the trees drop their foliage and vegetation decays and dies. But if in Summer there be too great a decomposition of vegetable and animal substances, or more than can enter directly into the organization of new vegetables, the atmosphere is deprived of the proportion of electricity that is absolutely necessary to health, at the same time that it is robbed of a very large portion of its oxygen. And if in cities, marshes, graveyards, battle-fields, hospitals, uncultivated lands, barn-yards and stables, and places where corn-fields, vineyards and orchards are devoted to fermentation and the production of fluids more fatal than the cholera—in short if nearly all over the earth the electricity of which the atmosphere is deprived by the destruction of life be more than that with which it is supplied, by the production and growth of living beings, the inevitable consequence must be fever, plague, pestilence, cholera, or some one or other of the Protean forms of Disease and Death. From the regions of swamps and jungles, of filthy habitations and charnel houses, of famishing and slaughtered human beings, may be traced to almost every part of the globe the fell Destroyer, the offspring of Ruin and Decay, feeding on the vital air, consuming both its oxygen and its electricity, which are equally important to human health and happiness.

Now that we know the sources of atmospheric electricity and the causes of its decrease, it is not too much to say that it is in our power to rid the earth of cholera, and of most if not all other diseases. "Knowledge is power" if it be accompanied with good works. Let enough of the earth's surface to support one human being (more than enough for him to stand on) be allotted to each individual, and he will not consume the oxygen and electricity that belong by right to his neighbor. And that the earth may be cultivated, and useless decomposition be prevented, let not any human being die by execution, punishment, war, famine or disease. If cities must exist let many and large spaces be devoted to Parks, and let all the streets on each side of the way be lined with trees, with two or three trees to every building, so that the people may be supplied with electricity and oxygen in abundance from Nature's own laboratory. Let them enjoy a perfect system of sewerage, with cleanliness and ventilation of houses, so that the vital elements of the atmosphere may not be taken from the living and given to the dead, and let nothing be allowed to ferment or putrify above the soil. Let agriculture be conducted on scientific principles, allowing no more animal or vegetable substances to be decomposed than are immediately to be converted into new forms of life, and furnishing nothing to distilleries, breweries, wine-presses and cider-mills—those artificial contrivances for the destruction of

the oxygen and electricity of the atmosphere, together with the people's bread and the people themselves. Let military men, not one or two but all, "leave the sword and take the plough," and instead of scattering bullets and strewing the fields with the bodies of the slain, scatter grain and strew the fields with the sheaves of plenty. Or, if they must be heroes—if they must brave dangers and death for the cause of freedom and human right—if they must fight for glory—if they must even die for their country, let them march in battle array to the places where the deadliest diseases hold perpetual reign; and in the swamps, wildernesses, deserts and in the midst of civilization, subdue and conquer the worst enemies of our race. Thus where alligators have lain there shall be grass and corn, and where the wolf and wild cat have prowled there shall be streets and highways for human beings; the wilderness and the solitary place shall be glad for them, and the desert shall bud and blossom as the rose.

But it is not necessary that there should be the sacrifice of a single life to such heroism and for the sake of such glorious benefits to mankind. There are persons possessed of very large and strong diaphragms, who are capable of exercising this organ in spite of a deficiency of electricity in the atmosphere, and who are in the present state of things as healthy in such an atmosphere as others are in a different one. These are mentally also best adapted to such undertakings, for according to Physiognomy the diaphragm is connected with the *love of overcoming*, and is large and strong in proportion to the strength of that faculty. As for the rest of mankind, and for all men in the future, the scientific prescription is the one already given. It will be a long time before the object can be fully accomplished, but every step towards it is comparative health, and if we are dissatisfied with the cure on account of its simplicity we must reflect that "the only way is the right way," and that this is the "way of pleasantness and the path of peace."

THE ARCTIC REGIONS.—In extreme arctic regions, the winters are inconceivably intense. In these portions of country there are no trees. At Yakutsky, in Siberia, clear quicksilver, openly exposed, will freeze hard in fifteen minutes! The atmosphere is frozen, and respiration is fatiguing. Water freezes at sixty feet deep. Glass windows are of no use to the few who have them; the difference of temperature, within and without, is so great, that the glass is covered on the inside with several inches of frost, and in that situation is less luminous than ice. The timber of the houses splits, and opens with loud cracks; the rivers thunder and open with broad fissures; the rocks burst with tremendous explosion, and all nature groans beneath the howling blasts and the rigors of the clime. The rivers, covered with perpetual snow, and huge masses of ice, pursue their dreary way to the arctic ocean.—Portland Transcript.

SHAKESPEARE A CATHOLIC.—"One evening, in speaking of Shakespeare, O'Connell said, 'I am certain he was a Catholic. In his writings, you will find his priests and friars good men. This circumstance is very remarkable, when we consider that he wrote at a period when abuse of popery would have naturally been practised to court the ruling powers by any writer who was not a Catholic himself.'"

"In the play of King John," observed Mr. Lucas (the editor of the *Tablet*), "Shakespeare shows strong disinclination to give temporal power and authority to the pope."

"That," replied O'Connell, "is a perfectly Catholic sentiment, and one in which I fully and cordially participate, so far as concerns the pope's actual dominion."—*Daunt's Personal Recollections of O'Connell*.

A JOB FOR DIOGENES.—The N. Y. Evening Post, in proposing a certain reform says, "if an honest man could be found," &c.

THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, AUGUST 4, 1849.

SHORT AND POPULAR.

A FRIENDLY neighbor, whose editorial experience and tact entitle his words to some consideration, says:

"The new paper, 'The Spirit of the Age,' has too many long articles in it. We hope to see it assume a more popular and generally readable character. Reform is like physic—the more palatable you can make it, and the smaller you make the doses, the more willingly will it be taken."

We accept the criticism, as in a measure just. A few trials were needed, in order to learn the due limits of so small a sheet; and there is so much to be said, that it is not easy to stop. But we shall soon catch the trick of shutting off the hydrant when the pail or pitcher are full; that matter will adjust itself. We have a word or two to say, however, on the whole subject of *short and popular* articles.

1. The Age is a business age, brief in speech, prompt in action, detesting fuss, flummery and verbiage. The habits of mind peculiar to such a period, are excellent in respect to clearness of aim, simplicity of method, efficiency. But on the other hand, self conceit, satisfaction with one's own notions, superficiality of knowledge, rash judgments of novelties, impatience with every plan which does not bear instant fruit, are the all but universal faults. "How can I get the most easily convertible information for least expenditure of time and thought?" becomes the rule in literature, as good bargains and swift exchanges are in trade.

Editors doubtless wish what they write to be read—yet it may well be questioned, whether the Newspaper has not already passed the extreme bound of concession to this headlong hurry of readers. We really must begin to ask the rushing travelers, whose meals we provide, as they stop for a moment their railroad speed, not to bolt their food unchewed. Our fathers had teeth for the toughest meats, and hardest bread, and were strong headed. And although our cookery has improved, it is doubtful whether the public digestion is benefitted by using such highly concentrated diet. There are too many "entremets," too few solid joints; too much confectionary, too little cracked wheat.

2. This "popularity" which is demanded, what is it? The whole system of showy advertisements, catching titles, placards, puffs, splendid signs, glittering shop-windows, highly colored, gold lettered wrappers for nick-nacks, &c., tells the secret. The Age is crazed with competition. In the great auction-room of society hawkers of all kinds of wares stand bawling themselves hoarse with "going, going, gone," caring little for the worth of their articles, if only they get pay in cash. More or less, every teacher in the pulpit, lecture-room, or press, finds himself trapped unaware into this foolish quackery. But in proportion as one knows that his errand is high, and his motive single, he should studiously shun all vanity-fair masquerading, and keep straight on his way in plain attire.

The practicality of the age is indeed most worthy of honor. Pedants are warned to leave deciphering musty manuscripts written in black letter, and welcomed to read with child-like eyes the ever freshly illuminated gospel, which God's own hand opens to the nations in the majestic movement of events. "Away with moonshine metaphysics, and accept the sunlight of science; away with day-dreams, and come out to work in this spring morning;" so speaks the Spirit of the Age to every one who pretends to be a Scholar in Heaven's academy.

But the popularity of the age is of very dubious respectability. Perhaps the best way to treat the encyclopedic gentry,

—so abundant in this generation of the "diffusion of knowledge,"—when they yawn, shrug their shoulders and sniff at one's most cherished convictions, is to bow and say, "Oh infallibles and born omniscients, your ears are your own, and you can hear or forbear at your pleasure; but that which has been given to us to publish, we shall assuredly preach abroad, whether the wise men of Athens laugh at or listen to our doctrine of the resurrection."

No man on this earth, having something real to teach, ever yet found a public ready for him. He can be popular only when his public is made; and made for the most part it must be by his own teaching.

3. The likening of Reform to Physic is a trite figure enough, but does not symbolize the truth. Reform deserving the name is *food*, not a *drug*. The reformer gathers what Providence in season ripens; and to the bed ridden dyspeptic of conservatism, sipping the spiced wines of old prejudice, he presents golden grapes and mellow fruit. Or if a metaphor must be drawn from the medical art, let reform be compared to the water-cure,—the tingling shower bath, exhilarating douche, soothing wet sheet and cooling draught, allaying pain and purifying stagnant humors.

Always let us remember, however, that true hygiene aims to preserve health, and prevent disease when possible, or to rouse the dormant powers of nature when sickness comes. The physician will one day be the cook. The aim of this paper is to keep men well and make them better. The reform it seeks is regeneration.

REVOLUTION—REACTION—REORGANIZATION.

NUMBER FOUR.

FROM the high Ideal ground, where Christian Socialism reconciles, while passing judgment upon, Revolution and Reaction,—it comes down among battle fields, beleaguered cities and barricades, saying, "Brethren, end this butchery." A more gratuitous crime was never committed, than civil war throughout Christendom in such an age. Let the Past be past; we will not from charnel pits and sepulchers call up half savage crusaders with crosses for sword hilts, and barbarian bishops with their mitres hidden under helmets, and the imbruted multitudes, who though worshippers of one God in the temple, have fought with one another like gladiators in the theater, at the bidding of earthly masters. Nature has shrouded their bloody graves with her green carpet; let them rest in their "glory." Maintain if you will, that earlier eras of war were inevitable. But there must be no half-way condemnation of the *present* strife in Christian Communities. God and Humanity can not "wink at" such monstrous "ignorance" to day. Thus Socialism utters its protest against fratricide.

REVOLUTION TOO LATE AND TOO EARLY.

Revolutionists, we recognize the full truth of your watch-words, Liberty, Equality, Fraternity; but in the name of these inspiring principles, we bid you to forbear. Listen a moment.

The whole movement which began in February, 1848, is at once behind the times and premature, *too late* and *too early*. Too late for a mere *Political Overturn*, too early for a *Social Reconstruction*.

The true era for introducing Representative and Elective forms of government was the close of the last century. Then Civilization culminated and was ready for transition. The organizing of the Republic of the United States of America under a Constitution, was a timely, normal, transformation of a people,—though the war between the colonies and the mother country was a fatal folly. That example should have been followed. And the French Revolution, as originated by the Girondists and even by the Democrats, was a wise and noble effort. But the after presumption, fierceness, extravagance, selfish ambition

of the Mountain disgusted and appalled Christendom; and Bonaparte's insane egotism drowned in a deluge of the most infernal war that ever disgraced earth, the great hope of a European Confederacy of Republics. Never again, perhaps, under that form, will the Idea, which notwithstanding their selfishness still inspires the Brotherhood of Christian States, reappear. Sad is it to remember all this, for political reforms would have inconceivably expedited social reforms; and Popular institutions would have answered as a far more facile and efficient means than Absolute institutions, even when progressively meliorated, as they will be. But eighteen hundred forty nine is a quarter of a century too late for mere political revolution.

This is the era of *Commercial and Industrial Feudalism*, which only reforms of exchange and labor can transmute into the true *Aristocracy of Usefulness*. And for such a grand social transformation this year or the next is a quarter of a century too early. Neither wealth, wisdom, nor moral worth is sufficient. The whole movement was a mistake. Rashly its prime leaders threw a red-hot ball into the magazine of the citadel of arbitrary power, which was all but ready to capitulate, and their own followers have been crushed by flying fragments of the explosion. Far better would it have been to let the old bourgeois, Louis Philippe, die on his crumbling throne, and occupy the interval in training the people to habits of co-operation. Emancipation would inevitably have followed the fall of that rotten dynasty. And infinitely better would it have been gently and firmly to stand by Pio Nono, in his hard struggle to right the wrongs of ages, suggesting not commanding, following not leading that truest, most trustworthy and magnanimous of rulers, instead of playing into the hands of tyrants by precipitancy, usurped power and abortive violence.

MISMANAGEMENT OF REVOLUTIONISTS.

Again, whatever may be said of the origin of the movement, you yourselves must admit its shameful mismanagement. Half-measures are ruinous. In this case, especially, there was no middle ground.

One of two courses was open—either to go back for a quarter of a century to the old work of political changes, and then the duty to be done was to arm every Republican, press to the frontier, rouse all nations with a battle cry for freedom, and with a rush tumble into dust once and forever the old rookeries of superstition and tottering towers of feudalism. Why wait a day; why tamper twice? Eighteen hundred thirty sufficed surely for such mockery. Why lop one hydra head? Off with the whole hissing brood of oppressions, and staunch with burning indignation the poisonous gore of prejudice. But you were not ready!

No! neither was God or Man ready. In that terrible hour France found in her midst a prophet, wise with a foresight vaster than his own, fraught with a promise too grand for his capacity. When Lamartine said "PEACE" he spoke with the sanction of heaven, and the throbbing hearts of tens of thousands responded to that angelic summons. That was the true course, in the emergency, which had been sprung upon the civilized nations. How follow it? Disband the armies, waste not a franc on cannon and sabres, take not a laborer from field or workshop, proclaim to all the world the purpose of peaceful, progressive, internal reforms, summon the wisest of all classes in council, aid promising private enterprises, commence public improvements, pledge the resources of the State to works of construction, and instead of planting the red flag on barricades, grade rail roads, drain marshes, build factories. You were not ready for that either! Very naturally, even necessarily, therefore, the capitalists of all lands held back, credit was dried up, the sky of confidence became like brass, and your partial, crude, half planted projects withered like a weed. You threw away the most glorious chance offered for centuries."

ABSURD PRETENCES OF TYRANTS.

And now *Reactionists*, do not, for an instant, pretend in the holy name of Order, Hierarchy, Unity, to justify the Russian czar in his farcical crusade for christianizing an infidel Europe,—to palliate the enormous treachery of the Emperor-king of Austria towards the Hungarians, of the would-be Emperor of Prussia towards Germany, above all of that upstart imitator, Napoleon the Little, towards the French. Believe not thus your high convictions of the divine sanctity of law! These men, and their whole body-guard of satraps, have proved themselves utterly unworthy of standing as Centers of good influence. They lack the first, indispensable virtue, Truth. Their days of crafty self-aggrandisement are numbered. God is not mocked—Bayonets can no more shut out the softening influences of humanity, than they can spring's gentle gales, which break with a breath the icy bands of Neva.

Absolutism will probably conquer for the moment everywhere, but only more speedily will it thereby seal its fate. Heaven and Humanity are sick to loathing of this preposterous patriarchalism. Their own memelukes will murder the monarchs. And if not, no conceivable system of taxation can keep the royal beggars long from bankruptcy. They are bond-slaves of the brokers, every soul of them, already; and the money-kings give them their cue. Let them go, then, with a blessing, which certainly no serf in their dominions so surely needs, and as they will feel they need in that night day of reckoning, when the hoarded memories of wronged nations will be poured upon their naked heads from the vial of God's avenging angel. Let them go; they are not worth a second thought of Reactionists, or of Revolutionists either. Their whole system of government is a gigantic practical joke of the Adversary, whose absurdity is only surpassed by his impiety. They are sinking fast enough to irremediable perdition. Once more let them go.

MISMANAGEMENT OF REACTIONISTS.

The true power of Reaction resides in the prosperous classes; and to the rich and refined, Christian Socialism thus addresses itself: "You are frightened at the enormous claims of the proletaries; you think they have designs of general plunder; you know that any scheme of spoliation, which ruins you, will only plunge them into deeper want, check for the time at least the whole progress of society, and perhaps bring on a decline of civilization into barbarism; you therefore resolve to uphold order as the indispensable condition of keeping what has been thus far gained.

"But in the first place, you mistake altogether the purpose and thought of the working classes, and of their leaders. A few extravagant men there doubtless are, who have vague notions, perhaps concocted plans, of a general breaking up of all appropriations and a redistribution by the state. But the great body of producers know too well the dangers of disturbing existing relations to dream of any such dispossessing of the wealthy, even if they were not withheld by principles of justice and brotherly kindness. They doubtless hold, as they and you and all men ought to hold, a more or less clear conviction, that labor, skill and wise use, are the only divine title to property; and perhaps form shrewd guesses as to the present mode of distributing tickets in the lottery of life, whereby it happens that honest hard-workers draw blanks, while cunning idlers walk off with the prizes. But only show them a means by which they can fairly win secure and refined conditions for their families, and they will not envy the most successful gambler his ill got gains. *The heart of the People is honorable.*

"And secondly, you should have studied history and observed the tendencies of the times with sufficient thoroughness to know, that this era of the *Elevation of the Producers* has come in a regular train of events, and could not have been long postponed. Unfortunately, we grant, it has been brought on too hurriedly and spasmodically. But there is no wisdom in wasting time

over what is irreparable. The only question with a humane and reverent man is, how use the present crisis for the highest good! Here are the facts; by the mere development of the material and spiritual elements of Christendom it has come to pass, that while the moral estimate of man and of what is due to him as man has rapidly risen, the uncertainties and difficulties of physical existence have plunged the many into deeper degradation. While by unnumbered agencies intelligence and refined tastes were diffused, drudgery and anxieties augmented. As distinctions between spiritual equals vanished till manhood remained as the only standard of merit, distinctions between industrial rivals multiplied till money became the surest passport to preferment. Life in modern societies had thus grown to be inexpressibly tantalizing. On all sides was an irritating and uneasy consciousness of injustice done and borne. The revolution of eighteen forty eight brought these evils to a head, and the poor sprang up with the hope that the 'good time coming' had arrived. Beautiful was their sanguine hope; most magnanimous, gentle, patient, teachable, their spirit.

"How should they have been met, by those whose hearts prosperity was meant to enlarge? With suspicion, ridicule, taunts, threats, hindrances,—with predictions of failure, withdrawal of capital, special constabulary force, multiplied troops, spies, intriguers,—with countless arts for driving on the reform car so fiercely as to dash it from the track? Reactionists! That was a meanness far more worthy of reproach than the vacillating rashness of the Revolutionists. No proof of the corrupting influence of a Commercial Age has ever been given to the world, so heart-sickening, as the *want of faith in humanity*, manifested during the last eighteen months by the "respectable" classes of Christendom. If your moneyed men, large manufacturers, merchants trained to broad and complex plans, and sagacious statesmen, had come forward with frank, fraternal spirit, and by words and deeds proved readiness to co-operate in the noble effort of raising the laboring classes to ownership, Christendom would have passed through the crisis safely, and already would have been thrilling through every nerve with conscious renovation. But you feared your fellow-men. Ay! worse, you watched for their slips and falls, sneered at their blunders, and seized the first chance to close and bar the dungeon-door on half-emanipated serfs. It was as cowardly as it was cunning.

"And know ye this, oh ye wealthy!—however much a press dependant upon your patronage, molded on your pattern, stamped with the approving mark of your censorship, blackens for a day the whole class of producers with the name of Robber and Cut-throat; it is at your door that in the judgment of a near posterity will be laid the blame of the hideous massacre of last summer in Paris, Vienna and elsewhere, and of the outrageous alliance of despots to quench in blood the beacon fires of freedom throughout Europe. You were right in demanding order; but your modes of enforcing it were as mean as universal mercenariness could contrive to make them. You too threw away most recklessly a noble opportunity of mediation."

THE WORK FOR THE DAY.

Pardon one another, Revolutionists, Reactionists, as ye hope for pardon. Surely ye both need forgiveness from God and Man. Ye are alike right, alike wrong; ye have blundered alike, alike misunderstood the times, each other and yourselves, and alike disappointed Providence. But waste no more of life in mutual recriminations, and counter actions. A great work summons all to concerted effort. That work is the Reorganization of Christian Communities.

Christian Socialism gives the formula for the truly organic society of the future in its sublime motto:

Attraction—Series—Harmony.

But it gives moreover, what is instantly needed, the Transi-

tional Policy, by which all, who seek the Kingdom of God upon Earth, may work together to gain that common end.

Amidst the failures of these twelve disastrous months, what really stands firm? A few projects of *Co-operative usefulness*. *Associations of Workmen* have proved prosperous in Paris. *Dwelling-Houses for the Poor* are about being built. Practically considered, there is the net profit realized by Europe's expenditure of blood, energy, means. How much more surely, widely, cheerfully, might this good have been attained by peace.

Providence gives us here the clue out of the labyrinth. Shall we walk in the way of Constructive Reform thus opened? Shall we set about the day's work allotted to this generation? What is that work? Plainly, it is to take manfully up and to solve the practical problems urgently presented to the attention of every civilized community, and pressed home especially on those who are most prosperous and most pervaded by Christian Charity.

1. How produce co-operation between capital and labor by substituting for the coercion of slavery and the competition of isolated laborers working for wages, the ORGANIZED FREEDOM OF CO-OPERATION?

2. How ensure equilibrium and equity in commerce by substituting for protective tariffs and free trade, a system of UNIVERSAL COLLECTIVE EXCHANGE?

3. How make currency sound, cheap and abundant, by substituting for cumbersome coin and incredible paper-promises, a convenient sign of actual values in the form of COMMUNAL CREDITS?

4. How avoid monopoly and communism and open the sure road to proprietorship for every prudent producer, by applying universally the system of JOINT-STOCK OWNERSHIP?

These are the prominent practical problems which Providence summons Christendom to solve. They are the foundations for the New Temple of Righteousness which shall surely be reared in the City of Peace. Upon their corner stones of Justice a glorious structure of true Humanity and Holiness will arise. Happy the builders who in their life-time lay one square and firmly cemented block, on the rising walls of the Common-Wealth of Christendom.

In closing these articles, let us, fellow-socialists, strengthen one another by saying that one point is settled, Socialism is born. No power on the earth or under it can put Christendom back where it was two years ago; for all the powers above earth are combined to ensure progress. Let us with devout hearts look for light and it will be given. Light is given, though struggling through darkness, as every Watchman knows. The great truths sown abroad on the wings of the tempest during these months of tumult can never die; they are germinating in millions of minds; and the very heat of fiery persecution will but quicken their vitality. Lamartine does not exaggerate, when in the first number of his new paper, he says, "We are all Socialists." The tendencies of the times are irresistible; and it is this very swiftness and sureness of advancement, which makes wars of destruction or wars of coercion so intolerably inhuman. Stand firm, be patient, preach the truth, apply transitional policy, and bide your time, blessing God for the great hope given to Mankind.

WHATEVER were best to do or say, do and say; make no excuse, for nothing opposes. Thou wouldst have duty a pleasure, as if acting up to nature were not sufficient. A cylinder moves as a cylinder ought; water, fire, comport themselves after their wont, and why not a human soul? It is before thy eyes how readily the mind works—just as readily as the flame rises, the stone falls, or a ball rolleth down the hill. Seek no more. Hindrances flow from the soulless body, or are mere matter of opinion incapable of injuring, else he who suffered would become evil. In other matters, indeed, a hurt is a hurt; but a man may be the better of his cross.

THE RIGHT TO LABOR.

"For some years past, most popular writers have strongly favored such views as tend to make the child of humble toil believe himself the accredited nursling of society, instead of being commissioned by nature to take his place in the general scene of industry, and employ his own faculties, owing no man any thing but love. (1.) It will be necessary to look the primary law of nature in the face, that he who will not work must want,

rule not at all interfering with the claim of humanity in favor of those unable to work, or who in some particular exigency can not obtain employment, but which assuredly in its general bearing, must be paramount to every other consideration. (2.) For what is society which is looked to as that which must do for every body, but only a cluster of persons who are obliged to work for every thing which they possess. In what predicament would this society be, if every unit composing it were, instead of working for himself, to expect that the rest would work for him. In that case it is easy to see that we should immediately be landed in all the practical difficulties of a vicious circle. A would be expecting B to help him, B would be looking to C, while C was again resting in expectation of aid from A and B. No one would be working, but all would be in idle expectancy, and mean while starvation would be making its approaches." (3.)—Chambers' Edinburgh Journal.

There is no reason for doubting, that the writer of the above extract is a most respectable person. We have no belief that he ever waylaid a neighbor, or picked his pocket, or knowingly swindled him. We rather think, indeed, from his dainty and stately style, that his whole conduct and conversation are proper and decorous. He owns probably a snug, perhaps elegant town house, and takes lodgings among the highlands or on the sea shore in summer; he rents, we fancy, a good store or office, and has quite considerable investments in banks, rail-roads and government stocks; he has grown up sons and daughters, we are confident, who have been educated at fashionable schools and had the advantages of private teachers in modern languages, music and drawing, whom he has diligently trained to observe all the decent conventions of society, and whom he is anxiously seeking to settle in prosperous establishments, by patronage well secured and marriage among highly connected families. He may be a "gentleman" by birth; certainly he hopes that his grandchildren will be, and intends leaving them as large an inheritance in land, real estate and ready money, as he conveniently can. They shall not be "accredited nurslings of society," not they, unless he should be forced, ere death comes, to take the benefit of the bankrupt act. Then indeed—

What to do with the imperturbable self-satisfaction of the whole class which this writer represents? How insinuate in the most distant, round about, inoffensive way, that they are not saints deserving canonization for the exact performance of every imaginable domestic and social duty? How cautiously suggest as a remote possibility, that they are not paragons of honesty, beneficence, self-sacrifice, and patient industry? How dare even to read in their hearing those very radical expressions, "it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven," "give to him that asketh thee, and of him that would borrow of thee turn not thou away," "one thing thou lackest, sell all thou hast and give alms, then come and follow me," "there are first who shall be last, and last first," &c.

This specious paragraph,—which very fairly represents the "common sense" of a vast majority of well-to-do people—is so made up, woof and warp, of sophistry, that it is needed to unravel it altogether. Let us take it up sentence by sentence.

1. The little Prince of Wales, and his brethren and sisters, the pets of aristocratic households, the bedizened babies who are taken in crowds to air in stately parks of London, the young

gentry, who at exclusive schools idle away the term and in vacation ride on ponies, fish, shoot and dress for dinner, &c., all are being trained to think themselves "commissioned by nature to take their place in the general scene of industry;"—but the ragged brats, who shivering and bare-footed gather chips around the yards and docks, who long ere day-break of winter mornings are roused by the factory bell, who stoop at their hard labors of apprenticeship even after twilight has deepened into darkness, these children of "humble toil" are taught to believe themselves the "accredited nurslings of society!" And the training is so effective, that the privileged and prosperous are all overtaken, exhausted drudges, while the poor, for the most part are ennuyed, effeminate drones! Then again, it is so hard for him who only commands,—so easy for him who only obeys to "use his own faculties;" the employer invariably giving up in conscience, judgment, taste, to the employed! And finally the spendthrift heir, who has mortgaged his fortune twice over to Jews during his minority, "owes no man any thing but love," while hard handed mechanics and tradesmen, who have built and furnished his palace, without receiving a sixpence in the pound for their work, are unconscionable spongers on their fellows' good nature!

2. "He who will not work must want," &c. The toiling holder of half a city of house lots "works" hard, by agents, to screw his rent out of wanting widows who in some attic stitch the live-long night by tallow candles over coarse shirts at three pence each, to earn bread for children crying with hunger and shivering on straw! Who has better right than he to feast on the fat of the land—poor fellow! with all his risks, anxieties, cares, labors? Ought not she to consider it a rare sign that he listens to "the claims of humanity," if he does not turn her into the street some Saturday night when the humane slop-shop dealer underpays her, or refuses her work, and she can not count out the shillings due for her garret. Her chances for employment are so numerous and flattering, her emolument so ample! Is it not clear that her "exigencies" are never "particular," inasmuch as exigency is her general state?

3. "Society a cluster of persons who are obliged to work for every thing they possess," &c. What a daguerreotype sketch of actual civilized life, drawn by the very sun of truth that is! The wealthy are all "working for themselves,"—true, to be sure, in a more emphatic sense, may be, than the writer dreamed of—and never "expect the rest to work for them!" Nobody "expects help;" each is self-supporting; merchants for instance in bank hours, brokers shaving notes; only the poor seek loans! Bankruptcy spreading from man to man, class to class, and country to country, each leaning on the others' credit, is nowise a "vicious circle," but only a straight-forward broad highway of virtue! Then the whole system of property holding with such exact justice represents each man's productive skill and labor; by even recompense every person *owning* just that and nothing else which he has put his *own* life into! Finally the Irish laborer, whose sweat and toil raises every blade of wheat on the once "green isle," white now alas! with skeletons, never feels the "approach of starvation;" that is the portion of absentee landlords amidst the restaurants of Paris and Vienna, "expecting" rent from agents, sub-agents, and distrainers!

Well! this will do for one dose. Next week a little more of the Malthusian morality,—cure all that it is for social ills.

Some things, as opinion, appetite, desire, aversion, conduct, depend upon us; but others, as the body, fame, riches, power, do not. The former by their nature are free and unconstrained, whereas the latter are weak, servile, subject to hindrance and opposition. Remember, then, if thou dost suppose things to be free which are really otherwise, and things thy own which are not thine own, thou shalt meet with trouble, grief, care, and blame both God and man. Avoid this error and no one shall constrain, no one oppose thee.

TOPICS AND THEIR TREATMENT.

NUMBER TWO.

Last week we showed our Starting-point in the present state of Christendom, and the range of investigation for Criticism. But to judge righteously we must have a Law. Are there any PRINCIPLES which may be held as settled. The Editor of the Spirit of the Age invites his brethren freely to communicate the result of their maturest studies in Social Science. For himself he would briefly state the conclusions at which he has arrived, and which he hopes fully to illustrate in this paper, as follows; and let not the obscurity unavoidable to so condensed a statement repel the reader.

II. CENTRAL PRINCIPLES.

1. The Absolute Being Infinite, Eternal, though in Himself utterly unapproachable, is presented to our highest conceptions as Tri-UNE,—THE ONE; the ONE in Many; the MANY in One. To us he appears to live in three modes; of which Love is the Principle,—Beautiful Joy the End,—and Wisdom the harmonizing Medium. And throughout creation every existence, as made in the likeness of the Being of beings, is triune also,—having an impulse of good for its motive power, a co-operative use for its ultimate destiny, and a form of order as the law of its development.

2. The Divine Idea of Man is of One Man made Many and Many men made One, or, in other words, of a Race unfolding, through ages, around the globe, from simple, original unity into every possible variety, and thence by combination into fulfilled, composite unity. The center of this race is God in Man; its destined end, a Heaven of Humanity; and the mode of its growth, the formation of Societies, whose members may be trained to wise beneficence, and in whose confederacies, peaceful and prosperous, may be brightly imaged the Divine Blessedness.

3. The Life of Man is Love, inspired continually by God, who, from everlasting to everlasting, attracts the members of every race to Unity, and to Himself, by rational freedom,—thus governing his children by the law of liberty, while rewarding them by the liberty of law; and the method of holy and humane existence is so to harmonize Collective and Individual good, that societies and nations may be reconciled in all interests, and become fit temples for the indwelling Divine Spirit.

4. The Form of this Unitary Life is the Law of Series, by which, throughout creation, Divine Justice graduates,—intermingles,—combines the varieties latent in every unity, and out of seeming discord evolves sublimest concord. This plan of perfect order so distributes the functions of society, that each primitive affection finds the freest play, and persons the most diverse in character and power are bound in one by mutual service, as are the organs of a living body.

5. As Divine Goodness is manifested in the impulses which animate all creatures,—and Divine Wisdom in the law which, regulating all movement, finds expression in intelligent spirits,—so Divine Power reflects itself in the beauty of the universe, whose every particle and co-acting whole symbolize the perfect peace of God; and as Nature, thus fashioned in the image of the Almighty, is designed as the mold for finite energy, the indispensable condition of human refinement is Organized Industry, and Work exalted into Art.

6. The aim of a Community should be to form a Collective Man, wherein the inspiring principle of Love, the distributing method of Law, and the refining conditions of Beauty, may be severally developed and mutually completed, and thus, by interaction, their common end fulfilled. Property should be held in joint-stock ownership;—Labor made co-operative in groups and series of groups;—economy, refinement and pure influences secured by families united in a Combined Dwelling;—profits equitably distributed to partners, in proportion to Labor, Skill,

and Capital;—anxiety and sorrow lightened by a system of Mutual Guarantees, extending to all the risks and responsibilities of life;—honors and trusts assigned by election according to approved usefulness in special functions, or in general direction;—physical, mental, moral growth ensured by an Integral Education, at once spiritual, scientific, and practical, and embracing the whole of life, and chiefly the Divine rule of All for Each, and Each for All, embodied and actualized in Unity of Interests.

7. In such Organized Societies alone can Individual Men be formed to Integrity; for only there can infants be worthily welcomed at birth,—children purely and symmetrically developed,—young men and women guided to vocations appropriate to their peculiar powers,—the mature upheld in magnanimous efficiency by a consciousness, that, in laboring for the commonwealth, they are ensuring the welfare of their families, and their own highest good,—the aged revered, solaced, cheered,—and every person taught by life to know the worth of a human being, and the loyalty due to a united race; and, finally, only from Societies thus constituted can States, Nations, Humanity, become One in the Fraternity of Freemen which, in spirit, truth, and deed, will be the Kingdom of God.

These Principles, Methods, Ends, are Christian. They are a development, in the fulness of time, of the Life of God in Man; they approve themselves to intellects most matured by past experience and discipline, as divinely true; they are the future, already vital in mankind, prompting us to efforts, sacrifices, and successes, compared with which the largest achievements of earlier days seem but as child's play; and though the frivolous may mock, and the faint-hearted withhold aid, they shall surely transform Christendom, and thence Heathendom, into Heaven upon Earth.

PROPOSALS FOR PUBLISHING
FOURIER

ON THE HUMAN SOUL.

The Works of CHARLES FOURIER, the French Socialist, are of great interest to whoever would understand the workings of continental Europe, in which the ideas propounded by this head of the leading Socialist school, mingle as a most important element. No doubt also those Works contain some practical suggestions that may be of use to this country, in the investigation of the questions that are pressing upon its notice; as Colonial Empire, Public Education, Public Health, the Peace Question, Finance, and many others, of which the fertile genius of Fourier has treated with great originality.

There is, however, a neutral aspect in the Works of this earnest writer, which may more actively commend him to the English student, viz: his philosophy of human nature. On this ground he stands alone,—apart both from the schools of Germany and England. It is a philosophy and a method, exclusively built on history and daily life; in a word—on Society; on man, not as abstracted by the metaphysicians, but as stamping himself, now and heretofore, on this real universe; standing to his fellows in the relations of friend, husband, kinsman, and fellow citizen: to truth, in the relation of a triune percipency of the order of creation; to the world, as the power of the five senses, with their various developments: to the Divinity, or the root and hight of real being, as the central object of the soul: but still, in all these relations, a man, as God has made him, of flesh and blood.

Anything so much aiming to convert all philosophy into good sense, by referring it to facts, has not appeared before in Europe. In this respect Fourier looks at every subject from a new point of view; his path becomes more suggestive; and it cannot fail to be a boon to England and America, to add a knowledge of his Works to those of other great philosophers.

With respect to the work mentioned below, it views mankind

collectively as one historical and social being, made up of many parts or organs: a human universe answering to the physical, full of kingdoms, atmospheres, and distinct, appreciable substances. It is thus a natural history of the soul, derived, not from individual specimens, like the private small monographs of other philosophers, but from the scope and teaching of the whole earth, broad, deep and long, or national, social and historical: an integral source of information which has been so fruitful in the positive sciences, and which promises to convert philosophy itself into the most positive matter-of-fact, and hence sublime of them all: into a science that will be the spiritual or social counterpart of the mundane sciences; and free from the voids or abstractions that are the weakness and the soul of metaphysics.

The style of Fourier in this work is distinguished for three qualities, each sufficient to entitle it to the esteem and consideration of all enquiring and truthful minds. It is remarkable for that manly honesty and unscrupulous bluntness so conspicuous in our own Cobbett, yet without ever betraying the author into bad taste; it is moreover distinguished by a racy humor and caustic sarcasm that remind one strongly of Swift, and by that lucid transparency which constitutes the peculiar glory and excellence of French writers on philosophy.

It is now therefore proposed to publish by subscription, Fourier's Philosophical Treatise, from *La Phalange Review*, ON THE PASSIONS OF THE HUMAN SOUL. The Work is translated, and will be put to press when a sufficient number of Subscribers are obtained. It will be in two handsome volumes, 8 vo.

Messrs. WALTON and MITCHELL, Printers, 24, Wardour street, Oxford street, London.

Subscriptions received by Messrs. FOWLERS & WELLS, New York. Price to Subscribers, Five Dollars.

MORAL STATE OF ENGLAND.

The earnest spiritualist, CHARLES LANE, whose spicy phrases are familiar to many of our readers, holds the following unambiguous language on the present moral state of our mother country:

"Were all England to be calmly and impartially canvassed from queen to gipsy, from duke to ditcher, the aggregate would yield an overflowing balance of sensuousness over sentiment. Men will toil and fight, cringe and cheat for more wealth, as the means of commanding physical pleasure; but for the establishment of the nobler sentiments, either in politics, or religion, or society, they will scarcely move a finger, or disturb one drowsy minute. The outward, the gross, the physical and sensible joys are the aim of Englishmen. Content and passivity are the off-spring of physical supplies. Sensual conservatism seems to be, not our main-spring, but our main dead weight. England should adopt a new banner, and instead of a rampant lion should emblemize herself as a drowsy pig."

VICTOR CONSIDERANT.

This eminent disciple of Fourier, and the acknowledged leader of the French Associationists, took an active part in the affair of June 13. He has published a complete and admirable document entitled "Explanation to my Friends," with regard to the origin and character of that movement. Its great length forbids its insertion in our columns, but it may be found in full in the Weekly Tribune, for which paper it was promptly translated. The concluding portion of this statement gives a favorable view of the position of the author, and of the prospects of the cause to which he is devoted. His strong faith in the present day of darkness and uncertainty, his manly courage in the midst of perils, and his unquenchable, religious devotion to the highest interests of humanity exhibit a cheering and de-

lightful spectacle which is of more value than any degree of apparent, temporary success:

"Friends, you know my conduct and its motives.

"For twenty years you have seen me combating the spirit of disorder and of subversion, preaching liberty, order, peace, association, the union of individuals, families, classes and nations, and what is still better, teaching the sure ways and means thereof.

"You know that I have but one ambition. It is true, that it is a great one; it is the inauguration of the Kingdom of God on earth, by the foundation of a happy community.

"But at the same time that I am a Phalansterian, I am a man, I am a member of the European Democracy, a French citizen, and a Representative of the People. And without losing sight for an instant of our highest aim which we shall attain together, I have a duty to do as Representative, as citizen, as Democrat.

"I have done, I shall continue to do it.

"I was one of the sixteen who drew up the Constitution. Of them all I have been alone in its defense. The others have either violated it or suffered it to be violated. I regarded it as an earnest thing. Defective as it was, it was still the rock of safety for society, the palladium of material and moral order and the condition of peaceful progress. It must be defended. My colleague Dupin, who was also on the Constitutional Committee, and who is the type of a class, makes Constitutions, lets them be unmade, accepts and swears to all that are brought forward, and makes them over again as they are called for. The majority has chosen him for its president. It has done well. Of such are honorable men, great citizens. As for us, we are anarchists, men of blood, fools, ambitious, unfeeling men, abominable criminals. We seek to destroy society; that is the established way of expressing it.

"Friends, you have never heard from my lips the language of pride; and now suffer me, in face of their insults, to repeat to you aloud what my conscience says to me: I have deserved well of the good cause.

"That holy cause will soon triumph. I have never felt a more luminous faith, a certitude calmer, clearer, fuller. The universal deliverance of the People approaches. The victors of the hour have feet of clay. They are ignorant, cowards, egotists, rather than thoroughly wicked men. The day of Right will arrive, and that of Conciliation will follow it; of this we Phalansterians can assure each other. The less blind, while they calumniate us, feel already that they must adopt and realize our ideas, or else they must perish. We have gained ground even since the Thirteenth June. They think they are taking from us our ideas; it is our ideas that take them. They are the only acting and lasting forces. Let our adversaries use them; we can wish them nothing more salutary.

"Whatever men may attempt the Old World, the world of brute force, is in its last agony. Let those of the Democratic party who still count upon it comprehend the lesson given by the People. The People of Paris demonstrated, on the 13th, that they had finally renounced powder and lead. To-morrow they will understand that ideas are the irresistible artillery of the modern world. The day after the walls of Jericho will fall before their all-powerful Word, and the Jerusalems of the Promised Land will be conquered. Thus let it be! Thus it will be. Live the universal Democratic and Social Republic!"

O THOU who dwellest in this great city of the universe, although thy years be few, if spent justly and well it is the same. There is naught to dread—no tyrant, no unjust ruler, but God himself, who gives and takes away, leads thee hence. He who willed the scene now brings it to an end; what matters it if thou hast not witnessed the whole? The same who directed the beginning, directs the close—thou hadst no concern in either. Go, then, in peace, for he who sent thee is merciful and kind.

EUROPEAN AFFAIRS
TO THE WEEK ENDING JULY 28,
Latest Date, July 14.

THE IRISH exiles sailed for Australia on the 11th of July. The convict party consisted of O'Brien, Meagher, M'Manus, and Donohue, who previous to their departure placed in the hands of a friend, an address to their countrymen, breathing the purest spirit of patriotism, and filled with judicious and affectionate counsels.

The elections in FRANCE to fill the vacancies in the Legislative Assembly have been completed. In the Department of the Seine, out of twenty-eight successful candidates, eleven are reactionists, twelve republicans, four socialists, and one doubtful. The affairs of Rome were the subject of warm debate in the Assembly. An animated discussion took place on the 12th in the different Committees of the Assembly, concerning the formation of a poor law, in which the merits and claims of Socialism were submitted to a stringent examination. The chief speaker was M. Thiers. He advocated the philosophy of despair. In his opinion all attempts to improve the condition of the laboring masses would turn out fallacious. The evils which they suffered were inherent in society. If M. Thiers had said they were insufferable from the present constitution of society, and therefore, all systems of relief based upon its permanence, would fall short of their promises, he would have been more correct in his facts and his logic. The true inference then would be, that we must find a method of transition from the present form, to a higher one. A new monthly review is about to be commenced by Louis Blanc, under the title of "The New World," the first number being fixed to appear on the 15th July. In this work M. Blanc will discuss the acts of the Government, the progress of events and the tendencies of the public mind from the standpoint of his principles and opinions.

The ministerial writers of Paris having attacked Girardin of the *Presse*, for having opened his columns to Proudhon, he responded by paying a high compliment to the talent of the famous Socialist, and added that he was the first man whom Louis Napoleon sent for on his arrival at Paris last Summer. The purpose of the invitation was, that the future President of the Republic might confer with Proudhon as to the best means of saving the laboring classes from the misery in which they are plunged. The *Presse* also affirms that shortly before the Revolution of 1848, the Count Chambord, (Henri V.) who studies with great interest the questions comprised in the word Socialism, has caused an invitation to be given to M. Proudhon to come to Frohsdorf, the village near Vienna, where the French Pretendant usually resides to explain and discuss the means of ameliorating the lot of the laboring classes and diminishing if not abolishing pauperism.

The ROMAN Triumvirate resigned their position on the 1st of July. The following is from the address to the Roman people in which their decision is announced. It displays a courage and devotedness superior to that of the noblest days of ancient Rome:

"The Assembly, after the success obtained by the enemy, moved by a desire to save Rome from an extreme peril, and prevent other lives being lost without utility for its defense, has decreed the cessation of resistance. The men who had governed during the struggle could not govern under the present circumstances. The mission confided to them having *de facto* expired, they hastened to resign it in the hands of the Assembly. Romans and brethren! you have inscribed in history a page which will remain like a monument of your power and your energy, and of your future achievements, of which no force can bereave you. You have gloriously ushered in, with a generous blood, the new life which commences for Italy—a collective life, the life of a people who mean to be, and shall be, a People. United under the Republican flag, you have redeemed the honor of our com-

mon country, sullied by the acts of the malevolent, and lost by monarchical impotence. Your Triumvirs will remain among you as simple citizens, carrying with them the consolation of having ever been influenced by the purest intentions and the honor of seeing their name associated with your heroic deeds. A dark cloud obscures your future prospects, but it will vanish in an instant. Persevere in maintaining your right and faith, for which many armed apostles and many of your best citizens have died. God, who has preserved their blood, is your guaranty. God wishes Rome to be free and powerful, and the will of God must be accomplished. You have not experienced a defeat; it is a victory, like that of the martyrs, whose sepulchre is a stepping-stone to Heaven. When the star of your resurrection shall glitter in the firmament—when the price of the sacrifice you have made with alacrity and honor shall be soon paid to you, may you remember the men, who, during entire months, partook of your toils, fatigues, and sufferings, and who will be ready tomorrow, if necessary, to fight again in your ranks for the emancipation of Italy. *Vive the Roman Republic!*"

The entrance to the city was effected on the morning of June 30. On the 29th, after a cannonade and bombardment of 48 hours, the breach in the bastion having been declared practicable, two columns of attack, one from the trenches in front, and another from the rampart already in possession of the French, rushed forward at the same moment, at 3 o'clock in the morning of the next day, and after a short struggle with the garrison, secured a firm footing. The position was defended by 1,200 Romans, who fought for a few minutes with desperation; but the blood of the French soldiers was up after so long a delay before the place, and all opposition was borne down. Four hundred of the garrison were bayoneted on the spot, and two hundred and thirty prisoners taken; the French losing at the same time sixty killed and probably one hundred wounded.

On the last day of its session, the National Assembly unanimously voted the continuance of the Republic. It decreed that the federal compact should be engraved on two marble slabs, and deposited in the Capital as the monument of the unanimous wish of the people, legally represented by its deputies. Before the close of that sitting, the Assembly ordered that a solemn funeral service be celebrated in the Church of St. Peter, in honor of the heroes who lost their lives under the walls of Rome, for the defense of the country and the Republic. As respected the heroes, wounded in that long and terrible struggle, the Assembly decreed that one of the national palaces should be converted for their use into an asylum, where they would find repose and the care they needed. Finally, and in order to show the perfect accord that prevailed to the last between the people, the Constituent Assembly, and the citizens, to whom, in those supreme circumstances, it had confided the task of saving the Commonwealth, the Assembly declared that the Triumvirs, Armellini, Mazzini and Saffi, had deserved well of their country.

The conditions on which the French troops entered Rome were as follows: 1. The French army will enter Rome, and take up the position it shall think proper. 2. Those Roman troops, which by common agreement between General Oudinot and the Roman commanders, will be destined to remain in the city, will perform the service of the city and the Castle of St. Angelo jointly with the French troops. 3. The Roman military authorities will appoint various quarters for the other troops of all arms, who will not remain in the city. 4. The communications with Rome, now interrupted by the French army, will be again free. 5. The preparations for defending the interior of the city, being now useless, will be removed and free circulation re-established. 6. Individual liberty and the inviolability of persons for any antecedent act, as well as the safety of property, will be guaranteed indistinctly to all. 7. The National Guard is kept in active service within the limits of its institution. 8. France will not interfere in the internal administration of the country.

News of the Week.

INCIDENTS OF THE WRECK OF THE CHARLES BARTLETT.

A lady passenger in the steamer *Europa*, in a letter to the *National Intelligencer*, relates the following incidents in that terrible catastrophe:

"The wild despair of one man I shall never forget; he literally lost his all—his wife and four children, his aged parents, brother, wife, and their children, and his whole fortune. The poor creature wrung his hands and tore his hair—it was heart-rending to see him. There were 35 children under sixteen, and seven under eleven months on board * * * Capt. Forbes, of Boston, as soon as the accident took place, pulled off his coat and shoes and plunged overboard, rope in hand, to do all he could; he saved one poor man who died before he got him alongside the ship. A more heroic deed I never saw, and sturdy men shed tears when he came back to the cabin safe among us. The captain of the wrecked bark is a sunburnt old sailor with thirty years of his service to look back to, and, as he told us, this is his first accident; he had never buried a soul from any ship he had commanded. The tears ran down his rough and sunburnt face as he told us the scene before the vessel went down."

ARRIVAL OF FATHER MATHEW IN BOSTON.—This great philanthropist and distinguished benefactor of Ireland, arrived in Boston on Tuesday morning, (having passed the previous night as the guest of William A. White, Esq., of Watertown,) and was received by a popular demonstration of respect and applause most creditable to the city. He was met by the Committee of Arrangements at the Roxbury line, to whom he was formally welcomed to the hospitality of the city by Dr. Warren, in a pertinent speech, to which the good man made a brief but felicitous reply. He then took a seat in a barouche drawn by four splendid horses, in company with Dr. Warren, Alderman Grant and Dennis W. O'Brien, Esq., and was driven to the Franklin School House, where the various Temperance Societies had formed under the supervision of Moses Kimball, Esq., Chief Marshal of the day, and was thus escorted through some of our principal streets to the Adams House, where rooms had been prepared for him with exquisite taste. Here he made a brief address to the enthusiastic multitude, and then withdrew to the drawing-room where he was introduced to Gov. Briggs and other distinguished citizens. At 4 o'clock, P. M. he addressed a large assembly on the Common and received a cordial welcome from the lips of Gov. Briggs, in behalf of the people of Massachusetts.—*Liberator*, July 28.

ELIAS PHINNEY.—Elias Phinney, of Lexington, Mass. died on Tuesday evening last, at the age of seventy years. Mr. Phinney at the time of his death was Clerk of the Supreme Court and Court of Common Pleas, in Middlesex County, to the duties of which office he was devoted with a faithful assiduity that became proverbial among the large circle of his acquaintances. He has for many years been distinguished in Massachusetts as a scientific and practical agriculturalist. His farm, situated in a remote part of Lexington, was an object of curiosity to travelers scarcely less than the monument to the first martyrs of the Revolution. By his enterprise and skill, it has been converted from a hard, stony, and sandy estate, into a succession of blooming orchards, extensive meadows, and luxurious grain-fields. He had devoted great attention to the improvement of domestic animals of every description and with remarkable success. His experiments in transforming peat swamps into fertile meadow land by a judicious system of draining were eminently successful, and have contributed in no small degree to the advancement of agriculture in Massachusetts. Mr. Phinney was a man of commanding personal appearance, of great physical vigor, and

more than ordinary intelligence. His house, which was one of the relics of old times in the Bay State, was the scene of cordial and unlimited hospitality, and every week received over its modest threshold a number of distinguished guests from every part of the country, who never failed to bear away from their visit the most agreeable recollections of the urbanity and intelligence of their host, as well as of the agricultural enthusiasm which had called forth such beauty and luxuriance from naturally sterile fields.—[*Tribune*, July 26.]

JUSTICE IN SOUTH CAROLINA.—It appears that on Friday the 13th day of July, some disturbances occurred among the negro prisoners at the work-house in Charleston, S. C. The number of colored persons confined in this establishment was about eighty. They seem to have been permitted to herd together, and to run at large in the yard, no distinction being made between those who had been convicted of serious crimes, and the more numerous portion, who were temporarily detained for vagabondish and trivial offences. Of course, under these circumstances, discipline and quiet subordination could hardly be expected among the prisoners. On the day above named, an officer attempted to remove a woman from the work-house, but was resisted by a slave named Nicholas, who said she should not go, because she was of his family and should not be separated from him.

Other negroes joined Nicholas, and interposed to prevent the removal of the woman. A scuffle and fight ensued, during which some of the party employed by the authorities, both white and colored persons, were wounded, but not dangerously. From the little evidence drawn out on subsequent investigation of the affair, it seems that the number of the prisoners prevailed over those attempting to maintain order, and that they escaped through the town. The next day a court of magistrates and freeholders was organized for the trial of Nicholas and others of the slaves who had been recaptured. Two of them, Nicholas and George, were found guilty of wounding an officer, and were sentenced to be hanged on Friday, the 20th, and we suppose the sentence was carried into execution on that day.—[*Eve. Post*.]

EXCITEMENT IN CHARLESTON.—It would seem that law is regarded by a portion of the citizens of South Carolina, as a thing of convenience—a very toy—instead of a stern and imperative ruling power. A notable instance of this occurred on the 15th instant, when some twelve hundred "citizens" repaired to a church recently erected by blacks for the purpose of divine worship, with the intention of tearing it down. The Mayor of the City interfered, and succeeded according to the account, "in getting them, at any rate, to postpone the pulling down;" but a public meeting was to have been held on the 10th, "to discuss the expediency of doing so." It is added that the "military were out in full force, but if they had been ordered to protect the church, they would have refused!" This is a pretty commentary on the claim of such "citizens" to the character of law-fearing and law-abiding men.—[*Philadelphia North American*.]

FOOD IN CHOLERA TIMES.—Dr. Mitchell, professor of Theory and Practice in the Medical College of Philadelphia, in a late lecture on the subject gives the following as the Safe and Unsafe food during the prevalence of this disease:

SAFE.—Beef steak, beef tongue, dried beef, mutton, chickens, ham, mackerel, smoked herrings, rice, roasted good potatoes, toasted bread, crackers, mustard, horse radish, salt pepper, vinegar, black tea, Java coffee, iced water, iced lemonade, iced claret, soda-water, ice cream.

UNSAFE.—Fresh Pork, veal, fresh fish, oysters, greens generally, unripe fruit, fresh warm bread, sour bread, molasses and water, common alcoholic drinks.

Town and Country Items.

CHOLERA AND WITCHCRAFT.—The Louisville Journal of the 12th, relates the following:

"A man who was attacked with cholera yesterday, believing strongly in witchcraft, went to one who professed to have this power. After a trial of several hours by the witch, the patient felt that he was getting worse and worse, and he then sent for a physician. The doctor came and pronounced his case hopeless. Before night he was a corpse."

SEEING THE ELEPHANT.—We don't know where a man can see the elephant quicker than in editing a daily paper. The Editor of the Ottawa Free Trader lately set up a daily, and we soon catch him saying in his weekly:

"We find on a second week's trial that there is a great deal less pay about our daily, than we had been led to anticipate from the results of the first week?"

So he gives it up for a spell.

A HEALTHY CITY.—The entire number of deaths in New London, Conn., for the year ending July 1849, was, according to the "Chronicle," ninety-three. This is believed to be the smallest bill of mortality for a population of between 10,000 and 11,000 which can be found in the United States, or in any part of the world.

NOBLE ACT.—Judge McLean, who has a number of tenants in "Incinnati, has written a letter to his agents there, instructing him not to let his tenants suffer, but to administer to their relief as far as he is able in every possible way. This is generous.

MODEST ANNOUNCEMENT.—A paper, "out west," makes the following announcement to its numerous subscribers:

"In order to enable us to get through with some job work on hand, there will be no paper issued from this office next week."

WATER CURE.—Bayard Taylor writing to the Tribune from New Orleans, says, "it is the healthiest season ever known in New Orleans. The Cholera has entirely disappeared and the Yellow Fever is retarded by the rains and inundations." Who can say that the wet sheet is not the thing for a city?

☞ The Water Cure establishments in this town are all doing good business. The Round Hill Establishment is crowded, of course; and Drs. Denniston and Ruggles have as many patients as they can well accommodate.—[Northampton Courier.

WM. MANNING died at his residence in Cambridgeport on the 25th ult., at the advanced age of 83. He was the oldest printer in Massachusetts, having been a member of the old firm of Manning & Loring, publishers in Spring Lane, Boston.

☞ "That man is a fool," says Dow Jr., "who wastes his time in trying to lay salt on the tail of to-morrow."

DYSPEPSIA.—An old lady of our acquaintance in a town in Hampshire county, who was apt to be troubled in her dreams, and rather superstitious withal, informed the parson of the parish, that, on the night previous, she dreamed she saw her grandfather who had been dead for ten years. The clergyman asked her what she had been eating. "Oh, only half a mince pie!" "Well," said he "if you had devoured the other half you might probably have seen your grandmother."

☞ Ex-President Tolk, it is said, has left one hundred thousand dollars, the greater part of which is settled upon his widow.

PUBLISHERS' NOTICES.

ALL who are friendly to the interests of this paper, are respectfully solicited to aid in extending its circulation.

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PROSPECTUS

OF

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