

# THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, SEPTEMBER 1, 1849.

NO. 9.

WM. R. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

## Selected Poetry.

### THE TOWN CHILD AND COUNTRY CHILD.

BY ALLAN CUNNINGHAM.

CHILD of the Country! free as air  
Art thou, and as the sunshine fair;  
Born, like the lily, where the dew  
Lies odorous when the day is new;  
Fed, 'mid the May flowers, like the bee,  
Nurs'd to sweet music on the knee,  
Lulled in the breast to that glad tune  
Which winds make 'mong the woods of June:  
I sing of thee—'tis sweet to sing  
Of such a fair and glad some thing.

CHILD of the Town! for thee I sigh;  
A gilded roof's thy golden sky—  
A carpet is thy daisied sod—  
A narrow street thy boundless road—  
Thy rushing deer's the clattering tramp  
Of watchmen—thy best light's a lamp—  
Through smoke, and not through trellised vines,  
And blooming trees, thy sunbeam shines.  
I sing of thee in sadness; where  
Else is wreck wrought in aught so fair?

CHILD of the Country! thy small feet  
Tread on strawberries red and sweet:  
With thee I wander forth to see  
The flowers which most delight the bee.  
The bush o'er which the throats sung,  
In April, while she nursed her young.  
The den beneath the sloe thorn where  
She bred her twins the timorous hare:  
The knoll wrought o'er with wild blue bells  
Where brown bees build their balmy cells,  
The greenwood stream, the shady pool,  
Where trout leap when the day is cool;  
The shrike's nest, that seems to be  
A portion of the sheltering tree;  
And other marvels which my verse  
Can find no language to rehearse.

CHILD of the Town! for thee, alas!  
Glad Nature spreads nor flowers nor grass;  
Birds build no nests, nor in the sun  
Glad streams come singing as they run;

A Maypole is thy blossom'd tree,  
A Beetle is thy murmuring bee;  
Thy bird is caged, thy dove is where  
The poulterer dwells, beside thy hare;  
Thy fruit is plucked, and by the pound  
Hawked clamorous all the city round,  
No roses, twinborn on the stalk,  
Perfume thee in thy evening walk;  
No voice of birds—but to thee comes  
The mingled din of cars and drums,  
And startling cries such as are rife  
When wine and wassail waken strife.

CHILD of the Country! on the lawn  
I see thee like the bounding fawn:  
Blithe as the bird which tries its wing  
The first time on the winds of Spring;  
Bright as the sun, when from the cloud  
He comes, as cocks are crowing loud;  
Now running, shouting, 'mid sunbeams,  
Now groping trout in lucid streams,  
Now spinning like a mill-wheel round,  
Now hunting Echo's empty sound,  
Now climbing up some old tall tree,  
For climbing's sake. 'Tis sweet to thee  
To sit where birds can sit alone,  
Or share with thee thy venturous throne.

CHILD of the Town and bustling street,  
What woes and snares await thy feet!  
Thy paths are paved for five long miles,  
Thy groves and hills are peaks and tiles;  
Thy fragrant air is yon thick smoke  
Which shrouds thee like a mourning cloak;  
And thou art cabled and confined  
At once from sun and dew and wind,  
Or set thy tottering feet but on  
Thy lengthened walks of slippery stone;  
The coachman there careering reels  
With goaded steeds and maddening wheels,  
While flushed with wine and stung at play,  
Men rush from darkness into day:  
The stream's too strong for thy small bark,  
There nought can sail save what is stark.

Fly from the Town, sweet child! for health  
Is happiness, and strength, and wealth.  
There is a lesson in each flower,  
A story in each stream and bower;  
On every herb on which you tread,  
Are written words which, rightly read,  
Will lead you from earth's fragrant sod,  
To hope, and holiness, and God.

For The Spirit of the Age.

## MAN AND HIS RIGHTS.

BY J. K. INGALLS.

Man is the rightful lord of this lower world. He is not arbitrarily placed at the head of creation, but by a law of nature, which causes all bodies to gravitate to their true positions, and take rank and order, according to their essential elements. He embraces, in himself, the perfection of all forms and kingdoms; and whatever may be believed in reference to superior agency and influence, it is through his intellectual and moral power, chiefly, that all change of rule, all amelioration of condition, all improvement in the relations of men and things, is to be effected. It is not necessary at present to consider the comparative claims of the different races or castes of men to superiority. It may be that some are, and must be greater than the rest; but this does not prove that one has all the rights and the other none; that one may become property to another. It may be contended that some, we deem of human race, are not men at all. This will invalidate no position we assume, for we are talking of *men*, not brutes. Neither will it affect materially the practical result; because CAPACITIES, RIGHTS, AND DUTIES, ARE CO-EXTENSIVE. There is no necessity for pleading the right of the beast to be taught reading and writing, he has no capacity, and hence no right and no duty in this respect.

And since this broad ground is taken, it is unnecessary to go into farther detail with regard to what man is, or who are men. No person, in asserting his freedom, will claim the right to exercise powers that he does not possess; how should any right be guaranteed him by society, without exacting the discharge of correspondent duties. And let not this proposition be misconceived. Society is no compact, where rights and duties are compromised and cancelled. The true order is organized of God, is natural, and as a consequence, asks no yielding up of natural rights, as both monarchists and democrats oft contend. When considered collectively, and it is only in this way he can be considered truly, man must be seen to possess rights commensurate with his powers, bound, in duty, only to act in proportion as these are enjoyed. Hence they must never be defined so as to come in collision, or cause one man to suffer oppression from another. The natural rights of men are indicated by their capacities and their needs, they are morally confirmed by requirements. Existence itself presupposes time and space for its enjoyment. But no extension of this right can destroy itself; that is, no right of life in you, can destroy this right of life in me. No right of life in society can destroy the right of life in the individual. The only ground for justification, in the deprivation of human life, is the extreme necessity for self-preservation from some one violating this right. The moral duty, even in this case is not discussed; but, on the lowest ground of natural justice, there is no conflict or compromise required of this primary right of man, from which all others flow. If this is kept in mind it will save from much confusion, when we come to consider more complicated rights, rendered obscure and contradictory by the present antagonistic system. For upon this common ground all will agree; and no scientific person, with judgment unbiassed, would receive a system that involved a conflict of interest, rights, or duties.

From the right of life flows naturally the right of action, involving the right of possession to that which must be acted on. The distinction now made may be deemed unimportant; but let it be employed, if for nothing but convenience. These possessions shall be termed *natural*, in contradistinction from those which are *acquired*. It will be seen that they have a prior existence, since all possessions we have acquired, must have proceeded from the exercise of our natural rights and powers upon possessions previously accorded to our control. The right

under consideration indicates a right of possession in our person, in so much of the earth's surface, the air, the sunshine and the water, as are necessary to the sustenance and development of our beings. To make natural right to signify less than this, is to throw open all again to chance and conjecture. To talk of general rights, and yet in our manifesto, refuse to descend and particularize these, and indeed many more, is but to attempt a repetition of those tyrannies, which, in the name of order, have perpetrated every injustice, and, with great pretensions of regard for freedom, have sanctioned slavery, monopoly, and the worst species of gambling. This right of possession in the passive agent, without which the right of action is nugatory, is first in order, and cannot, of course, justly be made to yield to those more collateral. However circumstances may affect the expediency of asserting these rights, they are inherent in man, inalienable and indefeasible. As there is no conflict in the great right of life, when understood in a catholic sense, so there is none in this right of possession, when duly defined. There has been created a great abundance of soil, of wood, stone, metals, minerals, and all materials suited to man's needs and the employment of his energies; enough, thrice told, for all the race, were their highest wants satisfied, and their powers carried to the highest degree of activity. This right, like the other is self-limiting; it can bestow no power on one to possess, while it takes from another a corresponding power. It must then be set down as an inflexible law: that right of possession in the passive agent, which we term a natural possession, is second only to the right of life, and can neither sanction the deprivation, of a single human being, of place and means to live and labor, nor in any case be made secondary, to the right over acquired possessions. The principle in our civil systems, which subjects the natural to the acquired right, is an inversion of the order of nature and of God, and has wrought out such results as we see. Another scheme for upholding the inverted pyramid is scarcely worth the trying.

The action, in accordance with these principles, results in products. The right of the man to these can surely not be questioned. And yet many of the confused notions entertained on the subject of remuneration to capital, arise here. It is regarded as an open question among Associationists, whether the passive agent is entitled to compensation, and upon the decision of this, is supposed to rest the other question, whether capital shall be paid a premium. They are regarded, indeed as the same thing. The one, however, has no more connexion with the other, than it has with how many wives a man may have, nor so much. For the appropriation of a part to the passive agent, would be giving back to the soil, and to the elements, what we have drawn from them in some form or other. This is evidently a law of nature which is seen everywhere to indicate itself, when the products of labor are exchanged for gold, to pay rent and interest; the passive agent being denied its due, fails to yield, as readily, its reproductive qualities responsive to the labor of man. To set up a man as representative of the passive agent, is to confound all classification. An absentee landlord of Ireland, is allowed by this ignorance or violation of the first elements of right, to represent the passive agent, upon which some hundreds and thousands of the active agents are employed. A few roots and herbs go to the active agent, and all the grain and more valuable productions go to the passive agent, i. e. the landlord! An irresponsible parasite of the active species here receives all that is claimed as belonging to the passive elements. What a ridiculous aspect does this assumption and action present, toward the principle of nature, on which it professes to be based! But the subject is too serious for ridicule. What horrible results have attended the working of this falsehood? Both the active and passive agents have been reduced to poverty, by its operation, to maintain an excrescence unnecessary to either. The fruitful properties of the soil, the

vital energies of the man, have been exhausted by this unnatural scheme; and barrenness of the one, and destitution of the other, must follow every attempt at such violation of the prime laws of nature. It needs not, that the right of society to regulate the award between the active and the passive agents, be denied. We must protest, however, once for all, against any right of society, to allow these agents to represent each other, so as to make property of man, or enable one man, in the name of property, to share the products of another man's labor. The first right established, and there would arise none of this confusion; for even if it was proposed to reward the owner of the passive agent, it would amount to nothing as it would be the producer himself; since the thing requisite to be acted on, is, by natural rights, the possession of the actor. Were the rights of man properly understood and guarded, nature would vindicate her own, and secure the proper award to the earth and its spontaneous productions.

Thus far then we have come, and arrived at Fourier's conception of the right of property, which is simply this, that to each one belongs of right, whatever is the fruit of his activity. This is styled *property*, by which is signified *acquired* possessions. And if the reader please, the terms *property* and *possessions*, will be employed hereafter, to distinguish between acquisitions, and what belongs to us by natural rights. This right of property then, is second to that of possessions, as that is to the right of life. It is more conditional; because if necessity demand, it must be waived to secure the enjoyment of either of the others. As we do not believe in the conflict of rights, however, we will only designate its proper place in the natural order. In another number we shall farther define property, and determine the nature and order of its rights. It is only referred to now, for the purpose of clearly exhibiting what is appropriate to man. Although of a lower order, this is one of the rights of man, and depends not on having a place in our "bill of rights," or in Fourier's or Proudhon's system of socialism. The mark of the man is stamped on that which his activity has created; though the law says it belongs to another, though the communist says it belongs to society, this fact, neither can change. If he is compelled, or moved from choice, to yield it to the master, the miser, or the general fund, or bestow it on a suffering brother, it makes no difference, and the credit, honor, or gratitude accruing from it justly are his due. The very law of society which forces it from him, the very demand of the community, would be a tacit admission of this right, which they seek to destroy. Unquestionably the time will come, when a perfect regard of human rights and the holy dictates of brotherhood, will leave no cause for distinctive individual property, as now held; but this will result from the operation of just and equitable sentiments, pervading the whole body, which will enable every one to be estimated at his just importance, without attending to long columns of figures, or length of purse. General plenty of all needed things, and an industry, rendered attractive to all, will also banish in a measure, that selfish avarice and disposition to shrink from equitable toil, which is at once cause and effect of our social inequalities. But it will be, because the essential principles of justice are observed, and no one is disposed to appropriate that to himself which another has produced, that indifference of the individual will be induced to a constant personal care and control of his productions. Whenever society or individuals attempt to make that appropriation of them, which belongs to him alone, his assertion of the prerogative must follow.

Freedom of exchange for the products of his labor is another right of man, considered in reference to his fraternal relations and rests upon this ground. If he has not an equal, in the measure of natural justice, he can not claim the right of free trade. But between those equals, no power under heaven, may justly prevent fraternal exchanges. The whole system of rev-

enue, derived from exchange of products, for whatever pretence; all prohibition of trade between man and man; and all legal impediments to an equitable system of commerce, of whatever nature, are clear and undisguised infringements of human rights, plain violations of every dictate of fraternal sentiment. This is not the highest of man's rights, to be sure. It is secondary, even to the right of property; but still it is a right, and need be brought into conflict, with no other, in a well regulated society. With regard to the expediency of asserting this right under existing institutions, nothing requires to be said. We are not discussing political policy, which is the lowest form of subserviency of the man to the thing; but natural right in a society organized on scientific and christian principles; with the first we have nothing to do; with the last everything.

What is necessary to our subject, then, is the acknowledgment of this trinity of Rights—of possessions, of property, and of exchange. Any scheme of organization which shall bring them into antagonism is unworthy of man's attention. It is not necessary to mystify our meaning to the common mind, by the employment of empty technicalities. What is right can be easily comprehended, where the interested feelings, engendered by existing injustice, are brought into subjection to the voice of conscience. Were the disposition, to abide by the decision of inflexible justice, generally felt, there would be little difficulty in convincing men that nature's order is far better than all the experiments of the empiric.

We are called to contemplate an entire subversion of all the elements of human rights, in present civil and social institutions; made subservient as they all are to a thing which, to man bears the relation of creature to the creator, effect to the cause. This thing is property, capital, a monopoly of the products of labor, wrested from the producer by force or craft, a monopoly of the common bounties of nature, in other words, the passive agent, and even of the active agent, man himself. We need no scheme of half-way compromise, between these wrongs and indubitable right. Any system that does not boldly propose for its aim the entire abolition of the one, and the establishment of the other on indistructible foundations, is unworthy a moment's thought, from an intelligent workman, or a lover of his race. Because the time, the wisdom, the men, the means, are here to form an organization, which shall not only exclude these evils in its own form, but gradually and surely, effect their peaceful overturn in all human society. When the subject of property, its rights, and the relation it sustains naturally to man, have been discussed, there may be an outline given of a translatory association, the aim of which shall be to unite the efforts of all friends of the race, who look with hope to the future, all friends of industrial reform, all oppressed producers, who feel the injustice of their position, into a general system of co-operation, to be carried out in practical association as fast as wisdom shall direct.

**HORSE-HAIR WORMS.**—In the stagnant pools near the river Nairn there are great numbers of that singular worm called by the country people the hair worm, from its exact resemblance to a horsehair. In these pools there are thousands of them twisting and turning about like living hairs. The most singular thing regarding them, is, that if they are put for weeks in a drawer or elsewhere, till they become as dry and brittle as it is possible for anything to be, and to all appearance perfectly dead and shrivelled up, yet, on being put into water, they gradually come to life again and are as pliable and active as ever. The country people are firmly of opinion that they are nothing but actual horsehairs turned into living things by being immersed for a long time in water of a certain quality. All water does not produce them alike. To the naked eye both extremities are quite the same in appearance.—[St. John's Tour in Sutherland.



From Chambers's Edinburgh Journal.

## THE MYSTERIES OF FRANCE.

FRANCE is a mystery to everybody: no one can tell what to make of its odd ways, or what it will by and by come to. Its people are a puzzle to the world—a terror to their neighbors. All Europe waits to see what they will do next. I have been in France some half-dozen times, and have just returned from it after a more than usually lengthened residence, during which, with nothing else to do, I mingled with native society of different grades. On this, as on former occasions, I experienced not a little perplexity. You see a fine country, rich in natural resources; beautiful towns and cities; art realizing its highest aspirations; boundless ingenuity and taste; and, generally speaking, an active, obliging, and industrious people. It is quite a mistake to suppose that the French are given to idleness. Among the classes enjoying a competence there is an excess of leisurely recreation.—But take the mass of the people. The rural population are everlastingly toiling in their fields, and making the most of their small possessions; and the consequence is, that the lands are for the most part kept as clear of weeds and as tidy as a garden. And so also in the towns: you see much constant and humble application, particularly among the women. We talk of the privations of shopmen and shopwomen. Go to Paris! Opposite my lodgings in the Boulevards des Italiens were several shops, in which, from eight in the morning till ten at night, a number of men and girls ministered daily without intermission—no Sabbath for these poor creatures! Every Sunday morning off came the shutters as usual, and business went on as usual, as if such a thing as the Day of Rest had never been heard of. This is France: incessant toil; occasionally a fete, when souls in bondage are let loose; but no repose—no time for thought—probably no thought, if it were time for it.

An Englishman of ordinary ideas sees that the French have lost two things—religion and loyalty; the sense of God's presence in the world, and the sentiment of veneration for human authority. It may be, doubtless is, a passing phase of a great people, to be succeeded in time by a better. But yet the English must admit that the alleged vacuum in the national feelings does not wholly account for the mystery, for the French, while wanting what Britons think so essential, exhibit some social and moral features in which we do not approach them. Accustomed to the spectacle of refined usages and objects of taste, they possess a remarkable love for what is neat and tasteful. At no time do you observe sluttish dirtiness, rage, and brawling misery, such as the eye and ear encounter in the meaner quarters of our large Scotch towns, nowhere are seen disorderly females, unwashed and unkempt, such as may be noticed at all hours of the day in Glasgow. Annually, in sober and constitutional Edinburgh, some hundreds of beings are carried to the police-office drunk on a barrow—such sights attracting no special observation, as if a keen sense of decency were wanting among us. Can any one say the same thing of a French city? On the 4th of May, I walked the streets of Paris from morning till night. Along the chief thoroughfares, towards the scene of festivity, crowds of people from the eastern faubourgs streamed in a ceaseless flood; and finally, at a late hour, all returned peacefully homewards: it was a grand sight, that stream of well-dressed people; it was civilization of a high order. For all that day there was not heard a high or coarse word, nor was there seen any jostling or act of rudeness. "The French," said I, "know how to behave; they can be happy without being disorderly." I write this in Edinburgh on the Queen's Birthday: it is a day of general rejoicing—that is to say, the bells are ringing, and there is a good deal of hard drinking. Some lads for the last two hours have been amusing themselves next street kicking about an old tin kettle; and at this moment, vomited from a

public-house, two tipsy men are fighting under my window. Is this civilisation, or what?

It is tolerably clear that the people who can endure favorably comparisons of this kind, if not in all respects estimable, are deserving of a greater share of admiration than is usually accorded to them. Vices and crimes abound in Paris, and are perhaps of the darkest shade; but the people are, in the main, orderly, decorous, and well-disposed. The very dregs of the community, when in open insurrection, do not steal—in arms for a political cause, they would scorn to be thieves. Let this fact be compared with the conduct of the band of insurgents who for an hour plundered the shops of Glasgow. Nor do we find, even among the better classes of French society, anything like that far-sighted cunning which has lately come out so strong in the English character. Their Mississippi Scheme—the invention of a Scotsman—may well balance our South Sea bubble; but the *entrepreneurs* of the Parisian gambling-houses have been outdone in swindling by English railway speculators. On these various accounts the French cannot, without prejudice, be spoken of contemptuously. With all their faults, they are a great people. It is because they are great, and can make themselves respected, that we feel so much interested in getting at the bottom of that mysterious unsettledness which affects their public career. In a people who can be so assiduously industrious, and do such marvellous things in art, science, and literature, we might naturally expect the ability for constructing a government on a solid basis; but from all experience, it is evident that this is precisely the one thing they cannot do.

A defect so remarkable in the character of a nation might very properly engage a degree of philosophical inquiry beyond the scope of these limited pages. In a glance merely at the subject, however, it could probably be shown that the recent and prospective misfortunes of the country are due to causes which lie on the very surface of history. It is fashionable to trace national idiosyncrasies to the effects of race. Essentially Celtic, the giddy impulsiveness of the French character is ascribed to something in the physical constitution. It might be improper to meet this species of allegation with a point-blank denial, though it is very evident that the pure descendants of French families in England are in no way distinguishable in regard to solidity of understanding from the oldest inhabitants of the country. Without venturing further into this delicate matter, I am inclined to impute the whole—or very nearly the whole—of the French incapacity for government to the plainly obvious reason, that they have never been taught. 'Tis education makes the man—not meaning by that merely school learning, but the rearing up of habits, through the daily influence of example, from generation to generation. When the Englishman sits down comfortably at his fireside, and congratulates himself on the steady working of the institutions which shelter his life, his liberties, and his property, he is, I fear, not sufficiently cognizant of the fact how all this was brought about. On comparing the course of events in English and French history, the source of our security and French insecurity is revealed. From the most remote times, self-government of some sort has been habitual to the Anglo-Saxon race. From the forests of Germany, they brought with them the practice of wardmotes and juries. This was but the A B C of their learning. Substantially, they owe their training in constitutional forms to their Kings—Municipal privileges—that is, powers of local self-government by delegation—were communicated by the sovereign to bodies of traders in towns, as a make-weight against the encroachments of the Barons; and it was this alliance of the people with their Kings that is the fine feature alike in English and Scottish history. In France, on the contrary, the Kings and the Barons united to oppress the people, and keep them in a state of tutelage; even the Church, usually favorable to popular claims, was in France, up till the period when repentance was too late,

an arrogant, overbearing corporation. It is trite to remind the reader, that when the Revolution of 1789 broke out in France, all power whatsoever was in the hands of the crown, the nobility, and the clergy. The privileged orders, as they were called, ruled everything, but contributed nothing. The people, viewed as objects of taxation, alone furnished means to carry on the operations of government. The slightest concession of the nobility and clergy to pay a trifle towards the disembarassing of the finances, would have averted the Revolution. We all know what the privileged orders would have afterwards given to recall their fatal opposition. Have they not been punished?

Everybody likewise knows how the French people, suddenly and unpreparedly admitted to self-management, have gone on blundering till the present moment. Had Bonaparte been in all things an enlightened despot, he possessed the means, as he had the opportunity, of conferring charters of self-government on communities sufficiently enlightened to have merited the privilege. So far, however, from doing so, he strengthened and perfected the principle of centralized government—put the whole nation under the supervision and control of the Executive in Paris. No doubt it was an important object with the early revolutionary authorities, to unite the hitherto disjointed provinces and towns in the new and uniform departmental system; and yet in this by no means discredibly executed arrangement, they only perpetuated the elements of social discord. The people still remained pretty much in their ancient state of tutelage; were not taught to depend exclusively on themselves for local government; did not so much as learn how to meet, consult, and petition for a redress of general grievances. The successors of Napoleon continued the same deadening policy. Guizot, with all his philosophy, did nothing to temper or elevate the spirit of a democracy against which he is now pleased to declaim. He found the French people children in the art of constitutional government, and he left them so.

REV. MR. MILTON OF NEWBURYPORT.—There seems to be no end to anecdotes of this old and eccentric divine, while settled in that nursery of odd characters—Newburyport.

Like many church-goers in those days, his congregation were impatient to rush out before he had finished the benediction. And in cold weather (for they had no fire in their churches in those days, the minister performing the service in great coat and mittens,) most of his flock having their pew doors open, and one foot out ready for a start, ere the good man had even begun the "grace."

One bitter cold Sunday, this old parson had scarcely got the "Amen" out, before every pew door was swung open, and its occupant ready for a rush, when our divine roared out in his peevish yell,—"Ye needn't hurry; your puddin's won't get cold!"

The effect of this rebuke lasted but a short time. His people, soon got into their old habits; they must have another dose thought the parson—and they got it. One Sunday, as usual, before the minister had got to the grace, the pew doors flew open, and the whole congregation seemed

"Like grey hounds in the slips;  
Straining upon the start;"

when the eccentric preacher bellowed forth, at the top of his compass—"If you'll stop I'll ask a blessing; If ye don't I won't."

To the above from the "Bee," we add the following from another source:

Rev. Mr. Milton, of Newburyport, was an Englishman by birth, and was educated for the ministry by the famous Countess of Huntingdon, who testified her regard for her scholar by sending him in after years a golden cup, which is now in the possession of a daughter of Mr. Milton. At his death a few years since, it was found that Mr. Milton had two hundred sermons on hand which he had not preached.

## WOMEN IN ICARIA.

Attention has hardly as yet been settled upon Mr. Cabot and his society of communists at Nauvoo, but this will not long be the case. They are already busily at work rebuilding the Temple as a workshop, and planting the fields, soon again to teem with an abundant harvest. For some days back, we have had the circular of Mr. Cabot upon our table, and it has been noticed in the city papers—at present we have but room for an outline of the condition of females of the association. These people have been much slandered upon this point; it will be seen that the peculiarity which attaches to the ideas on the subject is in no wise opposed to the received view of christian civilization. In matter of divorce we think that our legislators at Jefferson, may take a good lesson from those at Nauvoo.

The first fifteen or sixteen years of a female's life are consecrated to her physical, intellectual, and moral education. She will be taught (as well as the young men) the elements of all the sciences and arts, every means being taken to render the study easy and agreeable. Above all, she will be taught to be a good daughter, sister, wife, mother, housekeeper, and citizen.

All the women (except those likely to become mothers, or having young children, or those past the age of labor, these being the objects of the special care of the community,) will be occupied in the workshops, exercising a profession of their own choice; all that can be possible, will be done by machines and otherwise, to render the work agreeable and easy.

Marriage, and the domestic attachments, will exist in all their purity and all their force—we hold them to be the chief source of happiness in social life; this we think so evident that it is not necessary to prove it; the contrary is the opinion of but few and appears so erroneous, false, imprudent, to the universal feeling, that it must spring either from folly or a perfidious hostility to Communion.

It is not marriage which is an evil, but its bad organization; its being contracted for all sorts of interested motives, the bad education of the husband and the wife, the danger to want to which children are exposed, and its indissolubility. To remedy this it is not necessary to suppress marriage, but to organize it better, which will be done in community; there cannot be any fortune; the parties will be better educated, the children will be amply provided for; but, if it should be absolutely necessary, divorce (under very great and well-considered restrictions) will render both parties free to except legitimate offers. The French Communists do not intend that divorce shall be encouraged by its facility, but that it shall, in extreme cases, be a remedy attainable, in order to protect all, and especially women, from a long-life tyranny, admitting of no escape, except perhaps, by some lightly formed immoral connection leading to misery.

The young men will be disposed, by education, to become good husbands and fathers; the young women to fulfil all the duties of good wives and mothers. There will be no marriage settlements, therefore the choice then will depend on personal fitness; the young people will have every proper facility of enjoying each other's society; everybody may marry without fear of being "burthened by a family," children being the peculiar charge of the State, &c.—[St. Louis Reveille.

A NEW THEORY OF COMETS.—These interesting facts lead Sir J. Herschel to some remarks on the physical constitution of comets, the boldness of which will surprise most readers, but which are very characteristic of the warmth of the author's enthusiasm when something unexplained comes across him, and the geniality of the imaginative faculty which is ever present in the originators of great theories, though they may not always choose to expose their crude conjectures to the criticisms of the unsympathizing and morose. Sir John is of opinion that the laws of gravitation, as at present recognised, are altogether insufficient to account for it. What then? Such a form as one equilibrium is inconceivable, without the admission of repulsive as well as attractive forces.—[Quarterly Review.



## LETTERS OF W. S. LANDOR.

WALTER SAVAGE LANDOR, has addressed a letter to the *London News* with this singular note:

To the Editor of the *Daily News*:

Sir, I expect but little favor from you; if, however, you think proper to insert the enclosed, you may disavow any sentiment it contains, and throw it totally on your humble servant,

W. S. LANDOR.

## TO THE GERMANS.

Contemplative wisdom, when it engages in politics, must inevitably succumb to diplomatic craft. Contracted as is the intellect of those who manage the affairs of Europe, ministers and kings, this very contraction gives efficacy to their machinations. A narrow rifle-barrel, charged with little powder, sends a bullet more directly and further than a fire-shovel covered with the largest quantity.

And now to the point at which the eyes of Germans are gazing. Deliberations are interrupted and forbidden: actions must succeed, and promptly. What actions? I will tell you plainly, honestly, unreservedly.

No crime whatever ought to go unpunished; above all crimes is that of perjured princes, whose forswearing hath brought down on nations the heaviest calamities, the slaughter of thousands, the humiliation of millions. Law cannot reach it, for they have crippled law; but equity can, which human force never has crippled. It is the bounden duty of all to execute, when occasion offers, the high commission she opens before them. Whoever fails in the attempt will be glorified not only by the present, but by all future generations; whoever fails in it will be placed in security and prosperity where freedom is established.

There is a conspiracy of rulers, under all denominations, to subvert the liberties of every people on the continent of Europe. This, sufficiently manifest long ago, and denounced by me in April, is now openly avowed by Russia, Prussia, Austria, and France, and portended by the malignant nebulae round these larger orbits. If their artifices and armies shall prevail what is then remaining to be suffered or to be done? Chastisement is first to be inflicted on the primary and secondary movers against the world's equilibrium and progression; then is remaining an equally firm determination to execute on a grand scale what a glorious city of Greece, the city of Phœnix, did anciently. Germany has room enough to stretch her limbs in America; and in America there is vacant land enough for the industry of Germany; land enough and employment enough for Germany's whole population.

A people can do without a king, but what can a king do without a people? One simultaneous movement, one heaving of the mighty breast of Germany, and all is then consummated. No action since the creation of the world was ever so glorious as this would be; no defeat of despotism so irrevocable. Difficulties far greater are every year surmounted by the least able to surmount them: by needy agriculturalists and needier artisans, each pursuing his own track, without guidance and without advice. What then would be the result if the most intelligent, the most provident, the most active of the same nation were to unite their counsels, their zeal, their experience, their larger pecuniary means, in colonizing the vast and fertile regions of Central America, now thrown open to enterprise and science?

WALTER SAVAGE LANDOR.

Bath, May 26.

From the *London Examiner*.

To GENERAL KOSSUTH: General—There are few who have the privilege to address you, but I am of the number; for before you was born I was an advocate, however feeble, of that sacred cause which you are now the foremost in defending. Imminent

was the peril of fine and imprisonment, and certain the loss of friends and fortune; I disregarded and defied the worst. Do not trample on this paper for being written by an Englishman. We are not all of us jugglers and dupes, though we are most of us the legitimate children of those who crowded to see a conjuror leap into a quart bottle. If we have had our Wilkeses and Burdetts, our Wilsons and our Broughams, we have also had our Romilies and our Benthames. In one house we have still a Clarendon, in the other is Molesworth. Be amused, but never indignant, at the spectacle of our public men; at restlessness without activity, at strides without progress, pelted from below by petulance without wit. A wider and fairer scene is lying now before you, a scene of your own creation, under the guidance and influence of Almighty God. Merciful and just by nature, and enlightened, as the powerful intellect always is by the contiguous lamps delivered in succession from past and passing ages, you will find them shine clear by contraction of space, and adaptation to circumstances. You have swept away the rotten house of Hapsburg.

It would be an idle trick to pursue the vermin that nestled and prowled among its dark recesses, behind its moth-eaten tapestries, and throughout its noisome sewers. But there is no idleness in following the guidance of the most strenuous and most provident conquerors. Sylla and Julius and Augustus Cæsar, distributed the forfeited estates of their enemies among the defenders of their cause. The justice of their cause was questionable—the justice of yours is not. In our country, William of Normandy broke up the estates of the vanquished and rendered them powerless for revolt. Elizabeth and Cromwell, and William of Nassau, our three greatest sovereigns, pursued the same policy with the same success. In Hungary there are immense tracts of land imperfectly cultivated, and forfeited by the defection and treason of the rich and indolent proprietors. Surely no time should be lost in the distribution of this national property among the nation's defenders. Larger and smaller allotments should be holden forth as the incentives and rewards of valor.

This was promised in France by the revolutionists of that country; but what promise was ever kept by France, under any of her governments, to any nation? least of all perhaps to her own. The Hungarians are morally the antipodes of the French; the Hungarians are calmly brave, consistently free, strictly veracious, immutably just, unostentatiously honorable. The French, if they attempt any act of perfidy, which they often do, and fail in it, which they seldom do, feel deeply wronged; their honor (peculiar to them) requires them to slave the affront with blood. Perfidiously did they enter Civita Vecchia; fraudulently did they seize the citadel; insolently did they scorn the remonstrances of a free and of a friendly people. Beaten back, by unprepared and undisciplined volunteers, they loudly swear vengeance; and, confederated with all the despots of Europe, they certainly may inflict it.

Behold the promises of a nation which declared its readiness to aid unreservedly in the deliverance of the oppressed! Behold the first public act beyond the boundaries, of its President! What, then, is Europe to expect from France—what, but another link and rivet to the monarchical chain, another chin-band to the sacerdotal tiara? She looks to Hungary who never has deceived her, and away from France who always has.

Sir, in your hands are deposited the sword and the scales of justice; hold them firmly; and, if any prince calls to the stranger, bid your lictors bind him, and perform the rest of their duty forthwith. In the exercise of this righteous authority, may God preserve you for His glory, for the benefit of the present age, and for the example of every age to come.

WALTER SAVAGE LANDOR.

May 11, 1849.

If it be wrong, don't do it; if untrue, don't say it. Be this thy rule.

**GREAT AND LITTLE DINNERS.**—It has been said, dear Bob, that I have seen the mahoganies of many men, and it is with no small feeling of pride and gratitude that I am enabled to declare also, that I hardly remember in my life to have had a bad dinner. Would to heaven that all men could say likewise! Indeed, and in the presence of so much want and misery as pass under our ken daily, it is with a feeling of something like shame and humiliation that I make the avowal; but I have robbed no man of his meal that I know of, and I am here speaking of very humble as well as very grand banquets, the which I maintain, are, where there is a sufficiency, almost always good.

Yes, all dinners are good, from a shilling upwards. The plate of boiled beef which Mary, the neat-handed waitress brings or used to bring you in the Old Baily—I say used, for ah me! I speak of years long past, when the cheeks of Mary were as blooming as the carrots which she brought up with the beef, and she may be a grandmother by this time, or a pallid ghost, far out of the regions of beef;—from the shilling dinner of beef and carrots to the grandest banquets of the season—everything is good. There are no degrees in eating. I mean that mutton is as good as venison—beef-steak, if you are hungry, as good as turtle—bottled ale, if you like it, to the full as good as champagne;—there is no delicacy in the world which Monsieur Francatelli or Monsieur Soyer can produce, which I believe to be better than toasted cheese. I have seen a dozen epicures forsake every French and Italian delicacy for boiled leg of pork and pease pudding. You can but be hungry, and eat and be happy.

What is the moral I would deduce from this truth, if truth it be? I would have a great deal more hospitality practised than is common among us—more hospitality and less show. Properly considered, the quality of dinner is twice blest: it blesses him that gives and him that takes. A dinner with friendliness is the best of all friendly meetings; a pompous entertainment, where no love is, the least satisfactory.—[Punch.]

**MRS. HEMANS'S HOUSE AT WAVERTREE.**—The house which Mrs. Hemans occupied was too small to deserve the name—the third of a cluster, or row, close to a dusty road; and yet too *townish* in appearance and situation to be called a cottage. It was set in a small court, and within was gloomy and comfortless, its parlors being little larger than closets; and yet she threw something of her own spirit round her, even in so unpromising an abode; and with her books, and her harp, and the flowers which sometimes filled her little rooms, they presently assumed a habitable, almost an elegant appearance. Sometimes indeed, the scene was varied, by odd presents, literary and others. I remember once paying her a visit, when a persevering writer, personally unknown to her, had sent her a hundred sonnets, printed on slips of paper, for inspection and approval; these had not yet been consigned to the “chaos drawer,” as she used to call it, from which many a piece of folly and flattery might have been disinterred for the amusement of the public; and as the day was windy, and the window chanced to be open, this century of choice things was flying hither and thither, much to our amusement—a miniature snow storm, chased by her boys with as much glee as if they had been butterfly hunting. Scarcely had she settled herself at Wavertree than she was besieged by visitors, to a number positively bewildering; a more heterogeneous company cannot be imagined. Many came merely to stare at the strange poetess—others to pay proper neighborly morning calls—and these were surprised to find that she was not ready with an answer, when the talk was of housekeeping and like matters. Others, and these were the worst, brought in their hands small cargoes of cut-and-dry compliment, and, as she used to declare, had printed themselves for the visit, by getting up a certain number of her poems. Small satisfaction had they in their visits; they found a lady, neither short or tall—though far from middle age, no longer youthful or beautiful in her

appearance (her hair, however, of the true suburn tinge, was as silken, and as profuse, and curling as it ever had been;) with manners quiet and refined, a little reserved and uncommunicative, one too, who lent no ear to the news of the day—

“Who gave the ball, and paid the visit last.”

The ladies, however, when they went away had to tell; “that her room was in a sad litter with books and papers, that the strings of her harp were half of them broken, and that she wore a veil on her head like no one else.” Nor did the gentlemen make much way with their Della Cruscan admiration; in fact, the stock of compliments, once being exhausted, there remained nothing to be said on either side; though there were none more frankly delighted, or more keenly sensible of the *genuine* pleasure she gave by her writings than Mrs. Hemans. Her works were a part of herself, herself of them: and those who enjoyed and understood the one, enjoyed and understood the other, and made their way at once to her heart. I must not forget to allude to what Charles Lamb calls the “albumen persecution” which she was called upon to endure. People not only brought their own books, but those of “my sister, and sister’s child,” all anxious to have something written on purpose for themselves. One gentleman, a total stranger to her, beset her before (as the housewives say) “she was fairly settled,” with a huge virgin folio splendidly bound; which he had bought on purpose “that she might open it with one of her exquisite poems.” On the whole, she bore her honors meekly, and for a while, in the natural kindness of her heart, gave way to the current, wishing to oblige every one. Sometimes, however, her sense of the whimsical would break out; sometimes it was provoked by the thorough-going and coarse perseverance of the intrusions against which it was difficult to guard. What could be done with persons who called thrice in one morning, and refused to take their final departure until they were told “when Mrs. Hemans would be at home?”—[Personal Recollections of Mrs. Hemans.]

**THE WORD “RESPECTABLE” NOT DEFINABLE.**—It is extremely difficult in London to make acquaintances, and strange to say not only is this difficulty experienced by most foreigners, but even by the English themselves. It is true that when an acquaintance is once made, it may, and often does, spring up into a warm and lasting friendship; but of previous to this, the shepherd does not mistrust the sly depredations of the fox more than the English mistrust one another. They explain this by saying that they know not if such and such persons are respectable. It would be difficult to give you the exact meaning of this word, as there is none, that I know of, in the French language that exactly comes up to it; but in the coffee-houses there are high planks placed between, the tables, just in the same manner as stables are built, and all for fear that the person who is taking his coffee in the next stall should not be respectable. A party of pleasure is proposed, when the first question asked is, would it be respectable? When a lady wishes to take a house, but makes first numerous inquiries to know if the neighbors are *respectable*; whilst the neighbors hearing that the said house is likely to be let, set on foot similar inquiries respecting the said lady; in fact, this word is in everybody’s mouth, and may be heard at all hours of the day. I have therefore, for some time been endeavoring to discover *who are respectable*, and who are not so; but all my enquiries on this subject have led to no satisfactory conclusion, because the very same parties who are called highly respectable by some, are by others thought to be very disreputable people indeed. When I had made this discovery I gave up all further research.—[Mrs. Whitaker on the Manners of the English.]

Man, God, the universe, bear fruit in fitting season. We may the fruit of the vine; but reason, also, hath it not fruit both social and private, a fruit, too, which is akin to that which produces it?



## THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, SEPTEMBER 1, 1849.

## CRITICISMS AND CONFESSIONS.

NUMBER ONE.

Gossip has one useful function: it opens gates, breaks down barriers, and makes persons at home with each other. Personalities serve sometimes a similar purpose. And as it is desirable, that an Editor and his Readers should come to a fair mutual understanding, I propose, even at the risk of seeming egotism, to give extracts occasionally from letters of friends with my rejoinder. One's meaning may be thus most explicitly laid bare, and misapprehensions corrected. To-day, however, I wish to meet the charge of "*Hasty Judgment*" brought against me in No. 7, p. 97.

I thank C. A. D. for his frank criticism, and assure all other friends, that the columns of *The Spirit of the Age* are open to them, whenever they think Truth, Justice, Humanity, are treated by me with disloyalty; the proviso being made, of course, that they write with good temper, good sense, to the point, and pay due regard to limit.

C. A. D. thinks that the *Revolutionary* movement of 1848 "has all the features of a providential one." The OVERRULER alone knows; and happily, his plans will not be swayed by our conjectures. Let events judge between us. When we stand together in the higher world of transparent light, we will talk that matter over. At present my *guess* is, that Heaven designed, about these days, a grand PEACEFUL transformation of Christendom, and that his beneficent designs have been for the moment perplexed and thwarted by human presumption and perversity. That great good must grow out of this movement; that so far as time is concerned, the process of transformation may be possibly hastened, I can not of course, as a believer in Providence and in Progress, for an instant doubt. But that meanwhile this violent birth will cause gratuitous agony to present society which is in travail, and that it will probably transmit weakness, perhaps deformity, to future society prematurely ushered into existence, I do much fear.

Yet the longer one lives, the more does he feel that *all fear is folly*,—so flooded are we by the ever fresh tides of God's good will, renewed each day and season, like the sunbeams! The beautiful story of the upturned marsh, which burst into bloom with rich flowers, whose germs were buried centuries before when the hands of nuns tended the convent garden, is typical of all Christian communities. Beneath popular prejudices, and mean mercenariness, are latent seeds from the Tree of Life, which will assuredly put forth leaf, blossom, fruit, when the bomb-shell of revolution or the plough-share of reform bring them up from darkness into day. Oh friend, be your hopes more than fulfilled, be my fears utterly falsified: then how shall we rejoice together. Then once again will I humbly own that only the prophet of good has his lips touched with fire from God's altar, while the prophet of ill is self-deluded.

In one respect C. A. D. has entirely misunderstood me, and I am glad of the opportunity to express my meaning more clearly. By "*usurpation and abortive violence*" he supposes I refer to the organization of the government at Rome after the flight of Pope Pius, and to the defense of Rome against the French. God forbid! The article on "*Massini and the Roman Republic*" should have shielded me from a suspicion so unworthy. No! In my inmost heart one of the holiest niches will be forever consecrated for the image of that glorious Triumvir. From his letter to Pope Pius to his act of resignation, Massini's career seems to me sublimely heroic, and I honor no less the hundreds of brave hearts who rallied round him.

My *guess* about the Roman Tragedy is this;—that Pio Nono was as sincere as his quite moderate measure of Will and Wisdom made possible, and that a large majority of his People were cordially confident in his honesty and humanity, ready, ay! eager to follow him to triumph or to death in the path of reform; but that there were two factions in Rome, who played both Pius and the People false,—the Absolutist Prelates, and the Red Republicans. The intemperate haste of the latter afforded just the vantage ground needed by the former. I *guess*, that the angels consider it one of the most fatal blunders of this last weary, wasteful year, that Pio Nono was forced into the false position of abandoning the power transmitted by past ages, or of pusillanimous desertion of his duties. Doubtless, it would have been manly, politic and pious, to die a prisoner in his palace, rather than to play laquety, in all senses, to the Austrian Minister. But none the less were the rash zealots blame-worthy, who pushed him into the abyss. When the battle clouds of earth are left beneath us, I presume even Massini will own, that theoretic Republicanism and Anti-Catholic prejudice blinded his eyes to the more patient policy which Providence preferred. We will talk that matter over, too, in bright hours of heavenly society.

The really important, *practical* difference, between myself and C. A. D., who represents probably a majority of Socialists here and in Europe, is in regard to the proper position for those who have gained a glimpse of HARMONY and of Transitions.

I do not say, that *Revolutionary* Movements are not right for men who see nothing in the future but Republicanism, though I do make these two criticisms. 1. A half-way Revolution is worse a thousand-fold than passive submission; either draw not the sword at all or make a clean sweep of abuses. Tampering and vacillation are inexcusable madness; 2. Although it may be right for Republicans in Europe, and especially in some countries of Europe, to try to cement popular institutions with the bones and blood of Tyrants, yet for leading men in leading nations a far nobler work than Revolution stands waiting. This work is Social Reorganization. Let us make a *graduated scale of duty*.

Here is the real point at issue. What ground shall Socialists take in relation to the war waged between Absolutism and Radicalism, the Privileged and the People? The course which may be right for others less enlightened may be wrong for them.

The MEDIATORIAL Attitude is the *only* one befitting the heralds of Universal Unity, as it seems to me.

And I may here make the confession, that the *one* prevailing motive, which induced me to waive many scruples, and encounter some sacrifices, in assuming the editorship of this paper, was to strike the key-note of PEACE,—meaning thereby not passiveness, but the most positive, practical policy of reconciliation. I saw with sorrow, that in Europe and in this country the Socialists seemed yielding to the fatal Polarity, which throughout the moral, as in the natural world, tends to divide men into hostile parties. But I saw yet more with gratitude, that the honorable privilege which Providence offers to the Socialists in this generation, is to fulfil the central function of Equilibrium. Thus far, with iteration and reiteration, even at the risk of seeming monotony and doggedness, have I tried to illustrate this *Policy of Peace*, moved thereto I am assured, not by self-will, but by the SPIRIT OF THE AGE.

Brother Socialists! The temptation is great, in times so trying, to be partisans; and it tests courage and endurance to stand as unarmed truce-makers amidst the fierce death struggle of the Old and New. But beyond the sulphur smoke which canopies the bloody present, can we not see the bright banners, flowery wreaths, and green garlands of the coming age of Co-operation? Let us plant firmly the WHITE Banner, and bide our fate.

W. H. C.

What providence sends, as well as when it is sent, is best.



For The Spirit of the Age.

## TRINITY IN CORRESPONDENCE.

The human race exhibits three distinct phases of physical development, in all its forms, and these phases are ever in correspondence with the universal trinity of matter and mind. The first great age or phase of the race was one in which language for centuries was unknown, but during the latter part of which it was developed, and by signs, pictures, and characteristic figures, was brought into use to form the distinguishing feature of the second age. This period was the youth of the race, and corresponded to the youth of the individual, to the sense of touch, to motion, and to the first principle in each of the grand trinities of the universe. The resources of the earth were not developed in this age, and it was not until near its close that men assembled in armies and engaged in combat. But the race grew to manhood, and learned the use of language,—to both deceive and abuse itself with it, and now became a house divided against itself. As the race acquired the use and abuse of language, it lost almost entirely the knowledge of correspondence, which the animals in their respective spheres mostly still retain, and by which they select their food, and seek in infancy their respective congenial elements. The second phase is the one in which we now are, and which is near its evening; language has been the ruling feature of this middle or second period. The increased capacity and misguided intellect of the age have made it one of extreme suffering to a great portion of the race—Language has been the great medium of deception, it has been the ostensible cause of wars and persecutions both civil and religious—it has been the instrument used to monopolise the soil and the wealth of the few—it has been the weapon of the lawyer to gain a bad and unjust cause as well as a good—it is the deceptive mantle of the clerical impostor—it is the golden calf held up by orators and statesmen—but it has also its bright side, it embodies the beauty of poetry, it arranges in figures of geometrical order the motions of the earth and a few starry spots around, and brings them to our grosser perceptions as we have developed our minds to grasp their circle; it brings to our aid the arts and sciences, and develops the mechanical genius of the race,—in fact, it leads in every circle of life either to enlighten or deceive, (except the Quaker meeting.) This phase is not yet ripe, but it has evidently passed its noon, as its growth and progress will plainly show. There was a time when the servant had to go, whether far or near, and carry the words in his head, and carry also a seal or signet to testify that he was a direct messenger, (this was the origin of the use of seals.) Next a few learned to make marks or words, and these could be sent by a carrier direct. Then came a rude form of printing. Then public thoroughfares to convey language, whether written or printed. During all this period, space and time were still great obstacles to communication. One step more and both are annihilated, and electricity carries the language. A universal language, and the earth dotted over with wires, and the phase is complete, and the race moves into its next, of the approach of which a few of the signs are now to be seen in the increasing interest in Physiology, Phrenology, Pathetism and Psychology. The present corresponds to the second form of all the trinities—to bearing, to life, to will, &c. The next phase will correspond to the third—to sight, to Wisdom, &c. It will be an age in which individuals will not have the power to describe by language, even if they have the desire. It will be an age in which there will be no secrets, “nothing hidden that shall not be revealed,”—in which the thoughts of man will be as distinctly seen and known by his fellow man as they can now be by language without deception. It will be an age in which time and space will be subject to the mind of man—in which the inner or spiritual character will be superior to the outer or physical. The elements will be subject to his use, the unity and universality of the race will be

known and felt, the general and not the individual good will be the ruling principle of action. Stereotyped minds will doubtless view this as visionary as they did the idea of telegraph talking a few years ago, or as many still do clairvoyance, and as the same class at a more remote period did the spherical form and diurnal motion of our earth. That period will surely come, and will be the age often spoken of by prophets both in and out of the Bible. It will correspond to age in the individual, but not to that form which is mainly exhibited now, and which is prematurely brought on by a notation of the physical and mental laws, and carries man to a second childhood often worse than the first for both body and mind. The distinguishing feature of that age will be knowledge—men will know each other; let those who fear to be known doubt and dread.

Let us view this trinity of development again, in the three forms of society. First, patriarchal serfdom and slavery, one form of co-operation and antagonism combined; second, isolation, individualism, and complete antagonism; third, association, co-operation, unity and brotherhood. Can any one doubt that the race is near the end of the second form of this trinity, notwithstanding some instances of the first phase still exist even where the greatest boast of liberty is made. The unmistakable signs of the times plainly indicate the struggles which precede a transition or a new birth of some kind. We humbly hope it is to be a “New Heaven and a New Earth,” or what is doubtless meant, a new spiritual and a new political dispensation—a spiritual, in which truth will be taught in love and good will, and religious hatred will be unknown, and a political, in which the rights of man will be guarded, and the welfare of the whole people secured—where partiality, oppression and revenge will be no more known. For this period let us labor and pray, and be sure to prepare both physically and mentally, for it is evidently coming to those who are prepared, both in the political and religious world.

All three of these forms, and many other trinities of development, belong to the great middle or present phase before described as the age of language, and these are all composed of trinities—there is a wheel within every wheel. Let us hold up one more picture: The age of chivalry and military glory has passed away, and is succeeded by the present or commercial age, which is evidently in its death struggles. Both of these forms were wedded to, and controlled by, a cold individual selfishness, the latter more so than the former. This will soon be succeeded by guaranteeism, unity, co-operation, and brotherhood, as is plainly indicated by the efforts now making by the masses, and evinced by Protective Trades Unions, Mutual and Life Insurance, Odd Fellows, Sons of Temperance, &c., all of which show plainly that the cold, soulless speculator, who engages in a business only to slich from his brother's pocket the hard earned pennies, will be counted with the dry sticks and burned up,—the man who engages in the present rotten and corrupt system of legalized commercial swindling, only to enrich himself with dollars, belongs to the past and passing age, and will soon see his calling, his security, and his idol crumble and perish in the falling ruins, and find himself “without hope and without God in the world.” The most degraded spirits of the present and coming time are those who worship God in the “golden calf” of our commercial system. Humanity has little to expect or little to hope from them. Usury and the “pound of flesh” is their demand, but their days are numbered, and will be done when the masses demand their rights in a way that ridicule cannot divert. This fraction of the present population, more than any other, ridicule, abuse and scorn the ignorance and innocence of the laboring classes—they count no man smart unless he can deceive, cheat and defraud his brother man, and the one who can do the most of it is the highest and best, and stands at the head of his profession. In the coming time, the one who will do most for the whole people will be first, and

the person who has never made two blades of grass grow where but one grew before, or done an equivalent in the mental sphere, will be counted as an encumberer of the ground. Use and not abuse of the powers will determine the worth of a man. Those who abuse the confidence of the people to build themselves up, and trample their fellows down, will be poor indeed.

CRESSCO, Wis., June, 1849.

W. CHASE.

For The Spirit of the Age.

## LABOR AND CAPITAL.

THIS seems to be the pressing question for us now; not only as reformers, but also as politicians and political economists. It is not, however, as a question for the present form of society to settle, that we intend to discuss it; nor yet in its relations as a constituent of a reorganized state of society; but simply as between one portion of society while in the process of reorganization, and that other portion of society which does not enter into the reorganizing movement.

The ultimate ideal truth, to be kept constantly before the mind's eye as a cynosure, towards which all our efforts should tend, undoubtedly is,—*labor can not pay interest to capital*. But this condition can only be realized after a scientific civilization shall have shed the light of its recondite experiences upon the subject for a series of years; perhaps for generations. In the meantime, some method must be discovered, or some expedient hit upon, to carry labor through the transitional period that lies between the present and such a future—to bridge over that mighty monetary chasm between eight or ten per cent., and no per cent. A collation of the facts, sufficiently show that labor can not continue to pay the now usual tax to capital, and at the same time emancipate itself from bondage. Capital is too dear; hence it is the policy of labor to buy as little, at present prices, as possible; but to set itself about producing, and thus reduce the price. We would advise, therefore, any body of men about to enter upon an experiment of association, to avoid by all means, every arrangement whereby they will be required to pay a fixed interest on non-resident capital. Association is a young being, not yet born into the actualities of the world's history; still undergoing a preparatory gestation in the minds of its conceivers. And its parents should take care that it be not, on its first entrance into life, trammelled with encumbered patrimony. It can not afford to pay a capitation tax for the bare privilege of existence. Had we any influence over the affairs of an association, we should regard a mortgage as we should the cholera—something to keep clear of; and even non-resident stockholders as a kind of chronic disease. The latter, however, is a very mild difficulty compared with the other. It may be thought nearly impossible to start an association without incurring a large debt, because a large tract of land must be had, and those starting are poor, and must run in debt for it. We are of opinion, however, that some misapprehension generally prevails in regard to the amount of land really needed to begin with. We believe that three or four hundred acres would be amply sufficient for an association of one hundred or one hundred and fifty individuals to commence with, if they could pay for the land down, and not have any interest to meet. While one thousand acres, or in fact any number, will never compensate for the constant drag chain of a permanent debt. In the present state of the modes of cultivation and manufacture no association can have a reasonable chance of pecuniary success, while seven or eight per cent on four-fifths or two-thirds of its employed capital is regularly taken from the productions of its labor, and transferred to the pocket of non-resident mortgagers. It would be in fact, only the realization of *absentee landlordism* in a new form. Besides the almost certain pecuniary disasters likely to arise from the borrowing of capital, it is difficult to over-rate the *moral* evils flowing from the same source. An association in debt is still under the same feudal-

ism of capital that the same laborers were in their *isolated* capacity; and although by putting them into relations of mutual co-operation you make the burden somewhat more easy to be borne, yet you in no way remove it. No redemption is wrought for labor. The association in *debt* will always be subjected in a variety of ways, to the influences which dance attendance in the retinue of capital, the world over; and it will be impossible for the members not to feel, more or less, their dependence upon its nod.

What a young association will most need, is, a strong feeling of *unity* among its own members, a firm reliance on the truth and importance of their principles, and a determination to risk some personal inconveniences for the purpose of carrying them out. No great enterprise, having for its aim important changes for the benefit of mankind, has ever been realized without incurring the risks of failure attendant on it—without, in fact, the manifestation of something of an heroic willingness to step forth into danger for the sake of the cause. And when there can be found, and united together, fifty men, heads of families, who have faith enough in their principles, and confidence in each other, to enable them to postpone for a time the realization of some of their hopes, and give themselves in the meantime to the cause, as did the signers of the declaration of independence, or the fathers who settled New England,—then, we say, the realization of complete association will be no very difficult matter. In a financial point of view, it is extremely important that an association wishing rapidly to carry out the complete idea, should be composed of laborers who are their own capitalists, and, as we have said, this is not so difficult a matter to accomplish as might at first seem. One hundred dollars to each individual member would go very far towards putting them upon an independent basis. The necessity for an extended area of ground is not great, if it be owned and paid for. First, because improved methods of cultivation would be at once applied, and productiveness thereby increased; and, secondly, because it would not be good policy for an association to export any of its agricultural products, but merely raise for their own consumption, and depend upon their manufactures for articles of export, and hence for the purchase of all their articles of consumption besides food. A merely *agricultural* association would labor under many disadvantages, not now necessary to refer to. We will only notice, the deterioration in the soil which always ensues, as a consequence of taxing a given district with raising more agricultural produce than is consumed by the residents. It has often been noticed that countries which derive all their resources from the export of agricultural products gradually became poor. But this need not be enlarged upon here. We will merely say, that an association which should undertake, with only limited means, to carry out the *anti-debt* principle, besides being from the first on an independent and safe basis, insured against many financial casualties, would also find themselves in possession of a moral element of self-reliant freedom, which would richly compensate them for the want of capital.

W. A. B.

Desire promises the fulfilment of its object, aversion the reverse; he, therefore, who fails in the former or incurs the latter, is unhappy. If, then, dost confine thy dislike to what lies within thy power, thou canst never be assailed by anything thou dost dread; but if thou fliest disease, or death, or poverty, must, of necessity, prove miserable. Transfer thy aversion, then, from things which do not depend on thee, to those which fall within thy control. Lay desire for the present aside, for if thou dost aim what is beyond thy power, must needs be wretched. If thou wouldst possess that which is fair and good, 'tis not as yet thy turn to succeed; but whether thou dost pursue what is desirable, or avoid that which is otherwise, conduct thyself with calmness, prudence, and reserve.



For The Spirit of the Age.

## RELIGION A SCIENCE.

While every department of nature has its established, immutable laws, and fundamental principles—and while many of the various investigations of nature, and nature's laws, have taken their places among the different sciences, and have been acknowledged, and understood as such, it is truly strange that religion has been looked upon, as the fruits of some miraculous operation upon the human mind.

Different mathematicians agree upon the same rules, by which they are enabled to solve different problems, and arrive at the same conclusions. Astronomers have become acquainted with the immutable laws of nature, by which they are enabled to predict with undeviating regularity, the future appearances, and various motions, of the numberless stars of heaven.

But while mankind have labored to obtain a knowledge of the fixed laws which govern eternal objects, we regret to say, the study of man has been strangely neglected!

Man has been considered a creature of chance, acting without motive, and governed by no fixed laws. Strange indeed! that while the great creator of the universe, has adapted laws, by which the largest planets that ever moved in the heavens, pursue their trackless paths along the sky with never-failing order, he should leave the ignorant race of humanity, with no fixed principles in nature by which we are governed. But to cap the climax of human folly, it is believed, that notwithstanding man is governed by his will, to do, or not to do, still he is the creator of the very will which governs him. Consequently, if he does not will to do right, he must create a will thus to do. But how is he to create this will, unless he wills to do? Why! do you not see how it is? he must will to create such a will, as will cause him to will, to form a will to do right. This is truly the old serpent of "free agency," trying to swallow himself, tail first; and what is the fruit of such a doctrine? It is first *blame*, second *condemnation*, third *hatred*, and fourthly *revenge* in all its dark and bloody appearances. The fact cannot be disputed, that if we never blamed a fellow-being, we should never hate him, nor strive to return evil for evil. All of the various evils which mankind feel disposed to inflict upon each other in consequence of hatred and revenge, may be traced directly back to blame. There are but two causes, for the manifestation of the two different courses of conduct towards our fellow-beings. Or in other words, there is but one cause for hating, or disliking, and but one for loving our enemies. All hatred arises from blame, and love from pity. It is impossible that we should love those we blame, or hate those we pity.

But it may be asked how we can possibly pity, or have compassion, upon those who continue to stain their very existence with crime? We could not do it, if we believed them to be "free agents." This brings us more directly to a consideration of the causes of vice and virtue. As it is impossible that an effect should exist without a cause we may rest satisfied that there is a cause for every human action. The next important point to be taken into consideration, is whether man is capable of controlling the cause of his actions or not. As the human will, is the cause of human actions, we have already glanced at the generally accepted opinion of this division of the subject. Let us now proceed to give our own views, and what we deem the foundation of religious science. As cause and effect are inseparably connected, from the first great cause eternally forward, we need not suppose that mankind possess wills, without causes to produce those wills, and these causes are subject to former causes, and so on to the first great cause, to which all things are subject. The cause of the human will, controls the will, and the will, the man himself. The *body* cannot control the *will*, nor the *will*, the *cause* of the will;—this is as plain, as that the stream cannot rise higher than the fountain. Every person

has propensities in common with the lower orders of animals; and we also possess moral sentiments to counteract those propensities. Whatever is attracted by the propensities, or attracts the propensities, is repelled by the sentiments; and whatever attracts the sentiments, is repelled by the propensities. Thus it is seen, that a man is always governed by attraction or repulsion. We will take for illustration the case of the pirate; the love of gold, or more property, the prospect of gaining wealth presents a powerful attraction to his acquisitiveness, which *leads him forward*; on the other hand the thought of wrong is repelled by his moral sentiments, which *drives him back*. Here we have the two influences operating upon the man. One serves as a cord to draw him forward, while the other holds him back. The weakest ties are severed, and man is drawn by the stronger. If the attraction is stronger than the repulsion, he is led forward; but if the repulsion is greater than the attraction, he is driven back. This is what Paul calls a warring in his members, and he says when he would do good, evil was present with him. The attraction of his propensities, was at times greater, than the repulsion of his sentiments, which compelled him to do the "things he would not," and which he even confessed he hated. Again, this is what he calls the "flesh lusting against the spirit, and the spirit against the flesh;" and he says, "these are contrary, the one to the other, so that ye cannot do the things that ye would." The advocate of "free agency" says ye can do the things that ye would, while Paul says ye cannot. Let others think as they may, I am forced to agree with Paul. The flesh, at times overcomes the spirit, and leads mankind astray. Or in other words the attraction of the propensities, is stronger than the repulsion of the sentiments. The one is *positive*, and the other is *negative*. What then ought to be the course pursued towards criminals? We ought to labor as a community, to strengthen the repelling powers of the moral sentiment by acts of kindness. We ought to strive to promote them from the pit of degradation, to the highest point of manhood; knowing that the farther a man has to fall, the more he dreads it. But the world labors to strengthen the propensities, by unkindness and abuse, and thereby the devil is assisted in leading forward the erring, hoodwinked, down the precipice of ruin. Heaping abuse upon the erring, to elevate them in point of morality, is like throwing a weight into the lower end of the scale to make it rise. We have seen that all hatred, revenge, and murder, is the fruit of blame. Consequently, to shut these evils out of the world, we must cease to blame, and to cease to blame, we must first learn that mankind are governed by certain fixed laws. To study the laws which govern mankind, is to study the science of religion. He who studies this science, will study the greatest science ever introduced into the world, and one without the knowledge of which, the world of mankind will never treat each other as brethren, nor can they be happy. Christ never condemned, nor the Almighty. All the chastenings of nature, are for our profit; and so ought we to chasten each other. The object should be the prevention of future crime, and not revenge for the past. All the preaching that has ever been done, has only lopped off some of the tenderest twigs of evil, by operating momentarily upon the passions, and has only caused us to blame, and hate mankind, more and more. But if we would "lay the axe at the root of the tree," and extirpate it, root and branch, we must study the science of religion—we must look for the cause of evil doing, and strive to remove it, by creating a balance of power in the human mind, and if necessary strive to place the individual in circumstances where the attraction of the propensities will be destroyed. In short let us "overcome evil with good." We reserve further remarks for the future.

MARCELLUS WOMAN.

Do nothing without a purpose, and that purpose the good of thy race.

## EUROPEAN AFFAIRS

TO THE WEEK ENDING AUG. 25,

Latest Date, Aug. 11.

THE intelligence from HUNGARY still continues to be of a character, which authorizes us to indulge the most cheering hopes for the triumph of that magnanimous, brave, and oppressed people. The Hungarian generals are reported to have obtained several victories over the combined forces of the enemy, although, for various reasons, there is a great indistinctness and imperfection in the accounts. Gen. Gorgey pursues the policy of avoiding a general engagement. He keeps clear of the enormous bulk of the Russian force, but annoys them incessantly with fruitless and harassing marches. His activity, discipline, and military skill are worthy of the great cause to which he is devoted.

The Hungarian forces are divided into four different corps under the command of Gorgey, Dembinski, Bem and Vetter. They are said to be composed of 160,000 men, with 250 cannon, exclusive of the vast numbers of volunteer militia. By the latest accounts the Hungarians have strange auxiliaries in the Horse-lords and Swineherds who inhabit the steppes and forests in the interior of their country. The weapon of the former is a whip, handle two feet long, and thong fifteen, with a leaden ball at the end of the thong, and a chain of smaller balls along it, like the shot on a fishing line. With these, they can, at full gallop, penetrate a man's body in any inch they please. The wounds thus inflicted are terrible; and these wild troops, of whom there are many thousands, are the dread of the Austrians. The Swineherds throw a peculiar hatchet with unerring aim, and the surgeons know well what formidable, and for the most part irremedial inflictions are caused by both of these classes of weapons.

The papers of Vienna at last admit the capture of Temesvar. The fortress was taken on the 13th of July after the most obstinate resistance; Rukawina, the commander, like Hentzi at Ofen, fell with the greater part of his forces. Not only the garrison but the entire Servian population was shot down. On the other hand 1,500 Honveds, partly dead and partly wounded, cover the ramparts and fill up the ditches. Thus the last of the important fortresses of Hungary are in the hands of the Magyars. The stock of arms, especially musketry and cannon, taken in Temesvar is very great and will be of immense service to the Hungarians, though they have just received from England, by way of Orsova, 50,000 percussion loaded muskets.

The finances of France are in a deplorable condition.

Aspirated debate took place in the Assembly on the 5th inst. in regard to the Roman intervention. The measures of the Government were explained by M. de Tocqueville, Minister of Foreign Affairs, who said

"Eight days before his assumption of the Ministry an order had been forwarded to General Oudinot to enter Rome at any price, and a telegraphic despatch, dated June 1, led him to believe that the French would soon be masters of the city. In these circumstances he wrote to the French diplomatist that Rome should not be treated as a conquered city; that the mission of the army had been to combat the foreigners who oppressed it; to consult the wishes and wants of the population; to establish municipal administrations; to prevent violent reactions against persons and things; to occupy Rome until further orders, and to secure to the Roman people serious liberal institutions. France has notified to all the great powers of Europe that she was not actuated by a spirit of conquest, and that she had neither the wish nor the right to prolong the occupation of the country; but France had a right to take part in the negotiations, and the objects of the expedition was to secure her legitimate influence in Italy."

Jules Favre replied to de Tocqueville on the Republican side

in a speech of remarkable earnestness and power. He showed the fallacy of his reasoning, the hollowness of his pretensions and the duplicity of his policy. The question however was decided in favor of sustaining the government by a majority of 252.

On the subject of *coup d'etat* the President has delivered the following speech at Tours:

"I have in the first place, to thank the City of Tours for the kind reception it has given to me; but I must add, also, that the acclamations of which I have been the object are more gratifying to my heart than to my pride. I have been too much acquainted with misfortune not to be safe from the seductions of prosperity. I am not come among you with an *arrière-pensée* but to show myself such as I am, and not such as calumny would represent me. It has been said, and is still said in Paris, that the Government meditates some enterprise similar to that of the 18th Brumaire. But are we in similar circumstances? Have foreign armies invaded our territory? Is France distracted by civil war? Are 80,000 families in emigration? Are there 300,000 families placed out of the pale of the law by the *loi des suspects*? Finally, is the law without vigor, and the Government without force? No, we are not in a condition to render necessary such heroic remedies. In my eyes, France may be compared to a vessel, which, after having been tossed about by tempests, has at length found a roadstead, more or less good, but in which it has at length been able to cast anchor. Well! in this case we must recaulk the vessel re-arrange its ballast, and repair its masts and its rigging, before we again put to sea. The laws which we have may be more or less defective, but they are susceptible of being rendered perfect. Trust then, to the future, without thinking of *coups d'etat* or insurrections. There is no pretext for *coups d'etat* and insurrections have no chance of success. They would be repressed as soon as they could commence. Have confidence in the National Assembly and in your first magistrate, who has been elected by the nation; and, above all, rely on the protection of the Supreme Being who now protects France. I conclude by proposing as a toast—'Prosperity to the City of Tours.'

In the last number of the *Consilleur du Peuple*, M. de Lamarine publishes the following strange comments on the President of the Republic:

"I had no personal acquaintance with the President whom the nation has placed at the head of the executive power. I fancied him such as my republican prejudices, and the faults of youth, which he himself nobly avowed and condemned the other day in sight of his ancient prison of Ham, made me fear him on account of my country—namely, unsteady, agitating, ambitious, impatient to reign. I was once more deceived; years had matured him; reflection had enlightened him; adversity had purified him. The walls of a prison are, as it were, the hot-houses of the soul; they dry up the flowers, they ripen the fruits. I have seen, I have read, I have listened to, I have observed, I have since known the President of the Republic, and I owe it to truth to declare, that I have seen in him a man equal to his duty toward the country; a statesman possessed of a *coup d'œil* just and calm, of good heart, great good sense, a sincere honesty of intention, and a modesty which shrouds the glare and not the light. I say this because I think it. I have no motive to flatter him. I have, during my career, often refused—I have never asked for anything. But I believe that the Republic is fortunate, and that it has found a man when it only sought for a name. Providence has certainly interfered in the ballot which decided in his election."

The affairs of Rome still remain unsettled. The governing Commission appointed has not been installed, and not a single Minister has been named. This state of things is very perplexing, and for the present the city and the Papal States may be said to be without a Government, beyond that of the Austrian military authority at Bologna and Ancona and the French occupation here. More progress has been made at the two for-



mer places than at Rome, as Cardinals representing the Pope are in activity in them; but this place is completely abandoned to chance, and the only jurisdiction apparently used is that of the Church, which daily lays hold of persons subject to its power, and which would extend its prerogative, but that the French police resolutely opposes such acts of despotism. The Pope, or rather the carmarilla who surround him, will do nothing in an open, off-hand style for the purpose of reassuring the drooping spirits of the people of every class, and securing the tranquility of the State. Everything proposed is put off for further consideration, and if things go on as they do now, the Winter may pass over before the return of Pío Nono.

There is nothing of importance from GREAT BRITAIN. The Queen's visit to Ireland was received with an unexpected outbreak of enthusiasm.

### News of the Week.

#### THE ICARIAN COMMUNITY IN ILLINOIS.

SPEECH OF M. CABET.

From the Hancock Ill. Patriot, 11th.

At a general meeting of the citizens of the City of Nauvoo, held at the Icarian House on the 6th inst. M. CABET, President of the Icarian Society, delivered an eloquent address, which was received with loud plaudits. Dr. Adolphus Allen offered and read the following preamble and resolutions, which were responded to with loud acclamation:

*Whereas*, The Community of Republicans, of the Imperial City of Paris, in France, bearing the name of *Icarians*, have left their native country, their friends, and all the endearing ties with which they were associated, and have emigrated to "the land of the free and the home of the brave," and have settled in our midst, to enjoy the fruits of peace and liberty. *And whereas*, The citizens of Nauvoo, with a view to strengthen and cement the bands of friendship, to cultivate, support and cherish harmony and union among them; to present an ocular demonstration and manifestation of their friendly reception here, the citizens of Nauvoo have met, and now embrace the pleasing opportunity of taking their adopted brethren by the hand, and give them a cordial welcome. Therefore

*Resolved*, That we believe that it is to the best interest of this community, and the City of Nauvoo in particular, to have the Icarians united and remain together in harmony; and it is our duty, and should be our delight, to support and cherish it.

*Resolved*, That we believe, from a brief acquaintance, that the Icarians as a people are patriotic, moral, industrious, peaceable, good citizens; and in point of morality, sobriety, urbanity and fraternity, they are fit samples for imitation.

The preamble and resolutions were unanimously adopted.

M. CABET then offered the following remarks:

*Citizens of Nauvoo*: I thank you in the name of my brethren, for this manifestation of your feelings of esteem, sympathy and benevolence to us, and for the wishes you express for the success of our undertaking and the prosperity of our community.

We will deserve those feelings on your part, for, as we like the Republican Government—equality and liberty—so you like order, peace, organization, and union. We are your brethren.

Your independence was the forerunner of the enfranchisement of the world. We are happy in celebrating with you, on the Fourth of July, its glorious anniversary—uniting both standards. The American and French revolutions are sisters, and our Lafayette by fighting for the former, fought at the same time for the latter.

If any man should say that our Community or Association, is contrary to the laws of this country, he would be in a great error; for we have chosen America to establish us there, precisely

on account of its being the land of the free and the home of the brave, and we have a firm resolution to submit, respectfully, to the laws of our adopted country, whom we look on as our mother, and who we hope will be so kind as to receive us as her children.

And if any man should say that our society is contrary to the laws of God, he would be likewise in a great error; for we are Christians, also. In our opinion, God is the Father of all men, and in His eyes all men are brethren. The Gospel is our law—our principle is Human Fraternity—the necessary consequence of which are Equality and Liberty.

You are in the right when you make wishes for the prosperity of our community, for it is founded not only on Fraternity, Equality, and Liberty, but also on Morality and Temperance—on Marriage and Family—on Education and Working—on peace and respect to the laws. As for us, we are very thankful for your fraternal benevolence and welcome, and we will always make vows for the prosperity of the great and powerful American Republic.

CABET.

(For the Icarian Society,)

Nauvoo, Aug. 6, 1849.

**MYSTERY AND ROMANCE.—REY AND HIS PRISONERS.**—JOMÉY is a poor turnkey in the gloomy prison of Havana. He is a young man of weak character, of nervous and timid temperament. He is entrusted with the charge of two conspicuous prisoners—one Villaverde, a patriot conspirator. He is the organ of a formidable organization to achieve independence. The other is a merchant, unfortunate in trade, one who once controlled millions, but owing to the destruction of certain large factories on the coast of Africa, is bankrupt. Desirous of saving from the wreck of his fortune something with which to commence the world, he conceals a portion of his assets, is found guilty, and sentenced to the prison for ten years, as a fraudulent bankrupt.

These two prisoners plan an intrigue to seduce Rey. They persuade him to escape with them to the United States. They go aboard an American vessel and depart for this port. Villaverde lands at Apalachicola and proceeds to New York in time to hear of the death of his friend, Machin, an agent of La Verdad. Machin is reported to have committed suicide. But letters received from him, shortly before his death, give color to the suspicion that he died by the hand of an assassin. A confession is said to have been left by him, but the confession cannot be found. In his letters, written a short time before his death, he speaks of one Llorente, as having threatened to make way with him, if he did not cease his traitorous designs of circulating La Verdad among the Spaniards. This introduces Senor Fulgencio Llorente, who is a poet, politician, and intriguer. He seeks to repair his decayed fortunes by zealous intrigues in behalf of the Cuban authorities. He undertakes the small jobs of the Spanish Consul, a gentleman of pride and hanteur, devoted to his Government, and not over scrupulous as to his means of carrying her wishes into effect. The Consul is a friend and *cleve* of Munoz, the husband of Christina, the Queen Mother of Spain. He wishes to secure a high position in the affections of the Spanish Government, by zeal and activity.

The Consul, too, has another agent—a man of years, of sinister aspect, and deep, designing character. This is Ayala, a Cuban, who, sixteen years ago, slew his own cousin on the highway, and escaped the *garote* by flying to this city. He has property in Cuba, and looks for pardon and permission to return to Cuba. These two hunt up Rey, and either by force or seduction induce him to return to Havana, so that he may expose the parties who aided the escape of the prisoners. The poor frightened youth becomes sick and half dead with terror. He distrusts the countenance of Llorente. The Consul is brought to him in the character of a physician. He agrees to confess all the facts, if he is

pardoned. The pardon is obtained; Marie is then introduced. He is a stout man of formidable aspect, and carries a large stick; he had been once before employed in an attempt at abduction. It was supposed that he was an adept in the science of kidnapping.

Ayala returns to Havana on some business connected with the intrigues of the Consul. When he lands there is taken by some unknown person and lodged in an apartment of the palace prison, and placed under the guard of a man with a silver-headed cane, the insignia of the Police Guard. He remains there for five days, is then taken on board an American ship, and returns safely to New-Orleans. Then we have the facts of the abduction. The departure of Rey from the house where he had been boarding without bidding his hospitable entertainer *adios*—without taking any clothes with him—his going toward the levee—his drinking at a cabaret with Llorente and four other "friends," whom Llorente introduced to him—his being seen just as the vessel is hauling off from the wharf, dragged along by neck and heels by four strong levee runners, and pitched aboard like a bale of goods. Then we have the mysterious disappearance of a Bank defaulter of this city, strongly resembling Rey in dress, size and general appearance, who goes to Havana, it is suspected, by the same ship that bore Rey, and who serves to represent Rey, while the latter, according to rumor, is confined below decks.—[Condensed from N. O. Delta. 16th.

ALUMNI OF YALE.—The Independent, a religious paper published in this city, has an account of Yale College Commencement, from which we take the following, which shows the liberal spirit pervading that gathering of the educated men of our country.

On Wednesday, at 9 1-2 A. M. the customary annual meeting of the Alumni was held under a great tent pitched for the purpose in the rear of the college buildings. The meeting was organized by the appointment of Hon. Asa Bacon, of Litchfield, as Chairman, and Prof. Samuel H. Dickson, M. D. of New-York, and Rev. S. W. S. Dutton, of New-Haven as Secretaries. After the reading of the annual obituary record, which had been prepared by Prof. Kingsley and Mr. Herrick,—a record which never fails to touch the minds of the assembled graduates with many serious thoughts—the venerable Dr. Beecher addressed the assembly for a few moments in the most appropriate and affecting style, expressing and applying the thoughts which were so generally awakened by the thoughts of the dead. He was followed by Rev. Mr. Marsh, of the Temperance Union.

Prof. Olmsted introduced Mr. Jonathan Maltby, a graduate of seventy years ago, who on that day was ninety years of age. Mr. Maltby, though deaf and lame, retained much of the life and spirit of earlier years, and had prepared a brief written address which was read by Prof. Olmsted. The Revolutionary reminiscences of Mr. Maltby gave for a while a new direction to the meeting. Mr. William S. Porter of Farmington, Rev. Mr. Dutton, Prof. Silliman, Dr. Beecher and others told stories, traditional or recorded, of the Revolutionary struggle, showing at how a great price our fathers purchased for us this freedom. At a fortunate moment, Prof. Porter interrupted the flow of anecdote by proposing a resolution expressive of sympathy with the educated men of Hungary, Italy, and other European countries who are struggling to secure for their posterity the liberty which our fathers have secured for us.

Dr. Bacon was called for, and spoke a few moments to the younger alumni, charging them never to lose their youthful hope of the "good time coming," but to work on to the last, never despairing of the Republic, or of the Church, or of the universal cause of human progress. Dr. Bushnell was called for, but would not come. Hon. Truman Smith was called for, but had already retired from the meeting. Rev. Dr. De Wit of the Dutch Church, New-York, was called out, as a graduate of Union College, and spoke a few moments with great effect. Hon.

Judge Este, of Ohio, and Judge Hand of Michigan, the former a graduate of Nassau Hall, spoke as became the dignity of their judicial titles. William E. Robinson, of New-York City, slightly Irish in accent, and altogether Irish in wit in humor, amused the meeting with a characteristic speech. Though the Alumni were disappointed by the failure of the annual discourse which has often been one great attraction of the occasion, the meeting was one of the best of its kind.

LIBERATION OF FAIRBANK.—The Rev. I. Bailey, of Genesee, communicated to the New York Tribune the death of Mr. Chester Fairbank, of that town, at Frankfort, Ky., on the 6th inst., of cholera.—

"He left (says Mr. Bailey,) his residence in Genesee, Alleghany county, N. Y., early in the Spring, to secure if possible, the liberation of his son, Calvin Fairbank, from the Penitentiary, where he had been confined four and a half years, on the charge of abducting slaves, in connection with Miss Delia A. Webster. The friends of freedom will rejoice to learn that the untiring efforts of the aged father for the liberation of his son have been successful. Gov. Crittenden agreed to pardon him on the condition that certain prominent men in Lexington should unite in a petition for his liberation. The day before his death, the anxious and devoted father returned with the requisite names, with the fullest confidence that in the month of August he would witness the liberation of his son. His great anxiety and untiring labors, together with the exposure in travelling, made him an easy prey to pestilence. He died among strangers, a victim to the insatiable, cruel demands of slavery."

FOURIER'S WORKS.—Whatever opinion may be formed of Communist doctrines, there can be no doubt that Charles Fourier was a profound, acute, and original thinker, as well as an able and eloquent writer. His doctrines have made great way in France, and, without at all advocating his principles or pronouncing on their efficacy, we may say that any man interested in the study of scientific legislation and in the great problem of social arrangements, will be glad to learn that his treatise on "The Human Soul" is about to be translated by a gentleman who has already proved his competency for so important a task. We trust that the whole of Fourier's works will ultimately be thus opened to the English student.

[London Weekly News.

THE JOURNEMEN TAILORS.—This body of mechanics, who have for some time continued on a strike for higher prices, collected about the Mayor's room at City Hall on Monday, the time assigned for a private discussion of the points of difference between them and their former employers, with a view of effecting some sort of amicable arrangement. Six journeymen had been selected by their companions to meet the employers who might choose to appear. But one, however, of the latter, made his appearance, and consequently the discussion anticipated did not take place. The committee of journeymen, in private interviews presented their grievances in a very forcible manner. His Honor seemed not a little surprised at the facts detailed to him, and expressed a hope that these differences between them and their employers might be adjusted in a manner reasonable and satisfactory to all. The deputation then thanked His Honor for his kind attention in listening to them, and withdrew—it being understood that employers would be in attendance there to meet them on the succeeding day.

Yesterday, at 12 M., was the time fixed for the second meeting, but at that hour, both parties failed to make their appearance: for what reasons we know not.—[Boston Times, 15th.

[The Cleveland Democrat states that "not a nurse nor a physician who nobly went to Sandusky to relieve the sick, has been carried off by the cholera."



## Town and Country Items.

**LONG SPEECHES.**—Alluding to the long-winded parliamentary speeches, the London Despatch says:—

"Oh! seldom-speaking Cromwell! whose vocation was by no means talk, but who made Europe tremble, Ireland orderly, and England great, how need we wonder that a true worker should seek to get rid of chattering parliamentary magpies, and pray the 'Lord to deliver him from Sir Harry Vane!' Oh! silent Washington, who could conquer the mighty, and found the greatest empire in the world, but whom a D'Israeli could confound in utterance! Oh! taciturn Brutus, who could even make Rome illustrious, and efface Carthage from the world's map, but could not outspcak even the rawest of reporters! Have we not fallen on evil days and evil tongues?"

**PARISIAN WOMEN.**—The pretty women who keep the flower shops in the fashionable part of Paris, reap a rich harvest of golden Napoleons during the Carnival; and when their trade gets a little dull, sometimes set their ingenuity to work to devise means to brighten it up a little. There was a shop in the Passage Colbert, which was a favorite resort of Americans. One day, during Carnival, about a dozen young Americans received each a note beautifully written on scented paper, asking each of them to be at a particular place in the foyer of the opera at a given moment, and saying if they cared anything for the fair writer, for she must of course be supposed to be fair, they would buy a bouquet of flowers at a certain shop at a certain hour. Each received the same note, but as they all were requested to keep the matter quiet, neither one mentioned it to the other. Of course the flowers were bought, and each one at the appointed time met the lady at the domino, but could not make out who she was. As the hours appointed for meeting were not the same in any two cases, the young gentlemen never discovered the parts they were mutually playing, until after some three weeks of appointments and deferments. They finally came to the understanding among themselves—invited the lady in one of the boxes—pulled off her mask, and found to their utter confusion, she was the very woman who kept the flowers in the Passage Colbert and who had sold thirty-six costly bouquets by her ingenious statagem.

**RUSSIAN PICKPOCKETS.**—Thompson's "Life in Russia" gives the following account of St. Petersburg thieves:

A gentleman buying a cap, selected one of an unusual shape from the hatter's counter, and after much haggling purchased it although it had been made to order, and the party for whom it was intended was expected to call for it momentarily. To secure it the gentleman put it on his head and departed. In the course of his walk he found in his pockets a snuff-box that did not belong to him, and which he knew was not there a short time before, and he could not account for it. Presently he drew forth a strange handkerchief, and shortly afterwards he found himself enriched with a pocket-book. Suspicious of these additions to his property, he determined to stroll leisurely about, to watch the result; and at length from the quantity of things placed softly about his person, he became convinced that he was converted into an ambulatory receiver of stolen goods, of which the cap was the sign. He at once made the discovery to the police who were not long in turning the information to account.

**TOO THICK.**—In one building, 7 Little Water-st. there have been found 200 colored people as regular occupants. In the locality known as Cow Bay, there are 400 persons in five houses. At the corner of Orange and Cross st. there are 95 colored and white females in a rear basement; and in the rear of 10 and 12 Mulberry-st. there are 809 persons crowded upon two lots, six persons living in almost every room. The chances of these

residents for cleanliness, health or decency, are obvious. Yet the attempt to introduce arrangements by which such sacrifices of life and humanity would be prevented, are sneered at by our respectable worthies as Agrarianism, Promiscuity, Red-Dragonism, or, worst of all, Socialism.—[Tribune.]

**CALHOUN AND BENTON.**—At the recent Anti-Slavery celebration in Worcester, Theodore Parker made a speech in which he got off the following capital hit:

"It is an old story," said Mr. Parker—"it may be a fable—that when scorpions are surrounded with a circle of fire, they will turn to and fight among themselves. Then it is that fang enters fang, poison meets poison. Thus is it with Benton and Calhoun, the two chief scorpions. The fire of Abolitionism has surrounded them, and they have met fang to fang, poison to poison."

**LABORIOUS PRAYERS.**—A Boston print, referring to the prayer by Rev Mr. Barnard, at the funeral obsequies at Boston, of President Polk, on the 18th ult., says:—"It was one of the most eloquent and beautiful prayers we have ever heard—a finished production—and must have cost the author a great deal of labor."

This is said in perfect sincerity, the italics being mine. What idea have such men of the true character and objects of prayer?—[Cist's Advertiser.]

**SWORDS BEFORE PLOUGHSHARE.**—The Legislature of Connecticut, at its recent session, voted two swords to be presented to two officers of the Mexican army, who were volunteers from that State. Six hundred dollars were voted to meet the expenditure. At a session of the same legislative body, about three years since, when the officers of Yale College asked for a small grant to aid in establishing an agricultural department in that institution the petition was rejected.—[N. Y. Observer.]

**BIRTH DAY OF JOHN HOWARD.**—It is an encouraging "sign of the times," that the birth day of that eminent philanthropist John Howard, is to be celebrated in this city. The warriors and men of blood have had their day of glorification. Let us hope that a better era is soon to dawn, when the heroism of a Howard will be placed as high above that of the successful soldier as moral is above physical courage. It will be seen from the advertisement in our columns, that an adjourned meeting is to be held on Friday to make arrangements for the due celebration of Howard's birth day.—[Boston Transcript.]

**NOT SO PROFITABLE AFTER ALL.**—We asked an apothecary a few days ago, whether the recent epidemic had not made his business very profitable.

"Quite the contrary," was the reply. "The cholera prescriptions were generally cheap, and the unusual caution of the citizens prevented the usual diseases, and actually, to a great degree, injured the business."—[Model Courier.]

**Mr. Whitney's project for a railroad to the Pacific** was endorsed by the New York Chamber of Commerce at their meeting on the 7th inst., when a long report was made, in which the various other propositions were considered; concluding with a recommendation of Mr. Whitney's plan, and that when completed it should belong to the nation. A resolution, however, was passed urging Mr. W's plan upon Congress, leaving the ultimate ownership of the road an open question.

**A NOVEL IDEA OF GOOD TREATMENT.**—A California adventurer writing from Mazatlan, says: "We all travelled through Mexico without passports, and were treated very well—except that they stole everything from us that they could lay their hands on."

**FLOGGING IN THE NAVY.**—During a late cruise of the U. S. ship *Independence*, in the Pacific, during which she was 403 days at sea, and 593 in port, there were laid upon the backs of her crew, with the cat-o'-nine-tails, *forty-four thousand eight hundred and thirty-five lashes!* Will any one pretend that such punishment could have been necessary? That American seamen, engaged in "fighting the battles of their country," required more punishment than the inmates of a Penitentiary on land? It speaks badly for the patriotism of American seamen or worse for the commanders in our naval service. Congress ought to appoint a commission to inquire into this abuse, and see if some remedy cannot be provided for it. Let us have no more of the brutality of slave-drivers and owners, as long as white men in the service of their country are lashed to a gun, and whipped until the blood runs down their backs! This matter wants looking to.—[New Haven Register.

Mr. Clay has lost none of his spirits by indisposition. He was called out at Pittsfield by the people, and made the following remarks:—"I have been suffering under severe illness, have been breathing a cholera atmosphere, living on a cholera diet, and subject to the excitement naturally attending the epidemic. I am on my way to seek a purer air; I desire to avoid all public display. But I am told that I must show myself to my friends in Pittsfield, and here I am! the same old coon! If you are disappointed with the exhibition, you know it costs nothing—and so good bye!"

**GOLD MINES IN OHIO.**—A farmer in Harrison county ploughed and hoed up \$100 in gold off three acres of his ground. It was in yellow grains, beautiful to the eye, and finer than twenty-two or any other number of carats. In fact, it was 392 bushels of shelled corn, and the gold was obtained by the attractive qualities of the grain overmastering that of the metal.

**A LARGE PIC-NIC.**—The Lowell (Mass.) Courier states that 650 men, women and children, belonging to the Methodist Episcopal churches of that city, were out upon a pic-nic on Thursday the 2d inst.

COLERIDGE, treats inseparable connection of truth with error, says, felicitously as well as truly, that there are errors which no wise man will treat with rudeness while there is a probability that these may be the refraction of some great truth as yet below the horizon.

**CONSIDERATE.**—They now print blank certificates of deaths in New-York, which are furnished gratuitously by the Board of Health to all physicians who apply for them. This will greatly relieve some of the faculty, who found it easy to write, but another thing to spell.

The western papers illustrate the progress of improvement by showing that whereas, only twelve years ago, the expense of a journey from New-York to Chicago was thirty-six dollars and a half, the journey may now be performed at a cost of no more than seventeen dollars.

Louis Philippe's stables have been converted into hospitals. It would be glorious if the people would serve every palace in Europe in the same way. In this nineteenth century it is astonishing that the masses will consent to be fooled by the fools that are known by the name of kings.

The prevalence of cholera in other parts of the Union during the present season, has made the White Mountains a place of great resort. The Boston Chronotype estimates that more than nine thousand visitors have ascended the highest peak since May last.

## NOTICES.

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.

POST OFFICE STAMPS may be remitted in place of fractional parts of a dollar. Stamps may be obtained of all Post Masters.

PAYMENT in advance, is desirable, in all cases. \$2 will pay for one year.

SIX MONTHS.—Should it be preferred, payment in advance, (\$1.00) will be accepted, for a subscription of six months, to the "SPIRIT OF THE AGE."

SUBSCRIBERS will please be particular in writing the NAMES, POST OFFICE, COUNTY, and STATE, distinctly, in all letters addressed to the publishers, as this will prevent delays, omissions, and mistakes.

Man and his Rights, . . .	130	Criticism and Confessions, . . .	136
The Mysteries of France, . . .	132	Trinity in Correspondence, . . .	137
Women in Icaria, . . .	133	Labor and Capital, . . .	138
Letters of W. S. Lander, . . .	134	Religion a Science, . . .	139
Great and Little Dinners, . . .	135	European Affairs, . . .	140
Mrs. Hemans' House, . . .	135	News of the Week, . . .	141
The Word Respectable, . . .	135	Town and Country Items, . . .	142
POETRY—Town and Country Girl, . . .			129

## PROSPECTUS

OF

## THE SPIRIT OF THE AGE.

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

In promoting this end of peaceful transformation in human societies, *The Spirit of the Age* will aim to reflect the highest light on all sides communicated in relation to Nature, Man, and the Divine Being,—illustrating according to its power, the laws of Universal Unity.

By summaries of News, domestic and foreign,—reports of Reform Movements—sketches of Scientific discoveries and Mechanical inventions—notes of Books and Works of Art—and extracts from the periodical literature of Continental Europe, Great Britain and the United States, *The Spirit of the Age* will endeavor to present a faithful record of human progress.

EDITOR,

WILLIAM HENRY CHANNING.

PUBLISHERS,

FOWLERS &amp; WELLS,

CLINTON HALL, 129 and 131, NASSAU STREET, New York.

PUBLISHED EVERY SATURDAY:

TERMS,

(Invariably in advance.)

All communications and remittances for "The Spirit of the Age," should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau Street, New York.

## LOCAL AGENTS.

Boston, Bela Marsh, 25 Cornhill.  
Philadelphia, J. P. Fraser, 415 Market Street.  
Baltimore, Wm. Taylor & Co., North Street.  
Washington, John Hitz.

Cincinnati, J. W. Ryland,  
Buffalo, T. S. Hawks,  
Rochester, D. M. Dwyer,  
Albany, Peter Cook, Broadway.  
Providence, P. W. Fortin.

Others, who wish to act as agents for "The Spirit of the Age," will please notify the Publishers.

MACDONALD &amp; LEE, PRINTERS, 9 SPRUCE STREET.