

THE SPIRIT OF THE AGE.

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WM. H. CHANNING, EDITOR.

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Original Poetry.

For The Spirit of the Age.

THE GRAVE OF THE LANDLESS.

On a lovely "green isle," where the billows of ocean
Roll on in their might, where the loud tempests rave,
The victim lies still, for no toil or devotion
Could in life rear a home or in death buy a grave.
The flowers may bloom, and the harvests mature,
He heeds them no more as they taunt the oppressed;
He has suffered the last which the wronged may endure;
He sleeps, and no landlord disturbs his last rest.

Oh England, say where are the sons of the nation,
Thou falsely didst promise to rule and befriend!
Alas, how they perish! they die of starvation,
And thou to this treason, thy great power dost lend.
The flowers may bloom, and the harvests mature,
No bounty of heaven can reach the oppressed;
They are suffering the last which the wronged may endure,
Ere they sleep, where no tyrant can break their last rest.

Yet know that the souls, thou hast wantonly given
To be trampled in dust, shall still plead from the sky,
Rouse the Race to assert its proud birthright from heaven,
While oppression and want, with thy memory, shall die.
Then the flowers shall bloom, and the harvests mature
For others than tyrants, who bind the oppressed:
They have suffered the last, which the wronged may endure;
They ask, now, that Man in his toil shall be blest.

Oh Spirit of Freedom, by justice be guided;
Let Brotherhood be, on thy banner, portrayed;
Wake the millions to battle for the Right undivided,
And Humanity's Father thy triumph shall aid.
Then for all shall be harvests, the fruits and the flowers,
And man pine no longer by hunger oppressed,
But the Earth, with her smiles and her sunshine and showers,
Be a Home for the toiling, where All shall find rest.
SOUTHINGTON, Ct. J. K. I.

THE NIGHT IS MOTHER OF THE DAY.

The Night is mother of the Day,
The Winter of the Spring;
And ever upon old decay
The greenest mosses cling.
Behind the cloud the starlight lurks,
Through showers the sunbeams fall;
For God who loveth all his works,
Has left his hope with all.

For The Spirit the Age.

WILLIAM BLAKE'S POEMS.

MR. EDITOR:—

Every one who has read Allan Cunningham's *Lives of the Painters*, is familiar with the interesting sketch of William Blake. Cunningham was of too worldly a bent to do full justice to Blake's poems. Some of these for simple and natural pathos will never be surpassed. He who reads, however, must allow the author any amount of license with respect to syntax and prosody. I enclose you one of his poems, not by any means as a fair specimen of his muse, for it is not, but for its striking humanitarian strain.

THE LITTLE VAGABOND.

Dear mother! dear mother! the church is cold,
But the ale-house is healthy, and pleasant, and warm;
Besides I can tell when I am used well;
Such usage in heaven will never do well.

But if at the church they would give us some ale,
And a pleasant fire our souls to regale,
We'd sing and we'd pray all the live-long day,
Nor ever once wish from the church to stray.

Then the parson might preach, and drink, and sing,
And we'd be as happy as birds in the spring,
And modest dame Lurch, who is always at church,
Would not have bandy children, nor fasting, nor birch:

And God, like a father, rejoicing to see
His children as pleasant and happy as He,
Would have no more quarrel with the devil or the barrel,
But kiss him and give him both drink and apparel.

It seems to me that this curious *morceau* involves much useful truth. "The Little Vagabond" evidently conceives that worship will not be spontaneous, while the stomach is empty, and the back uncovered. He does not mean to say that worship will be impossible in that state of things, but only enforced or voluntary, not spontaneous. "When the lark soars and sings in the morning"—thus the ragged little philosopher reasons—"it is from the inspiration of a full crop. His song is a spontaneous gush of gratitude for the good breakfast God has given him. Line my crop, and feather my back every day like the lark's, and I will give you both a matin's and vesper's, to which the lark's shall be no parallel."

I agree with this clear-eyed little vagabond. True worship is always spontaneous, the offspring of delight not duty; and it cannot be spontaneous so long as the native passions or susceptibilities of the worshipper are unsatisfied. Why not? Because the worship of God consists above all things in the recognition of His quality, or what is the same thing, in the hearty acknowledgment of His goodness; and this acknowledgment to be hearty must be based upon a previous experience of that good-

ness. While therefore my natural passions are only stintedly gratified—while I am daily full of unsatisfied desires—I cannot worship God for what He is in Himself, or for his infinite goodness, because my inexperience of this goodness perpetually disqualifies me. I indeed worship God intellectually at such times, but not with the heart, not from the exuberant sentiment of His perfect goodness, but chiefly from the inspiration of hope, the hope of *His possible future goodness* to me. I worship Him not for His great name's sake, but for my own little sake. All this sort of worship consequently is more or less depraved. It is stimulated by my want, not by God's fullness. It is full of servility and adoration. It is destitute of enthusiasm or spontaneity. It proceeds upon an incomplete revelation of God, a revelation to the reason but not to the senses; hence it is itself incomplete, proving often a burdensome insincerity to the flesh. Who does not know the tedium of "church," when this worship is enacting? Who does not know the slumberous mist that gradually steals over heart and mind as the old routine fulfils itself; and the demure but solid joy with which the congregation springs up to the benediction?" For the benediction announces to the poor imprisoned and torpid senses a "resurrection unto life," and the cheerful alacrity with which the hat is smoothed, and the rumpled skirts shaken out, well attests to the gratefulness of the announcement.

But I had no intention of writing a commentary on poor Blake's muse. I only wish to draw your attention to the verses, with a view to suggesting the important truth with which they are fraught, namely, that we shall have no worship acceptable to God until we have that which flows from us spontaneously, or whether we will or not, having its spring in the perfect bliss of our daily sensible experience.

T. S.

Written for The Spirit of the Age.

MAN AND PROPERTY; THEIR RIGHTS AND RELATIONS. BY J. K. INGALLS.

The present hour is one of transition. Old systems of government, philosophy and religion are breaking up and disappearing. The time has come when the earth and heavens of the past, must crumble over internal convulsions and revolutions, and give place to such new systems of things, as are able to acquire the ascendancy. In the work of these days mighty issues rest. These are Lord's days, one of which is as a thousand years, giving character and destiny to centuries. They are the "seed time," in the great revolution of the social and moral seasons, when on a well prepared surface the germs of immortal Truth may be planted, to spring up and become the hope and harvest of future years. With a sense of this responsibility, attached to whatever he may do, the Reformer of to-day goes forth, amid a host of antagonistic influences, but he does, or should scatter only "good seed." It is important too, that he *work*, for what is not sowed by his hand will be supplied by another's; if not better then worse. A night must also succeed the day, an end to the season, and then no one can work. This end may represent the period of re-organization, after which little hope can be entertained for the purification of the elements, until another cycle shall have been made, and another upheaval have taken place.

Organization is the general order, and its nature can only be affected by the character of the constituent elements. Its duration and service will be commensurate with the perfectibility of its materials, and the harmony of the combining forces. While mediation is therefore of great importance, it is not of the highest; for with, or without mediation, the combination *will be* formed. It is not so certain, however, that the exact proportions will be observed, or that all foreign and deleterious substances will be excluded. Any premature movement then, to

realize association, before the proportions and mutual affinities of all the elements are ascertained, cannot fail to result in disaster. To this investigation there must be the utmost scope and freedom, or sight may be lost of some important principle of the science.

Impressed with this truth, the writer has thought to contribute his mite, towards the promotion of scientific, philosophic, and Christian views of the rights and relations signified above. The learned world has had enough of systems of political economy, moral philosophy, &c., could they have taught it *natural* right and social duty. It must be remembered, however, that these men, learned and good as most of them were, explain the economy, morality, and apprehensions of the past, not of the present. It is possible, that a difference exists between generalizing the practical morality and social institutions of the ages, and an appeal to natural laws and impartial right. At any rate, the latter, not the former, is the course which the reader of these numbers is requested to pursue. It is useless to think of patching up old worn out garments with new cloth, or of storing away new wine in old skins; we must begin *de novo*; sit down like children divested of all prejudices of sect or party, or caste, or separate in these, and inquire of nature and of conscience. No approval shall be valued, no condemnation shall be feared, which flows from another condition of mind. In order to secure a full comprehension of the subject, and a just conception of the relation these questions sustain to each other, they are presented in this complex form.

We need not refer to books, to show that relatively, at least, there is no proper apprehension of the rights of man or of property. Our daily experience convinces us, that somewhere exists a gross misunderstanding of the essential qualities of justice, in reference to men's relations and dealings with each other. The universal conscience of the world bears witness that it will not do to be christian more than one day in seven, and even then only in a formal way; also that *business* is not to be confounded at all with friendly and social intercourse, as the maxims of each are essentially different. Everywhere, the right of property is good against the right of man. Throughout the country it is acknowledged that the slave has the right of a man to freedom, and yet our civil polity is such, that the right of property, vested in the master, retains him in bondage, or brings him back to it, whenever he presumes to use his natural powers to assert his natural rights. The master has property invested in him, and in the eye of practical law as expounded in this land, the right in that transcends all other rights.

When so glaring an instance as this meets us at the very threshold, the reader will not be surprised to find similar indications at every step as we proceed in the investigation. Though we may not find slavery in the precise form here presented; yet the same unjust subjection of the man to the wealth, which forms the basis of all slavery in civilized nations, will be seen to pervade the civil and business affairs of all christendom. Nor are the results essentially different. Whether the inverted relation of these rights enables the man of property to own my person, or the products of my labor, the injustice is potentially as great; because it is for the products of my labor alone, that possession of my person is sought. It may also be remarked in this connection, that the most arbitrary master is not able to compel, under the chattel system, more menial and debasing service, than the capitalist is able to secure, under the higher system of wages. The contrast, ultimately, between a smarting back and a famishing stomach, may not appear so very great. The same power of property and disregard of man, which enables the master to realize some hundred or two of dollars from the labor of the slave, above his own support, enables the man of equal nominal wealth to realize an equal or greater income. Now as all income is the result of labor, his property has worked for him the same or a better result, than the property of the slave-

holder, and robbed the laborer of an equal proportion of the results of his toil.

But it was not intended to canvass the claims, or order of the reforms, indicated by these evils. It should be remembered, however, that all radical evils rest upon a common foundation, a disregard of the great principles of human brotherhood and reciprocal justice. To bring man up to an enlightened conception and love of these, is to secure the object sought by the projection of all fragmentary reforms. It must here be assumed that the intellect of the race is now capable of something more than partial views and purblind experiments. Empiricism needs longer trial in the social system, no more than in our systems of medical science. It is more competent to form a new order on scientific principles, than to remodell the old, by everlasting patchwork and attempts at approximation. Our object should be, to inquire into the essential right and truth of things, for a natural system of civil and social organization; not to speculate as to what may be, to-day, or to-morrow, in accordance with the ever changing standard of the world's indurated conscience. Without any attempt to decide what is right, or what is wrong, under the reign of Mammon, without intending to censure or to praise individuals or classes, who find themselves surrounded by circumstances, which compel submission to some extent, where all serve, it may be inquired, what is wrong, and what *would be* right beneath the rule of God and fraternity. This latter be our aim; and elevated to a position of judgment, forget the lower questions of self-interest, or the success of an isolated sect, party or class. In this light alone should the "question of property" be discussed, as it regards the natural right of man, and just association of interests and distribution of the products of labor. This question covers the whole ground, where material difficulties are likely to arise; and once defined and fully comprehended and recognized, the process of organization would flow spontaneously from the new relations and conditions; because order, and not anarchy, is the divine method always. Anarchy itself may be regarded, indeed as an order, though of transition. This question practically underlies all the disputed points in politics, socialism, and industrial reforms. The organization of labor has no essential obstacle, but what exists in an ignorance or disregard of the generally received maxims of right, in their application to modes of distribution. Partnership can do nothing effectual for the laborer, or even the man of skill, while capital is allowed to share in that distribution; since the labor and talent, requisite to carry on a business, is very generally possessed, while the capital is so confined to a few hands. Antagonism must exist, as long as a false principle is involved, whether it be in the world or in the phalanx. Indeed the world itself would be a combination of infinite harmonies, were it not for the falses of its organizations, which are working out their results in giant wrong, in wars, monopolies, systems of slavery and of wages.

Not to anticipate what is to be the second topic of discussion, it may be remarked here, that the claim of capital to divide with labor, rests ultimately on the same foundation, with every species of oppression, which the world has heretofore shaken off, and which we feel so fortunate in having escaped. It is also very natural, for capital as well as labor to seek modifications of the system; since its continuance, in the present form, must bring ultimate universal bankruptcy to the business community, as well as want, deprivation and death to the producer. It is not the first time that wrong has sought compromise with its victim. The ancient robber, who lived by plunder of the defenceless peasantry, soon discovered that his cruelty was fatal to himself as well as to his victims. He therefore sought a mediation, sparing their lives to enslave their bodies. This was chattel slavery. Still further enlightened, he compromises again, and agreed, not only to spare the toiling from death and servitude, but to protect them from more barbarous foes than himself,

simply in consideration of rent and military service. This was Feudalism, the second form of slavery, giving birth to the system of wages, under which we live. This last was also a mediation, where he becomes not only a protector and patron, but apparent benefactor, *giving* employment and *rewarding* industry! But uncertainly attaches now to all investments. The inhuman lie, working its way through cheats and deception, begetting disappointment and poverty, where it promised plenty, has come up from the lowest even to the highest, and is now staring its authors in the face. In this emergency, what more available than another compromise, by which the old barbarous plunderer, divested of its outward name and form, but of none of its essential properties or aims, may be sent away on another world-tour, and thus the day of judgment be again postponed, till the accomplishment of another cycle! Upon the promulgation of proper sentiments on this subject now depends the social and political character of the coming ages; and even their morals and religions; for a healthy morality, or exalted religion cannot abide a habitual disregard of social and civil justice.

To incite attention to the subject canvassed in the succeeding numbers, the following general propositions are here offered.

1. To reward capital, is a direct inversion of natural right, as the right of man must be acknowledged paramount to that of property, and property cannot appropriate a portion of the products of labor, without asserting a better or superior right to it.
2. Any system, securing a premium to capital, however small, must result in the want, degradation and servitude of one class, and in bestowing unearned wealth and power upon another, the ultimatum of which shall be general bankruptcy and ruin. This is capable of being proved, not only by the general principles of reasoning, but by mathematical demonstration. A thorough acquaintance with the subject of capital and labor as now existing, cannot lead to another conclusion. A few of the features it presents to the writer's thought, will be here submitted. They may suggest a train of reflection, which will be serviceable in giving force to the conclusions, we shall arrive at, by a process of argumentation. The mere possession of a few thousand dollars, is rewarded now, the same as a life of industry. If a man have three or four thousands, to his idleness there is distributed the same amount as to the hard, life-long toil of a laboring man. Some ten or twenty thousands are equal to the best talent in the country; and the owners are rewarded for the merit of possessing it, as much as society gives its best teachers, engineers, builders, &c. If this were a matter merely of favor toward them, it would not appear so objectionable; but in order to be able to pay them so much for idleness; society has grasped the productions of labor; and, having no other resource, perpetuates the wrong, by whatever deceptive force he is able to wield.

Suppose a man of ordinary business talents to realize seven hundred dollars a year, and pay seven per cent on ten thousand dollars, to do business with. Then the reward of the capital is equal to that of the skill and labor of the man. Nor in partnership, where dividend were made to capital, could the result be different. Suppose, that in place of that ten thousand dollars, the capitalists owned that man, how could he obtain from his exertions any greater advantage, than now accrues from the working of this principle? We shall see, ere we have done, that to reward capital at all, is to confound all distinctions between men and things, and reduce the human being, not only to a chattel, but a machine. Suppose the yearly income of a banker, from his money, to be a hundred thousand dollars. As this is all the result of labor or skill not his own, and is equal to the earning of about five hundred laborers, in what sense is his virtual relation to labor different from that of the owner of five hundred slaves?

Again; suppose a man's property to consist of horses or oxen. In ordinary exchange of labor or of products, their labor

is cancelled by the labor of men. In the joint stock association, the laboring ox and the laboring man would be dealt with on the same principle, nor would the actual result be essentially different, if the capitalist owned the men instead of the brutes, except the increased responsibility it would throw upon him.

An ordinary house in the City of New York will rent for as much as the wages of a man, and consequently will command that labor in the market. If the laws which create the necessity of the tenants, and enforce the collection of rents, gave the landlord power to buy a man with his money, in the place of the house, his relation to labor would, in no respect, be different from what it now is. If the premises are employed for legitimate purposes, to the amount of the rent, deducting repairs, &c., the labor of the tenants suffer what the French call *exploitation*. If used to purposes most destructive to public health and morals, the relation of the landlord is the same, and would not be different in result, if he was allowed by law to own men and women, and for personal gain sell them to the infamy. In the name of brotherhood, it is asked, what meaning can there be in "cooperation," "mutual guarantee," and other cheering watchwords of socialism, when the mere chance of birth, or precarious fortune, in a most antagonistic state, determines the position of numbers, as entitled to live in luxury, without toil, or to labor on a plane with cattle and machines! If the reader will patiently follow the discussion, in the numbers which are to follow he will be able to decide for himself on the correctness and importance of the general propositions.

From The Bhagvat Goea.

THE PIETY OF ALL AGES.

[CONTINUED.]

OF WORKS.

Kreeshna.

The man enjoyeth not freedom from action, from the non-commencement of that which he hath to do; nor doth he obtain happiness from a total inactivity. No one ever resteth a moment inactive. Every man is involuntarily urged to act by those principles which are inherent in his nature. * *

Perform the settled functions: action is preferable to inaction. The journey of thy mortal frame may not succeed from inaction. This busy world is engaged from other motives than the worship of the Deity. Abandon then, O son of Koontee, all selfish motives, and perform thy duty for him alone. * *

Wherefore, perform thou that which thou hast to do, at all times, unmindful of the event; for the man who doeth that which he hath to do, without affection, obtaineth the supreme * * * * *

The man whose mind is led astray by the pride of self-sufficiency, thinketh that he himself is the executor of all those actions which are performed by the principles of his constitution. But the man who is acquainted with the nature of the two distinctions of cause and effect, having considered that principles will act according to their natures, giveth himself no trouble. *

Throw every deed upon me, and with a heart over which the soul presideth; be free from hope, be unassuming, be free from trouble and resolve to fight. * * * * *

The understanding of the wise man is obscured by this inveterate foe, in the shape of desire, who rageth like fire, and is hard to be appeased. * * * * *

Thou shouldst, therefore, first subdue thy passions, and get the better of this awful destroyer of wisdom and knowledge.

The organs are esteemed great, but the mind is greater than they. The resolution is greater than the mind, and who is superior to the resolution is *he*. When thou hast resolved what is superior to the resolution, and fixed thyself by thyself, determine to abandon the enemy in the shape of desire, whose objects are hard to be accomplished.

OF THE FORSAKING OF WORKS.

Kreeshna.

The learned even are puzzled to determine what is work, and what is not. I will tell thee what that work is, by knowing which thou wilt be delivered from misfortune. It may be defined—action, improper action, and inaction. The path of action is free of darkness.

He who may behold, as it were, *inaction* in action, and *action* in inaction, is true amongst mankind. He is a true performer of all duty.

Wise men call him a Pandeet, whose every undertaking is free from the idea of desire, and whose actions are consumed by the fire of wisdom. He abandoneth the desire of a reward of his actions; he is always contented and independent; and although he may be engaged in a work, he, as it were, doeth nothing. He is unsolicitous, of a subdued mind and spirit, and exempt from every perception; and, as he doeth only the offices of the body, he committeeth no offence. He is pleased with whatever he may by chance obtain; he hath gotten the better of duplicity, and he is free from envy. He is the same in prosperity and adversity; and although he acteth, he is not confined in the action. The work of him who hath lost all anxiety for the event, who is freed from the bonds of action, and standeth with his mind subdued by spiritual wisdom, and who performeth it for the sake of worship, cometh altogether unto nothing. God is the gift of charity; God is the offering; God is in the fire of the altar; by God is the sacrifice performed; and God is to be obtained by him who maketh God alone the objects of his works. * * * * *

There is not anything in this world to be compared with wisdom for purity. He who is perfected by practice, in due time findeth it in his own soul. He who hath faith findeth wisdom; and, above all, he who hath gotten the better of his passions; and having obtained this spiritual wisdom, he shortly enjoyeth superior happiness; whilst the ignorant, and the man without faith, whose spirit is full of doubt, is lost. Neither this world, nor that which is above, nor happiness, can be enjoyed by the man of a doubting mind. The human actions have no power to confine the spiritual mind, which, by study, hath forsaken works, and which, by wisdom, hath cut asunder the bonds of doubt. Wherefore, O son of Bharat, resolve to cut asunder this doubt, offspring of ignorance, which hath taken possession of thy mind, with the edge of the wisdom of thy own soul, and arise and attach thyself to the discipline.

SINGULAR PROPHECY.

MR. EDITOR:—Lorenzo Dow, of eccentric memory, was in possession of a German work on the Prophecies, which he valued highly, and frequently made quotations from. Among other remarkable sayings of the author, were these:

"I would not be a king, in 1848."

"I would not be a grave-digger in 1849."

"I would not be a soldier, in 1850."

"I would be either, in 1851."

The work alluded to was written about 200 years ago. It certainly possesses an interest for the curious. How frail the tenure by which kings held their crowns in 1848! Who would like the office of grave-digger in 1849, unless he were solely mercenary? How more than presumable it is that the military men of the earth will contribute multitudes, in 1850, to fill a wide and quiet grave! And we may hope, at least, in 1851, for the fair harbingers which promise "peace on earth, and good will to men."—[Journal of Commerce.

Stand fast; is not reason sufficient for itself, sufficient for happiness?

WEALTH OF THE ENGLISH ARISTOCRACY.

We find in a digest of Mr. Coleman's recent book on Europe, prepared for the Boston Transcript, some interesting particulars of the wealth of several noblemen of Great Britain:

Althorpe, the residence of Earl Spencer, consists of 10,000 acres, "all lying together in wood, meadow, pasture, gardens, parks, and everything in a style of superior beauty and order." His house contains sleeping rooms for seventy guests; the entries and rooms are filled with pictures and statues. A gallery of pictures, one hundred feet long, contains many of the works of the first masters. His library comprises more than 50,000 volumes, and is said to be the finest library in the world.

The Duke of Richmond's home farm, (Goodwood,) consists of 23,000 acres. His whole domain at Goodwood is 40,000 acres. He has a summer retreat in Scotland of between 200,000 and 300,000 acres. "Of the beauty and magnificence of this establishment," says Mr. Coleman, "I cannot give you any adequate idea" extensive parks, through which you ride for miles and miles—herds of deer, sheep, and cattle—twenty-five race horses in the stable, and a groom for each—an aviary, filled with a variety of splendid birds—fish-ponds, grottos, &c.

The annual income of the Duke of Devonshire, the proprietor of Chatsworth, is said to be £200,000, or one million of dollars. This is said to be the most splendid nobleman's seat in the kingdom. His *arboretum*, covering many acres, contains one or more specimens of every tree that can be acclimated—the kitchen garden covers twelve acres—a conservatory, 387 feet long, 117 feet wide, 67 feet high, with a carriage way. This conservatory is covered with 7,600 square feet of glass, and warmed with hot water, passing through an extent of seven miles. The fountain at Chatsworth throws water to the height of 276 feet. Here the Duke owns 3,500 acres, and 96,000 in Derbyshire. For a minute description of these sumptuous residences, and a full account of their interior arrangements, style of living, &c., the reader is referred to the letters of Mr. Coleman.

On page 108, vol. 1, Mr. Coleman gives an account of several noblemen whose annual income varied from £100,000 to £150,000, that is, from \$500,000, to \$750,000. Speaking of Lord Yarborough he says that his lordship "has an infinite number of hunters," &c. &c., and adds "It was the custom at this place for his lordship, and his guests were always invited to accompany him, at nine o'clock precisely, in the evening to visit his stables, where the hunting and riding horses were kept, which were reached by a covered passage way from the house. The stables presented all the neatness of a house parlor, and the grooms were more than a dozen in number, all drawn up in a line to receive the company." Lord Yarborough has more than 60,000 acres in plantation—he has 600 tenants, and you can ride thirty miles in a direct line upon his estate. "Many of the tenants of Lord Yarborough pay 1000 and 1400 guineas a year rent, and several of them live like noblemen, keeping their dogs, horses, carriages, and servants in livery."

Of the Duke of Richmond's style of living, &c., Mr. Coleman says, "The service at dinner was always silver or gold throughout, plates and dishes, except for the jellies and puddings, and those the most beautiful china." In truth, Mr. Coleman's book resembles the grotto of Antiparos, the glitter of whose illuminated stalactites does not surpass the splendor of the gold, and silver, and diamonds, and pearls, which are displayed before him. In a certain sense, apart from the valuable and curious information which it conveys, this work may, fitly enough be called—the ladies' own book. The Duke has more than forty race horses, and sixty grooms and hostlers. His salmon fishery at the Gordon Castle used to be let for £10,000 and now lets for £7,300 per annum, or \$25,000.

If the reader is desirous of knowing something of the style of surpassing splendor in which a British Baronet may live, with his 500 tenants around him, he will be abundantly grati-

fied, by turning to Mr. Coleman's account of Sir Charles Morgan's establishment at Tredegar, vol. 1, page 298. Then let him turn to the account of Woburn Abbey, p. 310, the residence of the Duke of Bedford, which says Mr. C. "in magnificence distances any thing I have yet seen, and next to the royal palaces may be considered the acme of elegance and grandeur."

After alluding to a court ball, at which one lady wore £60,000 or \$300,000 worth of diamonds, Mr. C. remarks—"The Duchess of Boxburgh, whom I do not know, appeared most splendidly and well she might, as the annual income of the Duke is estimated to be £300,000."

Upon this point these statements may suffice. There are very few of our wealthiest men, whose entire estate is equal to the income of this nobleman for a single year.

In the eyes of this nobleman, our "merchant princes," but appear to be a set of beggarly fellows. The comparative estimate of wealth is well exhibited in the remark of John Jacob Astor, of N. Y., who is reported to have said that riches were not essential to happiness, and that he who had only \$500,000 was as well off as if he was a rich man.

Mr. Coleman's account of the poverty and misery of Ireland are not surprising. Too many years we have heard this story from every traveler who has visited that unhappy country. His statements of the squalid poverty and intolerable filth of Edinburgh and Dundee—*bonnie Dundee* are rather startling.

In connection with the poverty of Ireland, Mr. Coleman presents an "extract from the probate of fortunes, left by Irish Bishops, laid before the House of Commons in 1832"—meaning bishops of the Protestant Episcopal Church, whose sees were in Ireland. The aggregate wealth of eleven deceased bishops amounted to one million eight hundred and seventy-five thousand pounds sterling—or nine millions three hundred and seventy-five thousand dollars. The wealthiest of these poor descendants of poor St. Peter was Agar bishop of Cashel, whose estate is set down at \$400,000, or two millions of dollars.

FRENCH WOMEN.

As to the fairer portion of creation, who has not admired the French women? Unfortunately the sentiment rarely goes beyond admiration. The Normandy girls, with their black hair and beet-like cheeks—the girls of South France, with their flashing eyes, black hair, and pale faces, reminding one of Spanish heroines in novels—and the lively grisettes of Paris, have all been the theme of travelers' praises. Admit that they captivate at the first glance—their reign is soon over. Candor will force the traveler in France to acknowledge that, although charmed at Havre by the rosy freshness of the damsels, he begins to find them coarse before he arrives at Paris. On finishing his tour at Marseilles, he will find, on questioning his memory, that he has seen very few fine women, but an infinite number of wrinkled withered hags, and of girls, who at twenty have the worn and jaded air of thirty years spent in privation.

A French peasant girl is a burlesque on humanity. Imagine, if you can, a female brought up in a dirty hut, without nutritious food, without the slightest education, and compelled to work day after day in the fields and at the roughest labors of men! The writer has seen hundreds of these creatures, on fete days, dancing on the village greens of the South of France. Perhaps others more prone to look on the sunny side of things would have been delighted with the simplicity and hearty happiness of these poor people. Many English writers lament the gradual disappearance of the rustic sports and pastimes of old England. These were probably very much like those which now exist in the country districts of France. If so, the sooner they entirely disappear, the better. They can exist only where the people are in a state of degradation, and are willing to enjoy themselves in much the same manner as Carolina slaves at a dance after corn-husking. Indeed after having seen the fetes of the French peas-

antry and the frolics of Southern slaves, the writer is at a loss which to think proves the higher state of civilization. But to continue the comparison between the French and German women, so far as I have observed the latter, they are undoubtedly more handsome. Never have I seen so many smooth and beautiful complexions in so short a time since crossing the Rhine. The spiritual and dreamy expression which is so characteristic of the American women, and which is entirely unknown in France, is frequently found here. Some painter has said that if he wished to paint an angel, he would choose his model among the American women. He might find in Germany the same expression of sweetness and purity, blended with intelligence. But I must stop for fear of exposing myself to the charge of enthusiasm in favor of the Dutch damsels. I will end the comparison between the French and Germans by saying that, either because of the difference in race, or in climate, or in social or political institutions, or from all these causes together, the physical development of the latter is much more perfect.—[Cor. of Com. Advertiser.]

KINDNESS THE BEST PUNISHMENT.

A Quaker of most exemplary character, was disturbed one night by footsteps around his dwelling; and he arose from his bed and cautiously opened a back door to reconnoitre. Close by was an out house, and under it a cellar, near a window of which was a man busily engaged in receiving the contents of his pork barrel from another within the cellar. The old man approached and the man outside fled. He stepped up to the cellar window, and received the pieces of pork from the thief within, who after a little while, asked his supposed accomplice in a whisper, "Shall we take it all?" The owner of the pork said softly, "Yes, take it all;" and the thief industriously handed up the balance through the window, and then came up himself. Imagine his consternation, when, instead of greeting his companion in crime, he was confronted by the Quaker. Both were astonished, for the thief proved to be a near neighbor, of whom none would have suspected such conduct. He plead for mercy, begged him not to expose him, spoke of the necessities of poverty, and promised faithfully never to steal again.

"If thou hadst asked me for meat," said the old man, "it would have been given thee. I pity thy poverty and thy weakness, and esteem thy family. Thou art forgiven."

The thief was greatly rejoiced, and was about to depart, when the old man said, "Take the pork neighbor."

"No, no," said the thief, "I don't want the pork."

"Thy necessity was so great that it led thee to steal it. One-half the pork thou must take with thee."

The thief insisted he could never eat a morsel of it. The thoughts of the crime would make it choke him. He begged the privilege of letting it alone. But the old man was incorrigible, and furnishing the thief with a bag, had half the pork put therein, and laying it upon his back, sent him home with it. He met his neighbor daily for many years afterward, and their families visited together, but the matter was kept a secret; and though in after times the circumstance was mentioned, the name of the delinquent was never made known. The punishment was severe and effectual. It was probably his first—it was certainly his last attempt to steal.

Had the man been arraigned before a court of justice, and imprisoned for the petty theft, how different might have been the result. His family disgraced, their peace destroyed, the man's character ruined, and his spirit broken. Revenge, not penitence, would have swayed his heart, the scorn of the world would have blackened his future, and in all probability he would have entered upon a course of crime at which, when the first offence was committed, his soul would have shuddered. And what would the owner of the pork have gained? Absolutely nothing. Kindness was the best punishment, for it saved while it punished.—[Young People's Mirror.]

THE NEW ENGLAND PRIMER.

The original primer was eminently a religious book. Every page was filled with pious thoughts; every sentence was intended to teach some religious truth. All the answers to the questions were from the sacred Scriptures. The two pages of 'Some proper names of men and women, to teach children to spell their own,' were not filled with the names of ancient heroes, or modern fancy names, but Bartholomew, Barnabas, Barzillai, Ebenezer, Eleazer, Obadiah, Zachariah, and Zebediah, and names of a similar kind, were the most prominent. Even the words of from one to five syllables, which stand in columns for spelling, have, many of them, a tendency to suggest religious thoughts. There we may find, saint, glo-ry, ho-li-ness, be-at-i-tude, ben-e-dic-tion, ed-i-fi-ca-tion.

For A there was this couplet.

"In Adam's fall
We sinned all."

When the young child read as far as the catechism, he found the following statement of the consequences of "the fall." "All mankind by the fall lost communion with God, are under his wrath and curse, and so made liable to the miseries of this life, to death itself, and to the pains of hell forever." The first couplet remains unaltered in all the editions.

But the publishers of the later editions, began as early as the letter B, to modify the original, and to generalize the meaning.

B.

ANCIENT.

"Heaven to find
The Bible mind."

MODERN.

"Thy life to mend
This book attend."

"When we proceed to C, the corruption becomes more manifest, and instead of the sacred scenes and characters drawn from the Scriptures, we have "the cat," "the dog," "the Eagle," "the idle fool," "the lion," "the moon," "nightingales," &c., &c. A few instances will be given.

ANCIENT, PURITANICAL.

MODERN S. S. SOCIETY.

"Christ crucified,
For sinners died."

"The cat doth play,
And after slay."

"The deluge drowned
The earth around."

"A dog will bite,
A thief at night."

"Elijah hid,
By ravens fed."

"The eagle's flight,
Is out of sight."

"The judgment made,
Felix afraid."

"The idle Fool,
Is whipped at school."

The first printer of the amendments could hardly have been a christian, or a serious man. In the edition which I have seen, he has revealed, plainly enough, his ludicrous idea, by representing a cat playing on a fiddle, and a mouse dancing! The Sabbath School Society have left out the fiddle and given an additional mouse. It is to be hoped, if they continue to circulate the primer, as a religious book, they will restore "Christ crucified," and leave out the cat, and also restore the picture of Felix, that when children tremble, and are afraid, it may be in view of the judgment, and not of the "rod."

It is not a little singular, that the catechism written by our New England Congregational Cotton, should be rejected in the modern editions, while the one prepared by the foreign Presbyterian divines is retained. However, as the leading doctrines of both bodies of christians were and are in the main, the same, it may have been a wise decision in selecting the latter. The tenets of Calvinism are taught in both; and with more force and distinctness in the Assembly's than in Cotton's Catechism.

[Cambridge Chronicle.]

Translated from the German.

THE FAMISHED WANDERER.

BY MRS. ST. SIMON.

"I should like very much to hear a story," said a fickle and thoughtless youth to his teacher, "I hate serious instruction."

"Listen then!" said the teacher. "A wanderer filled his traveling pouch with savory meats and fruits, as his way would lead him across a wide desert. During the first few days he journeyed through the smiling fertile fields. But, instead of plucking the fruits which nature here offered for the refreshment of the traveler, he found it more convenient to eat of the provisions which he carried with him. He soon reached the desert. After journeying onward for a few days his whole store of food was exhausted. He now began to wail and lament, for nowhere sprouted a blade of grass; every thing was covered with burning sand. After suffering for two long days the torments of hunger and of thirst, he expired."

"It was very foolish in him," said the youth "to forget that he had to cross the desert!"

"Dost thou act more wisely?" asked the teacher in an earnest tone. "Thou art setting forth on the journey of life, a journey that leads to Eternity. Now is the time, when thou shouldst seek after knowledge, and collect the treasures of wisdom; but the labor affrights thee, and thou dost prefer to trifle away the spring time of thy years, amid useless and childish pleasures. Continue to act thus, and thou wilt yet, upon the journey of Life, when wisdom and virtue fail thee, fare like that hapless wanderer."

[New-York Organ.]

CANINE REASONING.

MR. EDITOR:—While I had charge of an academy in Springfield, (Ga.) from 1829 to 1836, I devoted a few hours occasionally to angling. I went on horseback and took with me a large dog, which I had taught almost as a child, to guard my horse while engaged in the sport. I had accustomed myself to talk to him slowly but distinctly, and to show him how I had done this and that. I found that he understood me. If I said, "The weather is unfavorable, there will be no fishing to day," he would go off and lie down apparently in sorrow; but if I said, "It's a fine day, we shall have sport enough," he would jump around in the highest excitement.

One evening, at the old of the moon, the fish biting keenly, I had remained an hour after dark, and as I had left the horse untied to graze and did not see him, I asked the dog—"Tiger, where is the horse?" He conducted me to him, and, on my saying, "You are a fine, intelligent dog," he became overjoyed and began to bark at the horse. The horse became alarmed, and ran home. I then said to the dog—"Tiger, do you see that you have frightened Saladin, and that now, tired and fatigued, I have to go home on foot? Now mark me! If you ever do it again, I will as certainly shoot you as I did the squirrel on the tree, or the bird in the air! Do you hear? Mind! As soon as you see my eye on the horse, do you go behind a pine-tree or bush, and then you may do as you please."

On the third evening I went again, and had forgotten myself the instruction given Tiger. I was again delayed. On my whistle he came to me, watched my eye as he conducted me to the horse feeding in a small savannah, and as soon as I saw him went back and hid behind a large pine-tree. As soon as I had caught the horse and mounted, he came and with the strongest possible demonstration gave me evidence of his self-complacency and joy. He ever after followed that instruction once given. The same dog toiled three hours to bring back my horse who had escaped with his halter and had struok off to his former home, and finally seizing him by the halter actually led him two miles back to his stable. As soon as the horse was secured, the dog laid down exhausted by the long and persevering effort

Here was reason. He heard; he understood, obeyed in the exercise of memory, judgment, reflection, determination. In the last instance there was evidently deeper reflection and thought and longer and more persevering effort than many a child of ten years of age would have exercised or made.—[Investigator.]

COUNSELS FOR THE YOUNG.

Never be cast down by trifles. If a spider break his thread twenty times, twenty times will he mend it again. Make up your minds to do a thing and you will do it. Fear not if a trouble comes upon you; keep up your spirits, though the day be a dark one.

If the sun is going down, look up to the stars; if the earth is dark, keep your eye on Heaven!—with God's presence, and God's promises, a man or a child may be cheerful.

Mind what you run after! Never be content with a bubble that will burst, or firewood that will end in smoke and darkness. Get that which you can keep, and which is worth keeping.

Fight hard against a hasty temper. Anger will come but resist it strongly. A spark may set a house on fire. A fit of passion may give you cause to mourn all the days of your life. Never revenge an injury.

If you have an enemy act kindly to him and make him your friend. You may not win him over at once, but try it again. Let one kindness be followed by another, till you have compassed your end. By little and little great things are completed; and so repeated kindness will soften the heart of stone.

Whatever you do, do it willingly. A boy that is whipped to school never learns his lesson well—A man that is compelled to work, cares not how badly it is performed. He that pulls off his coat cheerfully, strips up his sleeves in earnest, and sings while he works, is the man for me.

Evil thoughts are worse enemies than lions and tigers; for we can keep out of the way of wild beasts, but bad thoughts win their way everywhere. The cup that is full will hold no more; keep your heads and hearts full of good thoughts, that bad thoughts may find no room to enter.

GIVE ME YOUR BABY.

We saw a poor woman sitting on the steps in front of a hotel, on Fifth street, the other morning, holding a pale yet beautiful infant in her arms; in one hand she had a saucer containing a few pennies. She was about thirty, and neatly clad, although the dress was of the cheapest material. One could see that her position in life had been better, and perhaps a happy one for years.

Our attention was arrested by a crowd of well dressed ladies, who were standing around and endeavoring to beg the baby.

"What a sweet child!" said one.

"Poor little dear!" said another, "how I could love it, if it was my own."

The mother drew the child closer to her bosom, but said not a word. Another lady, in whose face one could see at a glance a fountain of charity and love, seemed more intent in the child than any other. "Give me your baby," said she, "and I will take good care of it."

The poor woman looked up for the first time, with a face so melancholy, and the tears trembled in her eyes. "No, madam! I thank you for your kind feelings, but I cannot part with the only thing I have left to love on earth!"

This was enough. The lady dropped a half eagle upon the saucer, and turned away in tears. The others opened their purses, and placed their offerings in charitable sociability with the gold piece. We added our mite, and walked away a happier and better man.—[Cincinnati Com.]

THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, AUGUST 25, 1849.

THE EDITOR TO HIS FRIENDS.

"How shall I know your articles," asks a correspondent.

Now, though at the sacrifice of self-love,—which whispers "a single stroke bespoke Apelles and Giotto, shall not a friend recognize your style, however humble?"—I answer—"In future please to hold the nominal Editor responsible for those pieces only, which are subscribed with his initials." The articles from my pen, which have thus far appeared, are: The Prospectus,—Name,—Christian Socialists,—Welcome and Warning,—Four numbers of Revolution, Reaction, Re-organization,—Peter-Pence,—Mazzini and The Roman Republic,—Glimpses of Universal Unity,—Three numbers of Topics and their Treatment,—Two Talks on the Times,—Short and Popular,—The Right to Labor,—The Nation's Fast,—Victor Considerant,—Bonaparte the Little,—and a few Translations from Jeanne Deroin, Coignet, Proudhon.

A well known friend and brother has the kindness to prepare the Foreign News—News of the Week—Items and Miscellaneous Selections;—as it has been and will be impossible for me to reside in New-York except during a short period each year.

My wish is, that all correspondents should sign their articles, in full or with initials. This insures independence.

The style of spelling is adopted from Webster,—not certainly by my choice, but from the printers' convenience,—this standard being generally received in New-York.

In closing, let the apology be offered for various short-comings, that the Editor, like his fellow-mortals, has for some six weeks been more or less prostrated by the prevalent epidemic. He hopes to mend; indeed, "The Spirit of the Age," in all senses, proposes amendment.

Notice is once again given that BUSINESS letters of all kinds should be directed to Messrs. Fowlers & Wells.

Communications should be directed to the Editor.

Private letters should be marked private. W. H. C.

THE WAR OF PRINCIPLES

AND

The Principle of Peace.

CAN the War of Principles,—which however and wherever stifled for the moment, threatens to involve Europe, perhaps all Christendom in fratricide, be stayed?

Yes and No.

Yes! if the two great parties of Liberty and Order, can be taught to reverence God's designs in present events, to understand each other's aims, to do justice to each other's motives, to co-operate in fulfilling a common purpose.

No! if self-confident, bigoted, one-sided, fierce from remembered wrongs, goaded on by traditional hate, blinded by prejudices, each demands the exact accomplishment of its favorite schemes, the extreme application of its cherished creeds.

Is there a chance for reconciliation?

In order to answer this question let us look at

I.—THE WAR OF PRINCIPLES.

1. On the extreme right Absolutism appears, whose head and pivot is the Czar of Russia. He probably inherits insanity, and if not he is crazed with a conceit that he is center of the moral universe of mankind. Doubtless he is an energetic and capable man; but it would be fortunate for his empire and the world if in guiding the ship of state, there could be behind him an experienced captain, by signs

countermanding his destructive orders, as report tells us there always is, when he tries to steer his frigate. Such as Nicholas is, however, there he unquestionably stands—"God's scourge" for infidel Europe—as he has been impiously called, the evil one's tormentor, as he will appear, more and more to the faithful, Generalisms of Reaction. The cunning unscrupulous, headstrong King of Prussia is half-traitor chief of one flank of his army, the flattered, foolish, and befooled Emperor of Austria is lay-figure chief of the other. Princes and petty potentates, nobles of all grades, large bankers, capitalists and merchants, ambitious priests, soldiers of fortune, &c., make up his staff; and the rank and file of the host whom he marches beneath the banner of Order are the abject from reverence, the hopeless, the frightened, the habitually crushed, the mercenary, in all lands.

2. On the extreme left is Radicalism, personified in the Red Republicans of France, Germany, Switzerland, Italy, &c., an unorganized militia armed with all manner of weapons, marching with or without leaders, uttering every kind of war cry, waving flags of many fashions, united in one aim only, the overturn of caste and elbow room for the masses. Beneath the bloody Liberty-cap, which flames in their van, grins a death's-head, and guillotines bring up their rear. The reckless rowdies of dense cities, "killers, stingers, rangers," &c., the hangers-on of drinking shops and brothels, the refuse of poor-houses, the half wild felons who have been trained to prey upon the prosperous, are the pioneers and advance-guard; next walk grim and stern in disappointment, the abused, defrauded, exasperated workers, resolute to prostrate oppression yet magnanimous to pardon the fallen; then follow the young enthusiasts, sanguine dreamers, scholars, artists, poets, veteran soldiers of democracy; and interspersed are heartless, unprincipled upstarts, whose sole passion is lust to rule, whose weapons of offense and defense are the oil and fire of flattery and vengeance, spouted from engines of popular oratory.

3. Now, it is clear enough, that without some Mediator intervene, these two parties of Absolutism and Radicalism must utterly exterminate each other by alternate shocks of coercive repression and destructive rebellion. In the present stage of European illumination, it is preposterous to expect peace between foes so well matched in numbers, munitions, mutual hate, and the madness of despair. Absolutism conquers to-day, and how infernal are its retributions! Radicalism will conquer tomorrow, and how awful will be the sweep of that revolution! What student of History, what reverer of Providence, what lover of Mankind can at heart wish the final triumph of either party. What woes, drawbacks, losses, all but barbarism, would inevitably ensue. How the granaries of past experience would be burned and trampled in the mire. How the gardens and corn fields of present promise would be nipped in bud and blade.

Now a Mediator there is, abundantly strong to regulate these opposed armies of the Privileged and the People, if it can but be roused to a consciousness of its power, policy, and duty. Louis Bonaparte and his abettors have usurped and abuse the name which is truly appropriate to the Mediatorial party. But this name should be reclaimed. Their place is among the Absolutists. England—the substantial, intelligent though slow, philanthropic though over-prudent, Middle-class of England,—is the natural head of this MODERATE party in the north of Europe, and Pio Nono was providentially meant to be its head in the South;—Heaven grant that he regain his sanity and get rid of his wily tempters before his chance is hopelessly lost, as it almost is! Throughout Germany, France, Switzerland, Italy and Great Britain, this party immensely outweighs in all respects either of the other parties or both combined. It is possessed at once of principle and prosperity. It unites in its ranks nobles and populace. To it are naturally drawn the religiously grateful for past successes, the patiently hopeful for future pro

gress. At present this party is unorganized, and hovers in a false and feeble position on the skirts of the contending armies. Its true course, in every nation of Europe, is to occupy the battle ground with its center, and with its two outspreading wings to sweep out of sight by mere moral power, both Absolutists and Radicals. The People of the United States, by an overwhelming majority, are the vast Reserve of the Moderates. But before this party shakes off its untimely supineness, and assumes the commanding post to which human destiny summons it, two wants must be supplied,—Statesmen fit to be Leaders, and a Practical Policy.

4. The plain question put home to the very heart of this generation is the one, which the Moderates must settle:

"How reconcile the Parties of Liberty and Order?"

Mere sentimentality, moralizing on the blessings of forgiveness, quotations from scripture and poetry in praise of mercy, eloquent vindications of brotherly kindness, soft speech, in any measure, manifestly will be powerless. Armed partisans on either hand would be apt to riddle with bullets a truce-maker,—who came waving so thread-bare and dusty a flag—if they were in angry mood, or to toss him in a blanket if they felt good natured! Earnest times need earnest deeds. The bloused workman who said so brusquely to Lamartine, "No more gammon" was but an embodiment of the temper of the age. "Have done with words, and tell us what to work at," is the universal instinct.

To end the War of Principles there must be a practical application of

II.—THE PRINCIPLE OF PEACE.

1. Let us consider what the Principle of Peace is *not*, and what it is, in general. It is nowise negative,—a mere protest against force; but intensely positive—efficient rectitude. It is nowise passive,—a submission to wrong as inevitable; but intensely active,—the overcoming of evil with good. Its center is not a gassy nebula of concession, but a radiant orb of charity; its order is not a whirl of atoms crossing at all angles each others orbits, but globes proportionably distributed in even plane. It abjures the discord of compromises, and aspires to the concord of mutual complements. The essence of Peace is Love; its form is Justice; its movement Co-operation.

2. More specifically, the Principle of Peace demands that we do manfully what Providence is doing divinely.

Recognise cordially the Principles of Liberty and Order;

Present a Social Organization, which will in truth and in deed harmonize them;

Exhibit Intermediate Measures for transmuting antagonism into fraternity.

3. There is but one Body of Men, who by their whole system of thought, their view of God, Man, Destiny, are competent to comprehend and carry out this Principle of Peace,—competent to give the formula for the mediation now needed, to mark out distinctly the policy of peaceful progress for this era. They are the Socialists. But in every religious denomination, in every political party, and scattered abroad in independent positions, are tens of thousands who are filled with the Spirit of Peace. Can not this method and motive blend, this wisdom and will be wedded?

4. Not by any merit, but by privilege, are the Socialists thus placed,—unless they utterly discard their duties and belie the promise given through them to mankind,—as Moderators of the Moderate party, as Center of the center; and this not passively and negatively, but positively and actively.

What is their true course,—the course of prudence, honor, heroism, piety?

It is to stand amidst the Middling Classes, the Bourgeoisie—the People who are truly enlightened,—the Nobility who are truly humane,—the Christians, laity and clergy who are anima-

ted by the life of Divine and Human love,—and with downright, straight-forward honesty, to lay before them their duties and temptations, the ways and means of prompt, efficient, progressive rectitude.

Is it to be credited for an instant, that a MAJORITY in France, Germany, Italy, Great Britain and the United States, desire the downfall of the Liberal Movement; that they look with complaisance on the Cossack flood, which the ruthless Czar has poured down upon Hungary through the gorges of the Carpathians; that they congratulate Pope Pius on his ascension to St. Peter's by the stepping stone of his murdered subjects; that they would patiently see little Louis strut about in the crown and imperial robe of Napoleon, &c? Such unjust suspicion of the great body of the well-to-do classes would shew childish ignorance of the actual state of Christendom, and very petulant prejudice. No! The Middle Classes of all nations are mercenary, mean, timid by habit, but at heart they are nowise inhuman. On the contrary, the pulsation of progress vibrates through them, warm, fresh, and full. They long for Liberty, but dread License. And in this they are right.

The true position for the Socialist is to become the firm friend, the wise counsellor of this Middle Class, which holds the balance of power in modern society; and instead of widening the abyss between Capital and Labor, to bridge it over and pile it up. To the wealthy let him go, and exhibit the utter ruin which must follow in the train of triumphant Absolutism. To the workers let him go, and expose the fact, that destructive Revolution must react in deeper depression of the producers. To all let him explain that Peace—Permanent, Universal Peace—can be established throughout Christendom, by one means only,—a practical embodiment of Humanity in RELIGION AND POLITICS MADE ONE.

Popularity, party-power, splendid success, notoriety, &c., may not be gained by the conduct here marked out for Socialists; but the Reorganization of Society will be ensured. That is the only important end. Be all else forgotten.

Men's eyes and ears are not sealed. The truly wise in all classes will gladly accept at such a crisis every measure which promises substantial good.

Indoctrinate the public thoroughly by Criticism of existing society so calmly just as to penetrate the most prejudiced and besotted mind, as sunlight peers through prison grates and day-break glares upon the noisome chambers of debauch;—

Hold up the glorious Oriflamme of God,—the white and gold emblazoned banner, with its mighty motto, which symbolizes the Universal Unity of future society:

ATTRACTION—SERIES—HARMONY;—

Teach the all reconciling doctrine of Transitions;

Thus! oh Socialists! shall ye be redeemers of this weary wicked, tried, tantalized generation; thus shall you be a means under God of subduing the War of Principles by the Principle of Peace.

W. H. C.

THE UNION.

LAST WEEK, the Party of Freedom was urged to meet the faction of the Slave Power, in the controversy that now agitates the United States, with this explicit declaration of purpose:

SLAVERY LIMITATION OR THE NEW UNION OF FREEMEN.

Duty, honor, wisdom, authorize nothing less than the fulfilment of this resolve, if there is serious danger that the Free States will be made accessory to the crime of extending slavery over the free soil of New Mexico and California. Disunion would be a thousand-fold preferable to such diabolical policy.

But supposing the Party of Freedom prepared to take this ground, firmly, uncompromisingly,—would the expression of

their determination, and corresponding conduct in Conventions, in Congress, and the respective States, lead to

DISUNION?

Never! The course proposed would be the shortest way to silence the real disunionist once and forever, and to put utterly from this Nation the sole foe to its Unity.

The only persons who even faintly wish to break up these United States are a few disappointed and ambitious demagogues, centered in South Carolina. Even they are but half in earnest. They are not frightened at the ghost, which they have draped in a winding-sheet, set on a pole and paraded; and among themselves sneer at the weak nerves of their cautious countrymen.

The "Abolitionists" at the North are perfectly sincere in wishing to break all "Union with Slaveholders." Northern as well as Southern, political and religious; but they know well enough that Slaveholders are but a handful though their abettors are a legion, and they are ready and earnest to form the closest union possible with FREEMEN of the South, black and white.

The unexaggerated truth is, that a petty FACTION of Slave-Breeders, Slave-Dealers, and Slave Workers have been allowed for a half century to involve this Republic in outrageous inconsistencies, to plunge it into disgraceful and ruinous policy, to check its growth, disturb its peace, vitiate it to the core by a spirit of compromise and habits of connivance, and as its deepest degradation to pour out its blood and treasure in a war of slavery extending aggression. This last, grossest wrong is not as yet wholly consummated. We have murdered the sons and stolen the soil of Mexico; but we have not yet polluted her late free table lands and plains with our "patriarchalism." Shall we be driven to do this by any amount of bluster and bribery? Shall this OLIGARCHY of some three hundred thousand slaveholders whip Millions of so called Freemen into the traces of their triumphal car?

Surely it is high time that this farce should end—Let us shake off these Thirty, or Thirty times Ten Thousand Tyrants, and become truly and indeed the NATION OF UNITED FREEMEN, which Heaven designed and Humanity longs for.

The extremest consequence, that can follow the uncompromising policy, which is alone adequate to the emergency, will be that South Carolina, and possibly, though not probably, one or two other States may fly off in a tangent from the concentric system of the Confederacy, and become comets for a while. This would be a decided blessing to them and the Union: for they would shortly return to their places with their fiery "chivalry" cooled down, their gassy boastfulness solidified to sober sense. A South Carolinian, by residence and association though not by birth, once condensed a volume of political wisdom into this short sentence: "The Palmetto-State is a spoiled pet who thinks she can set the house by the ears, whenever her humor is balked. The best course to bring her to terms is for Uncle Sam once to let her have her fit of sulks thoroughly out unnoticed, instead of coaxing her and giving her candy."

The People of the United States have not the remotest thought of giving up this Union. Their fixed resolve was manifested at the time of Texas Annexation. Mercenariness and magnanimity, self-interest and loyalty, flesh and spirit, are strangely blended in their constitution. But instinctively they are conscious of a National Life organizing the States into one body, and no number of Calhouns can induce them to commit suicide. In this very assurance of Real Unity is found the motive for boldness, *boldness*, boldness in policy. Let us file off and toss into the salt sea of oblivion the clanking chain that now eats to the bone of the strong man's limbs; then shall his head be raised in serene dignity, and all nations be quickened by the commanding voice of the Leader of Liberty.

Only when the Nation is rid of slavery, shall we learn the full

VALUE OF THE UNION.

1. The FORM of this Nation is the nearest approach to the Divine Ideal of Government ever yet *actually* exhibited on this earth,—though the *plan* of Moses of a Fraternity of Tribes with a Central Divine Authority included elements which we unfortunately lack. Who can contemplate this exquisitely adjusted, efficiently organized system of a Confederacy of Confederacies, rising hierarchically from wards, towns, counties, districts, states, to the Union; see how it is renewed periodically by the arterial and venous action of popular election and representative responsibility; and feel how it is pervaded and thrilled by one consciousness of well-being or woe, growth or decline,—without an awe of admiration overcoming him, and his heart flowing out in prayer, and benediction, and loyal love?

What limits can one set in imagination to the possibilities of such a Nation? Why should it not spread till it embraces North America from the Atlantic to the Pacific, from Greenland to Darien, with Departmental Congresses rising to a head in a Central Continental Congress? And how sublime beyond the power of words to portray would be such an embodiment of our Prophetic Motto—Unity in Variety, E Pluribus Unum. What hinderance is there in the way of fulfilling this Destiny of MANY MADE ONE?

Slavery.

Rid of that,—and without accursed conquest would the United States come into fraternal communion with Canada, Mexico, &c., by irresistible attraction.

2. The SPIRIT of this Nation is the most Human, thus far manifested among mankind, for it is in essence Christian; liberal while law-loving, obedient while free, patient while progressive, aspiring forever towards the Common well-being of Co-operative Commonwealths. Marvellous is the blending of Aristocracy and Democracy in the temper of this Republican People. By transmitted tendencies, tradition, usage, we are as averse to agrarian communism as to exclusive privilege. And unworthy as we are of the inspiration and providential guidance, which fill us with a larger life of charity than the most earnest are conscious of, yet let us but be faithful to the Life of Love, that prompts at once to reverence and fraternity, and we shall realize man's highest vision of Church and State made harmoniously one like Spirit and Body.

What institution has most corrupted our civil and ecclesiastical organizations,—touched with contaminating plague the very heart and conscience of the people,—bred among us a race of professional politicians,—perverted the purpose of the two ever daring, ever needed parties of Conservatism and Reform,—vitiating our Foreign Relations,—poured through the administrative channels of a professedly Free People the poison of Oligarchy—made our holiest creeds a mocking lie—trained us to sophistical hypocrisies—tamed down our native elastic vigor with cowardly caution—habituated us to haughty presumption,—and set us in pillory before the world as a braggart and traitor to our trust?

Slavery.

Rid of that,—and honestly could we teach all Christendom, herald the way to reform, cordially send our congratulations, sympathies, aid to nations struggling for freedom and be believed, command oppressors and be respected for our moral power.

3. The physical elements, the BODY of this Nation correspond in richness, variety, virgin freshness, to the symmetry of its Form, the Humanity of its Spirit. How our position between Europe and Asia, the whole shape of our continent, our sea-coasts indented with gulfs, bays, inlets and convenient harbors; our inland lakes and majestic rivers, our mineral mountain-belts, forests, prairies, savannahs, the exhaustless fertility of our soil, and its endless variety of productions, present the pledge of Nature and Providence that this Nation shall become

*We are most happy to coincide in this view with the National Era.

a Mediator among the nations! How wonderfully has the varied civilization of Caucasian Christendom been poured glowing with hope and prophecy into this mold, and intermingled with the African and American Races, as if God in the fullness of time would fashion here his image in a perfect Collective Man! By what resistless instinct is this selected and assorted People pressing onward by migration, clearings, culture, navigation, canals, railroads, to fulfil its material destiny of uniting the earth by the living tie of free, safe and swift communication.

What alone prevents the peopling of this vast continent with a mighty host of Industrialists, homogeneous from interest however diverse in occupation, blood, language, calling out by combined labor all its latent resources, interlinked by a vast and various system of foreign and domestic exchange from ocean to ocean, from the pole to the tropics, overflowing with comfort, refined by art, omnipotent in peaceful enterprise?

Slavery.

Rid of that, and we might for centuries welcome the exiles of the Old World, amalgamate into a majestic composite whole the highest tendencies of all people, repay to the Oriental and European nations a thousand fold our debt of gratitude, and be the clasp of God's golden chain of Unity around the globe. W. H. C.

WORKING, RESIDENT, OWNERS.

THE last plan for "regulating" Ireland gives an instructive lesson on the tendencies of the times towards INDUSTRIAL FEUDALISM, and the miseries and meannesses incident to such a system.

Some months since Mr. Cobden, with his characteristic judgment and humanity, started a movement, the end of which was "the enabling occupiers of Irish soil to become to a greater extent proprietors of the land of their birth." Benevolent capitalists of the League-party aided him, actuated by the desire to form a class of independent farmers, and the hope of effectually relieving the wretchedness of a people seemingly doomed to destruction. It was a Christian project, and sound policy.

But "the children of this world" showed themselves "wiser in their generation than the children of light." It was not enough that two millions of a noble nation had died of hunger, while as many more had been driven into exile; not enough that Landlords in the upper house of Parliament should coolly advocate the turning off thousands of tenantry in the midst of famine and pestilence; not enough to trample out with iron heel the sparks of the wild fire of revolution which might have cleared the land of rubbish and left it free for a fresh growth; not enough to pull down upon the heads of dying wretches, emaciated to skeletons, too weak to rise from straw heaps on damp floors, the walls of hovels, and to burn before the eyes of houseless colliers tenements where they and their fathers were born and bred; not enough that poor-houses should be packed to overflow, grave-yards crammed with corpses, and the air made feculent with miasm; not enough, in a word, that a people most generous, child-like, brave, bright, cheerful, in original elements, should by oppressions of centuries be physically dwarfed, morally chilled into despair, and left by the wealthiest nation of Christendom, professedly its guardian, to die like a pauper in a ditch;—all this was not enough!

But now, just when a practicable, business-like, peaceable plan was offered for curing Ireland's woes by converting her tenantry into owners, comes a counter-project for perpetuating that system of Absenteeism, which has been her wasting blight. It is proposed to establish ONE GRAND LANDLORD CORPORATION, which shall absorb all bankrupt estates! This corporation is to be located in London! Government, it is said, favors its organization! Large capitalists are ready to invest funds!

Are many words needed to predict the future fate of Ireland, if this plan is consummated? It is the *coup de grace* to a wretch

fainting on the rack! The last chance for redeeming a peasantry ground down by agents, sub-agents, tax-gatherers, government contractors, police, spies, and garrisons, will be swept away, and a new species of Serfs, goaded by want, will wear voluntarily the yoke of a soulless body of Associate, Absentee Barons.

Can any merely human agency avert this deepest degradation? There seems to be but one efficient safeguard,—a hearty union of priests and people, catholic and protestant, in a *confederacy for co-partnership and co-operation*. Who dares to hope for such concerted action? What almost superhuman magnanimity, patience, wisdom, would the fulfilment of such a policy require! Alas! one can but weep, and look to the Omnipotent. The dying out of civilization is a tragedy too terrible for words!

The reason, which justifies the exposure of this irreparable misery of a sister-state, whose death-bed woes should be otherwise held sacred, is that we may take warning.

Fellow-Freemen, let us carve the maxim on our door-posts and lintels, let us teach it to our children:—

"WORKING RESIDENT OWNERS are the organic elements of a REPUBLIC."

OWNERS, not tenants, however kindly patronized by landlords; but proprietors, with the dignity, self-reliance, and desire for permanent, progressive improvement, inseparable from conscious independence;—

RESIDENT, not absentee holders of idle acres or collectors of rents from a toiling tenantry,—anxious more for the lessor's income than the lessee's welfare; but dwellers on the domain which their hands have fenced and fertilized, beneath the roof where their parents breathed their parting blessing and the cradles of their children were rocked:—

WORKING, not overseers of hired workmen, plucking fruit from orchards never planted, grafted, trimmed by their hands, and eating corn and wheat which no sweat of theirs has fattened; but strong in healthful frames, matured by lives of labor, and proud with paternal interest in the products of their toil and skill.

Let these simple, common-sense, convictions take possession of the peoples conscience and judgment; let State and National legislation be molded upon them; let the foreign system of Absenteeism die out and be eradicated; let Land-Speculation be ranked on the scale of oppression next after Slaveholding; let Public Lands be distributed as rapidly and economically as possible to Actual Settlers; let Limits be set to Land Ownership; let Taxes on the soil be proportioned by a sliding scale to Labor; let Homesteads be inviolate; &c., thus, and thus *only* will this Nation of Confederate Commonwealths be ensured against the curse of Industrial Feudalism. W. H. C.

If thou find aught in life preferable to truth, justice, temperance, fortitude, in a word, submission to the dictates of reason and providence, turn to it with all thy heart, and make the most of it. But if nothing prove superior to a soul in which the passions and appetites are subdued, and the value of appearances sifted, in which as Socrates would urge, there is entire submission to providence and perfect devotion to humanity, if all things appear vile and despicable in comparison, yield place to nothing else; for if thou dost once give way, thou wilt never be able to regain what is thy due again. What in truth, is fit to usurp the place of thy rational welfare: wealth, power, popular applause, or animal enjoyment, if suffered, will quickly gain the mastery and hurry thee away. Freely and unhesitatingly then, select what is best, and cling resolutely to it, for what is best is most profitable. If it seem so to thy reason, hold it fast; but if only to thy appetite, cast it away. Keep thy judgment cool, therefore, that thou mayest draw just conclusions unbiased by appearances.

Translated for The Spirit of the Age.

MAN AND HIS MOTIVES.

BY JULIEN LE ROUSSEAU.

I.

Of Man.

Is man merely the most perfect of all animals? No; his social nature, his reason, his intelligence and his various passions prove irrefutably, that his destiny is quite different from that which nature has appointed for the brutes.

Man, in his essence, is an harmonic system of intellectual, affective and instinctual forces. This collection of forces applies itself to a certain fraction of matter, molds it, disposes of it in such a manner as to form for itself a corresponding material organism. The phenomenon of generation seems to us to be only the occasion for the union of the soul with the body. The different phases through which the child passes, from his conception until the age when he becomes a reasonable being, show sufficiently the successive efforts of the powers which constitute his essence, and which develop the form at their pleasure.

We define them in the human being as a Unity of harmonic forces, manifested by a corresponding Organism.

II.

General Analysis of Man.

The activity of man concentrates itself in different degrees, in three spheres,—that of the instinct or sensual appetites,—that of the affections or moral sentiments,—and that of the intellect or apprehension and knowledge. The diverse forces constituting these three spheres are the passions and faculties, as we will demonstrate.

The human faculties require man to labor in scientific, artistic or industrial order, and make him thus a social being, that is to say, they demand the increase of all his enjoyments, by sharing with his fellow-beings the knowledge which he has acquired, and the talents which he may possess.

The imperious need for man to enjoy the exercise of all his faculties, and to perfect more and more the objects of his enjoyments, indicate the general destiny of humanity, which can only be accomplished by establishing on the globe order, beauty, abundance and happiness.

III.

Destiny of Man.

If the destiny of the human species is what we have asserted, the particular destiny of the individual called to concur in the establishment of general order, is necessarily to play, in the great concert, the part which is best adapted to his nature, and to the peculiar aptitudes with which he has specially been endowed. From the philosophical point of view then, we see that the rights of each of us are inscribed in an indestructible manner on our being. We come into the world charged with a task to fulfil, and provided with the proper faculties for the accomplishment of our particular mission. As nothing in the universe is left to chance, the parts are of course distributed in such a manner, that each function may be discharged, and God has certainly desired that each of us should be satisfied with his employment. All the incapacity which strikes us, the disgust which manifests itself at every moment, the indifference, the idleness, etc., are only evident proofs of the improvidence and subversion of our societies. It is a rare exception, now-a-days, when a man finds himself in his vocation; and certainly none are limited to one alone. Behold then the sufferings of nearly the whole human race.

The particular destiny of the individual is indissolubly united with that of the species, as no one of us can arrive at complete happiness, until there is Association and Solidarity among all. Such a state of society by putting each one into his place, ensures to him the greatest possible honor, the most perfect rec-

ompense, and entire well-being, since there cannot be association and solidarity among a mass of individuals, without a division proportional to their work and the reign of justice.

The whole destiny of man on the earth is to bring him into more and more intimate communion with Nature, with Humanity and with God. To cultivate and embellish the earth by his labor—to establish ties of friendship and honor with his fellows—to raise himself by study and obedience to his instincts in a well ordered society, to an understanding of the will of God throughout creation—this is the triple act towards which man incessantly gravitates, even in those epochs when he has least consciousness of it.

If these principles be true, man ought not to mutilate himself, as he has been taught heretofore and is still taught to do in order to conform himself in some sort to the prescriptions of a morality more or less narrow, which reasons and acts in view of a simplistic and deformed type; but he should listen religiously to the interior voices which nature has placed within him; he should far from stifling, develop and equilibrate all his primitive attractions, breaking none of the chords which make his soul so rich and harmonious an instrument.

Let us however declare, before going farther, in order that our thought may not be misunderstood by the partisans of a transient morality—that all our faculties and passions point forward to and predict a society more wisely organized and more perfect than ours, and that it is indispensable, until that state shall arrive, that we absorb and control those of our attractions which cannot now have their legitimate action without bringing injury to ourselves or others.

But because the various moral systems, which regulate as well as may be, the movement of the human soul in our discordant societies, have actually a high utility, and are if you will even indispensable, it does not follow that they are to be everlasting, and that it will be necessary for man always to exercise over himself a severe and often an impracticable restraint. To say that God has created without wisdom the king of the earth, or what is equivalent to it, that He has willed that his social organization should never be in harmony with his nature, is an assertion at once blasphemous and absurd.

Those Christians, behind the age, who believe that the Sacred Traditions have been completely comprehended, and that human intelligence can make no farther progress in the field of interpretation, pretend it is true, that the perpetual discord between our passions and duty, between our nature and the necessary order in society has its cause and finds its explanation in man's fall. This opinion is at least a kind of justification of the works of God, which were made originally for harmony; but these falsely religious minds, do not perceive that whilst thus doing homage to the Wisdom of God they at the same time impeach his Love, by making him implacable in inflicting chastisement without limit.

Moreover, if it is rational to believe that our race is not truly accursed for ever on the earth, it can be shown also that the hope of a return to primitive harmony finds its justification in the Sacred writings. Moses and the Prophets did not cease to present to the Hebrews the felicity which awaited them in the promised land; Jesus Christ announced the kingdom of God upon earth, and explicitly asserted that men would be happy here below when they established the reign of justice. Nothing could be easier than to collect a multitude of texts to support our faith in the possibility of happy societies, of a social world as perfect as comports with our place in nature, the riches of creation and the views of Providence.

In considering the human soul as composed of powers essentially good and useful, the perversions and deviations excepted which must occur in abnormal societies, in looking upon these forces as absolutely good, we must conclude that the natural destiny of the being whom they constitute must be to fulfil its

functions with a view to their satisfaction; and as God has attached enjoyment to the free exercise of every faculty, it follows, that the destiny of man is to find happiness in the well regulated employment of his activity.

And now—since the forces which constitute us what we are, are distributed harmonically by God, as we shall show hereafter,—it follows that the rule of our activity is within ourselves, and that man can read, by looking within, not only his particular destiny, but still more, can discern the right principles for the true Organization of society, and consequently for the entire Unity of the human family.

EUROPEAN AFFAIRS

TO THE WEEK ENDING AUG. 18,

Latest Date, Aug. 4.

IN ENGLAND, the only important event is the prorogation of Parliament, which took place on the 1st. instant. The usual Queen's speech was read from the Woolsack, and the Royal Lady started at once on her Irish tour.

The vote to adjourn the Legislative Assembly in FRANCE from the 13th of August to the 29th of September, passed by a majority of only 47. The bill restricting the liberty of the press has been carried by a vote of 387 to 146. Meantime, the President, Louis Napoleon, is making a tour in the provinces, more no doubt with a view to political action, than to recreation. His progress is marked with the most subtle Jesuitism on his part, but without any apparent enthusiasm on the side of the people.

The Pope still declines to return to Rome, on the conditions that have been proposed. Gen. Oudinot has visited him at Gaeta, for the purpose of gaining the consent of His Holiness, but without success. The Pope has issued a proclamation, declaring that a commission will be appointed to regulate the government of the state. This commission is expected to consist of Cardinals d'Angeli, Marini, and Vannicelli; Monsignors Martel, Andrea, and Roberti; and Princes Rospigliosi, Barberini, and Orsini. An amnesty is also talked of, from which, however, are expected to be excluded the members of the triumvirate, the deputies, commissioners, chief of sections, clergymen, and the amnestied of 1848. The Pontifical authority has been re-established at Albano, and a solemn *Te Deum* sung in the cathedral, at which the French garrison, and the civil, municipal, and religious authorities assisted.

The Address of the Pope to the inhabitants of the Roman territories is as follows:

"*Pius IX. to his Beloved Subjects:* God hath raised his arm, and hath commanded the tempestuous ocean of anarchy and impiety to stop. He hath guided the Catholic armies to support the rights of humanity, which had been trampled upon—of faith, which had been attacked, and of the Holy See and our Sovereignty. O Eternal Glory, which even in the midst of thy wrath does not forget thy mercy! Beloved subjects, if amid the whirlwind of these horrible events our heart has been saturated with bitterness, on reflecting upon so many evils which the church, religion, and you have suffered, it has lost none of that affection with which it has ever loved you, and loves you still. We hasten by our vows the day which will lead us again among you; and when the day shall have come, we shall return with the fervent desire of bearing consolation unto you, and with the determination to devote all our energy to your real advantage, by applying difficult remedies to great evils, and consoling those excellent subjects who, while they await institutions in accordance with their wants, wish, as we also wish, to see the freedom and independence of the Pontifical Sovereign, so necessary to the tranquility of the Catholic world, guaranteed. Meanwhile, in order to reorganize public affairs, we

shall shortly name a Commission, which, invested with full powers, and seconded by a Ministry, will direct the Government of the State. We implore to-day, with increased fervor, the blessing of the Lord, which we have ever implored, even at a distance from you; we implore that it may be abundantly shed upon you; it is a great consolation for our soul to hope that all those who have made themselves unfit to gather its fruits by their errors, may render themselves worthy of it by a sincere and constant return to righteousness."

In a different strain is the admirable proclamation of Massini.

"In the name of God and the People, oh Romans! Brute force has subdued our city, but in no respect has changed or diminished our rights. The Roman Republic will live eternally in the hearts of the free men who have proclaimed it, in the spontaneous adhesion of all the elements of the State, in the faith of nations who have looked with admiration on our protracted defense, and in the blood of martyrs who have died for it beneath our walls. Permit the invaders to violate their solemn promises. God will not betray his own. Submit with firmness and constancy to the trial which He has sent upon you for a short time, and do not doubt the future. Violence has but a short duration, and triumph is certain to the nation which hopes, and combats, and suffers for the holy cause of justice and liberty. You have given brilliant proofs of your military courage; now show your civil courage. By all that you hold sacred, fellow-citizens, keep yourselves free from all cowardly fear, from all base selfishness. Let the whole world ever see the distance between you and your invaders. Rome may be their camp, but let it not be their city. Look upon every one as a traitor, who, in violation of his conscience, passes from your city to the camp of the enemy. The European powers can never consent to Rome becoming the conquest of the French, or any other nation.

"Maintain, then, this occupation in its character of conquest; isolate the enemy, and Europe will not hesitate to raise its powerful voice in your favor. No one can prevent the pacific expression of your wishes; organize then, publicly, their manifestation. Let your municipalities repeat with calmness and firmness, that they adhere from choice to the Republican form, and to the abolition of the temporal Government of the Pope, and that they regard all governments as illegal which have not been freely approved by the people. From every quarter, from every city, let lists, covered with countless names attest the same belief, and appeal to the same right. In the streets, in the theaters, in all public places, let this cry be unceasingly heard, 'No more Government of Priests.' 'Long live free suffrage.' All who have taken the oath to the Republic ought to leave their functions wherever the pontifical standards are raised.

"A whole people cannot be imprisoned. Men cannot be forced to their own degradation. You will degrade yourselves, Oh Romans, if after having announced to Europe that you wish to be free, after having fought for liberty, and lost thousands of your brothers, you yield yourselves to slavery, and compromise, so to say, with defeat.

"Romans, your fathers were great, not so much because they knew not how to conquer as because they never despaired in public calamities. In the name of God and the people, be great like your fathers. Now, as then, you have to guard a world—the Italian world.

"Your Assembly is not dissolved. Your Triumvirs, although their public action has been suspended by brutal force, wait only for the suitable moment to exercise it anew."

Avezana has arrived at New York. Charles Albert, the ex-King of Sardinia died on the 28th of July.

The intelligence from HUNGARY is of the most gratifying character. The Russians and Austrians have met with a signal defeat and there is now room for hope that they will be entirely expelled from the invaded territory.

The enthusiasm of the Magyars increases daily. The schools

esthetics cause to be carried before them a colossal red sword, a red cross, and a large flag, with this inscription, "Death to the Russians and Austrians!" on it, in black letters. These processions greatly excite the people. The Seat of the Magyar Government is at Szekozard and Beja, in a steamboat, which ascends or descends the river as circumstances may require, and which is provided with cannon for its defense. Kossuth has said that on his fete day, he will disembark at Pesth. He formerly made such a promise, and he kept his word.

The following eloquent address to the nations of Europe forms part of a proclamation recently issued by M. Kossuth.

"The armies of the Hugarian nation have already fought out their quarrel with Austria. The liberated country need only to be made to flourish. But the House of Hapsburg Lorraine had once more petitioned the Russian despot for aid, and he broke into Hungary at the head of 120,000 Russian troops; through Cronstadt, Lemberg, and Vienna, he broke into our country—the country of the martyrs of liberty.

"We do not throw down our arms. We will fight the armies of the allied tyrants of Europe. God is just; his power is almighty; he hallows the battle-field for the weak, and the strength of the mighty and the wicked is broken.

"But we would speak a loud and solemn warning to the constitutional Governments and the nations of Europe.

"Ye Governments! ye are the official guardians of the liberty and the legitimate interests not only of your own countries, but of all Europe. A tremendous responsibility rests upon you. The punishment of every crime which you allow to be committed against liberty and the rights of man will come home to you and the lands ye govern.

"Wake up, oh ye people! at the approach of this enormous danger. The tyrants' armies are banded together to tread under foot and to silence every free word. They have began in Germany, in Italy and in this, our land of Hungary!

"Thou haughty English nation! Hast thou forgotten that thou hast decreed the principle of non intervention, that thou now sufferest an intervention directed against constitutional liberty? Not only dost thou not defend the holy cause of constitutional liberty, but thou lendest aid to the banner of tyranny by suffering this coalition of tyrants. The proud pennons of the British mast is threatened with disgrace. God will withdraw the blessing he has lent it, if it prove untrue to the cause to which it owes its fame.

"Awake, oh people of Europe! On Hungarian ground the battle for the freedom of Europe is fighting. With this country the free world will lose a powerful member. In this nation a true and heroic champion will perish. For we shall fight until we spill the last drop of our blood, that our country may either become a chosen sanctuary of freedom, consecrated with our blood, or shall form a damning monument to all eternity in token of the manner in which tyrants can league to destroy free people and free nations, and of the shameful manner in which free countries abandon one another."

The progress of Kossuth awakens the most intense enthusiasm. Wherever he lands from the armed Steamer, the people throng him on every side. The red sword, and red cross at the head of the procession, the clergy come followed by the people, who surround Kossuth. Then there is profound silence, and in a rapid and striking improvisation the apostle of Independence preaches the holy war, exalts the memory of the dead, blesses, in the name of the fatherland, the mothers who have borne such sons, and promises victory because the Lord and his sword are with us.

Then the priests raise their voices in pious hymns, every head is bowed, they pray for the fatherland, and amid benedictions and good wishes, Kossuth returns to his floating habitation, which at once moves with full steam toward new shores, where he electrifies other masses.

The following is the close of one of these heroic, patriotic addresses.

"He whom we combat, the Emperor of Austria, is at once young and old.

"Young in age, old at heart. He is the worthy son of his mother, that envenomed scourge of the liberty of nations.

"By providential foresight Sophia caused him to be taught our language, our Magyar language.

"He understands it, he speaks it! O, my brothers, such was the will of God, in order that he might understand our songs of triumph and of war, our hurrahs when we rush to the combat, our maledictions and our prayers to God who hears them and fulfills them.

We take from the *European American* the following translation of the LITANIES OF THE HUNGARIAN AND POLISH WARRIORS.

"God and Father, who hast brought thy people from the slavery of Egypt, and hast led them into a christian land. Restore us to our country.

"Son and Savior, who having been crucified art risen, now reign in glory. Regenerate our country.

"Mother of God, whom our fathers proclaimed Queen of Hungary and Poland,—Save these our fatherlands.

"Stanislas, protector of Poland, St. Stephen, first King of Hungary,—Pray for us.

"Casimir, protector of Lithuania,—Pray for us.

"Protective saints of our infant and struggling nations,—Pray for us.

"From the slavery of Muscovy, Austria and Prussia,—Deliver us, Oh, Lord!

"By the martyrdom of thirty thousand slain at the battles of Bar and Pesth, who died for their faith and liberty,—Deliver us, oh Lord.

"By the Martyrdom of twenty thousand of the inhabitants of Praga, slain for their faith and their liberty,—Deliver us, oh Lord.

"By the martyrdom of the youthful sons of Lithuania, slain by the Knout in the mines, and in exile.—Deliver us, oh Lord.

"By the martyrdom of the people of Oszmiano, strangled in their homes, and in the churches of their oppressors,—Deliver us, oh Lord.

"By the martyrdom of soldiers, massacred at Fischen, by the Prussians,—Deliver us, oh Lord.

"By the martyrdom of soldiers, immolated by the Knout at Cronstadt, by the Muscovites,—Deliver us, oh Lord.

"By the blood of all patriots slain for their faith and their liberty,—Deliver us, oh Lord.

"By the wounds, the tears and sufferings of all the slain and exiles of Hungary,—Deliver us, oh Lord.

Give us a universal war for the liberty of thy people.—We beseech thee, oh Lord.

"Grant us our arms and the emblems of our nation,—We beseech thee, oh Lord.

"Grant us a happy death upon the field of battle,—We beseech thee, oh Lord.

"Grant us a peaceful tomb, for the repose of our remains,—We beseech thee, oh Lord.

"Grant us the independence, the integrity, and the liberty of our country,—We beseech thee, in the name of the Father, and the Son, and the Holy Ghost.

Amen.

A people with such brave, noble religious hearts will not be subdued. Their trust in the Lord will vanquish every arm of flesh. Tyranny may trample them in the dust for a season, but their freedom is pledged by all the attributes of the Almighty.

Since our faculties are the gift of God, and since he makes everything subordinate to his purposes, why should not we also, improve the hindrances to which we are subjected, and turn them to account?

News of the Week.

CALIFORNIA.

THE FORESTS OF CHACRES.—There is nothing in the world comparable to these forests. No description that I have ever read conveys an idea of the splendid overplus of vegetable life within the tropics. The river, broad, and with a swift current of the sweetest water I ever drank, winds between walls of foliage that rise from its very surface. All the gorgeous growths of an eternal Summer, are so mingled in one impenetrable mass that the eye is bewildered. From the rank jungle of canes and gigantic lilies, and the thickets of strange shrubs that line the water, rise the trunks of the mango, the ceiba, the cocoa, the sycamore, and the superb palm. Plantains take root in the banks, hiding the soil with their leaves, shaken and split into immense plumes by the wind and rain. The zapote, with a fruit the size of a man's head, the gourd tree, and other vegetable wonders, attracts the eye on all sides. Blossoms of crimson, purple and yellow, of a form and magnitude unknown in the North, are mingled with the leaves, and flocks of paroquets and brilliant butterflies circle through the air like blossoms blown away. Sometimes a spike of scarlet flowers is thrust forth like the tongue of a serpent, from the heart of some convolution of unfolding leaves, and sometimes the creepers and parasites drop trails and streamers of fragrance from boughs that shoot half-way across the river. Every turn of the stream only disclosed another and more magnificent vista of leaf, bough and blossom. All outline of the landscape is lost under this deluge of vegetation. No trace of soil is to be seen; lowland and highland are the same; a mountain is but a higher swell of the mass of verdure. As on the ocean, you have a sense rather than a perception of beauty. The sharp, clear lines of our scenery at home are here wanting. What shape the land would be if cleared, you cannot tell. You gaze upon the scene before you with a never-sated delight, till your brain aches with the sensation, and you close your eyes, overwhelmed with the thought that all these wonders have been from the beginning—that year after year takes away no leaf or blossom that is not replaced, but the sublime mystery of growth and decay is renewed forever.—[Bayard Taylor's Tribune Cor.]

SAN FRANCISCO is a God-forsaken place, nearly given over to gamblers, professional idlers and tipplers. They seem "a band of outcasts, met in brotherhood of woe." Daily arrivals of fancy and sporting men, pugilists, genteel loafers and abandoned women from the States, are rapidly swelling their ranks. The buildings in the town are mostly thrown together, but new frame buildings are rapidly rising, and as lumber arrives, the new edifices will soon Americanize the town.

THE STATE OF SOCIETY.—Contracts are nothing in this land of liberty and gold. Companies bound together by most solemn ties at home, have hitherto dissolved almost instantly on landing. Men of irreproachable character at home and elsewhere, have often here violated their faith, and given themselves up to the guidance of personal interest. Mining companies have thus far proved a failure. A man who gets his six ounces a day is loth to share with an unsuccessful partner who gets only his ounce or half-ounce. Things are as they are—not as they should be—in this and in almost every other important respect. We see, here, if any where in the world, the rank growth of "the root of evil," and the abundant and bitter fruit whose poison worketh death in so many souls.

HOUSE KEEPING.—Mrs. H. arrived here from the Islands on the 4th inst. * * * As I anticipated, the native servant whom she brought with her, under a written contract to remain, has gone to the mines. At Honolulu I paid him \$10 per month, he finding himself. Here I paid him \$50 per month and found him everything. So we have no servant, and our experience is not peculiar in this particular. Our native man did our

cooking and washing, and found our wood on the neighboring hills. This was a great saving, but now I must pay \$100 per month for wood and washing alone. If we eat or drink or wear anything, we must live beyond our income, for rent, wood and washing are equal to my whole salary—say \$200 or more per month.

THE EUROPEAN AMERICAN.—The first number of this new Weekly, under the editorial charge of Sig. Secchi di Casali, has made its appearance, and in no respect falls short of the promise of its announcement. It consists almost entirely of original articles, evidently prepared with great care and no ordinary ability.—Among them we find "The Mysteries of Rome in the Nineteenth Century," "Documents on Hungary," by Count Samuel Wass; "A Word to Bishop Hughes," "The Italian Heroines," "Labor Song," by J. Savage; "Mazzini and Kossuth," "Life of General Avezzana," &c. The journal will possess peculiar interest to the numerous foreign population residing in this City, who wish to get well posted up on the political affairs of the Old World, and will moreover be welcome to all who watch the struggles of liberty in European countries. The Editor of the "European American" has our best wishes for his success, and we doubt not his able and interesting paper will command it.—[Tribune.]

HON. DANIEL WEBSTER, accompanied by his family, is now on a visit to Edgartown, Martha's Vineyard, a guest of Dr. Daniel Fisher, enjoying himself fishing for bass, blue-fish, and shark. Of the latter, he had caught one weighing 400 pounds. He is expected to visit Nantucket before returning to Marshfield. A correspondent of the New-York Herald, writing from Edgartown, relates the following laughable scene, which occurred on Mr. Webster's arrival there:

"When the stage which contained Mr. W. and his ladies and servants, drove up to the hotel in this place, the driver immediately entered, and informed the landlord that Daniel Webster, accompanied by his ladies and servants, wished for entertainment. The landlord stepped to the door, and was utterly confounded at beholding the dark countenance of Mr. W., whose sunburnt visage was even darker than those of his servants. Mr. Webster, noticing his dilemma, said, 'Step round here, air,' (to his side of the coach.) The landlord reluctantly complied, when Mr. Webster informed him that he was Daniel Webster, and modestly asked if he could be entertained. The landlord who actually took Mr. W. or 'Black Dan,' as he is sometimes called, for a distinguished colored gentleman, promptly told him that his house was nearly full, and that he could not entertain him, but that there were some houses in the suburbs of the town (ten feet shanties) where he, no doubt, could find accommodation for himself and party. At this interesting stage of the proceedings, the landlord retreated into his house, followed by the stage driver, who endeavored to explain, but was told that he was endeavoring to impose upon him, and that he well knew he never entertained colored people. He was finally however, after much explanation, convinced that the Hon. Daniel Webster was anxious to become his guest, and with all the apologies he could invent, proceeded to inform that worthy personage that he had room and to spare in his house, and should be most happy to entertain him to his best ability, colored servants and all.

A New-York letter in the Philadelphia Inquirer says among the deaths by cholera recently reported by the sanitary committee, is that of a man who positively drank seventy-two bottles of brandy in thirty days, and is known to have frequently taken twelve mint juleps before dinner. Extraordinary as this is, there can be no doubt of its truth. It is among such people that the cholera commits the greatest ravages.

Town and Country Items.

A GOOD EXAMPLE.—One of the generals in our army, resident in this city, says the Washington correspondent of the Baltimore Sun, and in affluent circumstances, has been wise enough to learn his well educated son a trade, and to day the sprightly youth, with all the true dignity of one of nature's noblemen, is wielding the axe and jack-plane. This is a noble novelty, which merits commendation. "Give a boy a trade and you give him an estate." If the clerks who have been recently removed from office were in possession of a knowledge of the mechanical arts, much less regret at their change of position would be experienced by all parties.—N. Y. Mirror.

PRINTERS IN PHILADELPHIA.—It appears from a statement made to the Philadelphia Typographical Society, that in that city the whole number of printing offices is 99, employing 446 compositors, 113 pressmen, 69 apprentices, and 100 minors who set type, making a total of 728 persons. As the present, however, is a dull season, and the book offices have not the usual amount of work, the number of journeymen compositors is much less than the average. It is estimated that about 150 of this class are unemployed.

PROGRESS OF CIVILIZATION.—Stephen C. Massett, composer of "When the Moon on the Lake is Beaming," advertises in the Alta Californian his second concert at San Francisco. Admittance \$2; front seats for ladies.

MORRISON & CO., advertise their express and mail line for passengers and baggage from Stockton to Stanislaus Mines, through in 12 hours every other day.

A jeweller invites the attention of citizens and strangers to his stock in trade, and has also secured the services of a card, plate, and fancy engraver.

Bernard Villefon, hair dresser from Paris, offers his services to ladies and gentlemen, and keeps wigs and Parisian finery of all sorts for the toilet.

CIVIL LIBERTY.—Milton, whose political reflections are as distinguished for their wisdom as his poetry is for its great imaginative power, speaking of true liberty, says: "This is not the liberty which we can hope, that no grievances should ever arise in the commonwealth, that let no man in this world expect; but when complaints are freely heard, deeply considered, and speedily reformed, then is the utmost bound of civil liberty attained that wise men look for."

A HAPPY TEMPERAMENT.—Hume, the historian, in his own auto-biography says: "I was ever more disposed to see the favorable than the unfavorable side of things, a turn of mind which is more happy to possess than to be born to an estate of ten thousand a year." The reader may see how easy it is to have a large fortune.

PRIMA DONNA SENTENCED TO DEATH.—Madame Schodel, the German prima donna, has been sentenced to death, for having endeavored to poison Kossuth, the Hungarian chief. Madame Schodel visited London in the year 1841, with the German Opera company. In July of that year she sang in Liverpool with that company, to which was attached the celebrated Staudigl.

OF two thousand one hundred and fifty grocers and provision dealers visited in Liverpool during the last year, four hundred and two were convicted for using illegal weights or scales; of six hundred and seventy-three butchers, seventy-eight were convicted; of four hundred and thirty-three bakers thirty-five were convicted; of one hundred and seventeen flour dealers seventeen were convicted; of ninety-five fishmongers and fish-dealers, thirty-two were convicted; and of thirty-nine brewers, ten were convicted.

NOTICES.

OUR PROSPECTUS.—Many friends have desired us to send them a prospectus, with which to obtain new subscribers.

In the present number of our paper, we enclose one, and would request all who feel an interest in the success of our enterprise, to aid us in extending the circulation of "THE SPIRIT OF THE AGE."

UNIVERSITY subscribers, will please remit the amount due to the publishers of the Spirit of the Age.

BACK NUMBERS, from No. 1, can be supplied to new subscribers. We hope all, who intend to take this paper, will remit promptly.

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

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