

THE SPIRIT OF THE AGE.

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From the Protective Union.

A STORY OF UNGARU.

An Austrian officer has recently published a volume of letters written during the war against Hungarian independence, to a German newspaper. The volume has been translated in England, and from it the following extracts form an exquisite romance. In the last struggle for national liberty the bravest hearts are ever found in woman.

An Austrian troop of horse under the writer's command arrives at a mansion in Hungary, with the intention of quartering there.

SCENE 1.—THE HOME.

"At the tramp of horses and the clank of swords, the porch-door opened, and an old man, a kind of steward, followed by servants with great lanterns, came towards us, asking who we were, and what was our errand. I replied that I was an officer of the Emperor and King, belonging to the army of the Ban; and requested, in the first place, to be conducted to the master of the mansion. The man obeyed, though with some reluctance, and led me into a spacious hall, which, by the dim light of a lamp, appeared to be a sort of ancestral hall. Large pictures were hung upon the walls, and between them swords, muskets, old armor, and arms of all kinds.

"Here the castellan bade me wait while he went to announce me, and I availed myself of this moment to take off my cloak, to set my hair to rights a little, to fasten my dolman close about me, to tie my sash properly; in short, to make myself as smart as I could. The old man presently came back, conducted me along a corridor, and then opened the folding-doors of an apartment, whence issued the brilliant light of tapers.

"Somewhat dazzled, I entered the apartment, which was most elegantly fitted up, where a tall, handsome lady received me with a polite but proud obeisance. I was just going to introduce myself, and to apologize for my unbidden visit, when she extended her hand to me with the loud exclamation of joy, 'Ah, Baron W——!'

"I now recognized her. It was the Countess St——, the Milan beauty, the wife of my old comrade, St——, who once saved my life in Bologna, and who, after his marriage with the fair Marchese B——, had obtained leave to resign, and retired to his lordship in Hungary; and I now found myself, without having suspected it, in his mansion.

"Being called by his wife, he made his appearance immediately, and cordial was our embrace. He was still, as he ever had been, Magyar with body and soul; and told me frankly that he should long since have gone to Kossuth had he not been restrained by the odious idea of being obliged to fight against his former comrades; but he assured me that he would yet do so.

"I advised that he should not talk of political matters, but rather think of old times; and his wife approved the suggestion. By and by came his sister, the young Countess

Helene, the most beautiful Hungarian female I had ever seen; and that is saying a great deal.

"St—— gave me his word of honor that we were perfectly safe from any surprise by the enemy, and my men were abundantly supplied with wine and meat; and, while they made themselves comfortable outside, I found myself in Paradise, between two beautiful and amiable females, opposite to a friend whom I had not seen for a long time, and before a glass of exquisite tokay. All weariness vanished; and we joked and laughed half the night, forgetting the war, and Kossuth, and national hatred.

"Two days I rested in St——'s mansion, as a little respite was highly desirable for both men and horses. The eyes of the Countess Helene began to be dangerous for me; but upon earth the soldier has no abiding-quarters. On the third morning, with a tear in my eye, I pressed St—— to my breast, kissed the cheek of his wife and his sister; the latter plucked a rosebud for me as a keepsake, my trumpeter sounded to horse, and away we dashed."

SCENE 2.—THE BATTLE.

"We had—as we so often have had—a serious engagement with the Magyars, in which there were, on both sides, at least ten or twelve thousand men in the fire. On this occasion the enemy again had a numerous and excellent light cavalry, and had the skill to employ it on ground favorable for himself, so that our infantry was repeatedly exposed to the most violent attacks, and had the greatest difficulty to ward them off.

"Two squadrons in particular, of very well organized and equipped Honveds, distinguished themselves by their furious charges on Croatian infantry battalions, and could at last not be compelled to retreat but by several discharges of grape, which made dreadful havoc in their ranks.

"The leader of this corps, a man of tall, elegant figure, in the rich dress of a magnate, mounted on a superb, spirited, grey stallion, which he managed with great dexterity, was indefatigable in always rallying his men, and leading them back against our infantry. He galloped to and fro with as much unconcern as if the balls whizzing around him were but snowballs—continually flourishing his glistening blade.

"The figure of the rider seemed to be well known to me; but I could not distinguish his features, as we were drawn up in rear of our column of infantry, at the distance of some hundred paces from him.

"Twice he had escaped unhurt the fire of our infantry; when, as I have already mentioned, some guns, which had meanwhile come up, began to fire with grape. He seemed not to heed the first discharge, for I saw him still brisk and animated as ever, galloping about at the head of his men. The second must have been directed better; for, when the smoke cleared off, I could perceive horse and rider on the ground.

"At the same moment we received the signal for charge—

ing. The ranks of our infantry suddenly opened to let us pass through, and we advanced at full gallop upon the enemy's horse. These at first retired precipitately, to get beyond the range of our cannon, then rallied, and drove us back; we did the same by them; and so we went on, till at length, as it is usual in Hungary, the whole dissolved into single combats, in which man is engaged hand to hand with man.

"It was nearly dark when, with my troop, some of whom were killed, others severely wounded, I reached the main body. Scarcely had we unsaddled, and, tired to death, I was about to stretch myself by the watch fire, fed with the ruins of houses which had been pulled down, when an infantry soldier, appointed to hospital duty, came to inform me that an officer of the insurgents, dangerously wounded and taken prisoner, having heard my name, wished to speak to me.

"In spite of weariness I immediately followed my guide to the hurdle-shed, which was fitted up for an hospital. Dismal was the appearance of this dark, low place, scantily lighted by the hand-lanterns of the surgeons and attendants, who, with their blood-stripped sleeves tucked up high, and with aprons equally bloody, were busily engaged. The wounded lay close to one another upon dirty straw, which in places was quite wet and slippery from the blood upon it. Loud and gentle sighs, moans, groans, gnashing of teeth, mingled at times with curses in the Bohemian, Polish, Hungarian, German, and Croatian languages. I was obliged to rally my courage lest I should be scared back.

"In the furthest corner of the long building on a bed of straw, lay the wounded prisoner who wished to speak to me. How was I shocked when the light of the attendant's lantern fell upon his face, and I recognized Count St——!

"On our march through Croatia to Vienna, I had passed two days at his mansion; had seen him in the society of two charming women—his wife and his sister—in the full enjoyment of happiness; and now, in what a state was I doomed to find him! St——, a Magyar to the inmost fiber of his heart, had indeed then told me that he should take up arms for Kossuth; but thus to meet him again I was not at all prepared.

"Kneeling by the side of my pale friend, whose noble countenance bore the evident impress of speedy death, I grasped his cold hand, and asked in what way I could be serviceable to him. 'Thank you for coming,' he replied, in a voice scarcely audible, and this effort manifestly caused him great pain; 'I heard that you were here, and I sent for you. I am dying; my chest is shattered. When I am dead, take the pocket-book out of my uniform, and send it to my wife who lives at K——: it contains my will and other papers.'

"Here he made a long pause, during which I strove to cheer him.

"'Don't talk thus—'tis no use—we part as friends—I have fought for my country—you are faithful to your colors.'

"I pressed his hand in silence.

"'Where is your sister Helene?' I at length asked.

"'With the army,' he answered—'she is fighting for Hungary.'

"It was now a considerable time before St—— could utter a word. He moaned gently; and a regimental surgeon, who came to us, significantly made the sign of the cross with his finger.

"At length, after a full hour, he suddenly raised himself and said, 'So—now 'tis all over—salute Marie (the name of his wife)—Marie!' and with that he stretched himself out, his eye-strings broke, and his spirit fled."

SCENE 3.—THE END.

"Satisfied on this point I set out, with my two attendants, on my return to the watch-fire, the tall flame of which flamed up cheerily before us; when, the moon shining tolerably bright, we perceived a human figure lying at the foot of a tree.

"We went nearer—it was a woman, dressed as a man, in the costume of an Hungarian magnate; the long hair which fell over her shoulders betrayed her sex. My serassans turned her round; and by the pale moonbeams I recognized Helene, the lovely sister of my friend St——. Inexpressible anguish thrilled me at that moment, and I was well-nigh throwing myself upon the corpse.

"Forcibly mustering my spirits, I ordered my men to carry the body to the fire. There we examined it more closely, and with extreme anxiety I sought to ascertain whether there was any hope left of reviving her. Vain hope! it was several hours since her spirit had departed; the ball of one of our riflemen had gone through her heart. From the small red wound the blood was still oozing in single drops, which I carefully caught in my handkerchief, to be preserved as a relic.

"My only consolation was that the deceased could not have suffered long; that she must have expired the very moment she was struck. Those pure, noble, still wondrous beautiful features—on her brow dwelt peace and composure, and the lips almost smiled. There she lay, as if in tranquil slumber; and yet those eyes were never more to open—those lips never more to utter noble sentiments or words of kindness.

"My hussars were visibly affected, and thought it a pity that one so young and so beautiful should die so early. Many of them who had been with me on our first march through Hungary, for two days together at St——'s mansion, instantly recognized Helene, and doubly lamented her death, because she had shown such kindness to them.

"We thawed by a fire the ground not far from a maple-tree, and were employed nearly the whole night in digging a large deep grave with our hand-bills and swords. By the time the first rays of dawn appeared we had finished; an hussar, who could do carpenter's work, having meanwhile made a simple cross out of the stems of two young white maples.

"The corpse in full uniform, the kolpack with plume of glistening heron's feathers on the head, the light Turkish sabre by her side, was then carefully wrapped in a clean, large blanket which we had with us, and so deposited in the grave, which we filled up again with earth. Then, regardless of caution, I had a full salute fired with pistols over the grave. I have preserved a small gold ring and a lock of her hair for a memorial. When our melancholy business was finished we moved off after the enemy, who retreated rather hastily.

"The tempestuous feelings that filled my heart I am not able to describe. Helene had, as I subsequently learned, served as aide-de-camp to her maternal uncle, who commanded a considerable Magyar corps, and was shot, when acting in that capacity, by our soldiers, in the above-mentioned action."

From the Boston Medical and Surgical Journal.

CONTRIBUTIONS TO PHYSIOLOGY.

If the patrons of the New Orleans Medical and Surgical Journal do not fully appreciate the ingenuity, originality and raciness displayed in the communications of Bennet Dowler, M.D. of that city, (of which, however, there is little doubt) we should be glad to receive them into our own pages. On whatever subject he writes, the scholar and the philosopher are discoverable. One of the latest papers from his pen possesses uncommon interest from the

circumstance that it throws stumbling-blocks in the way of modern physiologists that were never contemplated by the erudite, far-seeing disciples of the present school of anatomists, or rather physiological inquiries. These new anatomical researches, instead of confirming old and settled theories, are actually overturning them. And further, psychologists will find that Dr. Dowler has also made business for them, too, since the fact is placed by him beyond question that consciousness in one animal at least is wholly independent of much of the organic machinery heretofore considered essential to its manifestation. Yet new and unsuspected avenues of exploration are opened through which light begins to glimmer from a point where all was darkness of the profoundest character.

Dr. Dowler, in the presence of Dr. Powell, cut down through the muscles of the neck of an alligator, and divided the cervical vertebrae and the spinal cord—so that the finger was passed between the two cut parts. About three-quarters of an hour after a transverse incision was made midway between the shoulders and hips, and the spine and cord divided by a saw—exposing the cavity of the abdomen. A half-hour after, the whole of the internal viscera was dissected out from the body and removed, and the sympathetic nerve destroyed—which occupied the time of an hour. Yet, for a period of more than two hours, the alligator exhibited complete intelligence, volition and voluntary motion in each and all divisions of the body. "It saw, heard, felt and defended itself—showed anger, fear, and even friendly attentions to its keeper, a black boy." Although in the highest degree exciting as well as instructive, we must pass over the remainder of the notes on this particular experiment, as well as the deductions of Dr. Dowler from the phenomena presented. In a subsequent experiment, the following extraordinary circumstances were noted.

"Having observed that an alligator had become feeble, I determined to kill it for dissection. On taking hold of it, it seemed much alarmed, and cried several times, 'houpe! houpe!' This is the only articulate sound that I have ever heard from an alligator, and it is, I believe, peculiar to the young animal, and is never uttered but when danger is suspected: it appears to be the synonym of the word 'help,' the sound of which it very much resembles. It hissed and attempted to bite. The upper portion of the skull, including a horizontal stratum of brain was removed. Hemorrhage to a considerable extent followed; the eyes closed.—The animal no longer attempted to bite. It performed, however, a series of voluntary motions, intelligently directed to ward off injuries. The entire brain and the medulla oblongata were removed, without diminishing its power to direct its limbs to any part that was pained by the slightest touch of a pin or knife. A metallic rod was passed many times within the spinal canal, completely destroying the spinal marrow beyond the hips. The animal appeared to die very soon, the tail excepted. It was, however, afterwards found that both voluntary motion and sensation remained, though their manifestations were greatly impaired. The fore-legs were slowly and feebly directed towards irritated parts; these motions disappeared in a very few minutes. The tail twitched frequently, for an hour after, as if pained by the dissection of the trunk and viscera. Both before and after its removal from the body, the heart acted regularly for four hours. The right auricle was the first to collapse."

In another experiment Dr. Dowler says—

"The decollation was not followed by a projecting stream of blood, as is usual; no ligature was applied to the great artery of the neck. The dull hatchet used in severing the spine of the neck, had probably bruised the artery as in torsion of gun-shot wounds. Hence the hemorrhage was not great, though considerable.

"I carried the handle of the knife toward the eye, to ascertain whether it would wink, whereupon the ferocious separated head sprang up from the table with great force at me, passing very near my breast, which received several drops of blood; it alighted upon the floor, from six to eight feet distant from its original position! It missed me, because I was standing at the side and not in front of the head. Although I have examined carefully all the muscles of the head, I cannot find one that accounts for this feat of combative, muscular motion. The angles of the mouth recede so much in this animal that after decollation, including the medulla oblongata, the head seems almost like two separate pieces—the superior and the inferior maxillary bones being joined chiefly by the great master muscles, for only a short distance. These great muscles (the mastoids) which are curved, having their concavity anteriorly, are adapted only to vertical action, as in biting—the great muscles of the tongue act backward and upward against the palatine region; whence then this quick, violent, forward motion, or rather, as in this case, diagonal leap of six or eight feet!—for the head deviated to the left, where I was standing, evidently with the intention of biting me. The trunk in this, as in all cases, possessed no power of forward motion. This curious fact with respect to decapitated animals, noticed by M. Magendie and other vivisectioners, has been attributed to the loss of the cerebellum; but whether this loss of forward motion in the alligator, be owing to a division in the spine and great muscles, or to the separation of the larger or smaller brain, or both, is not very evident, yet the fact which I have noticed respecting the forward motion of the separated head, is perhaps a circumstance favorable to this view. That a voluntary, spontaneous powerful motion, in fact a diagonal leap, should be performed by the separated head, must therefore appear astounding to one acquainted with the muscular organization. It is difficult to understand how the cerebellum could thus act alone."

If we pursue the subject much further, we shall draw too liberally, perhaps, from Dr. D.'s article. In closing, therefore, our remarks, the concluding words of the author of these startling experiments are appended. "On the whole, it may safely be concluded, that voluntary motion is neither directly communicated from, nor regulated by the brain, or the cerebellum; that the muscles in connection with the spinal marrow, perform voluntary motions for hours after having been severed from the brain; that these motions are not only entirely independent of the brain, but may take place, though imperfectly, after the destruction of the cord itself; that the trunk as well as the brain thinks, feels and wills, or displays psychological phenomena; that the *sensorium* is not restricted to a single point, but is diffused, though unequally, or in a diminished degree in the periphery of the body; and that actions which take place after decapitation, as described above, are in absolute contrast to *reflex actions*, being sensational, contemporaneous, voluntary, and in other respects dissimilar."

From the Watchman and Reflector.

THE COAL-WHIPPERS OF LONDON.

(Continued.)

One who had been the victim of accidents thus described his sufferings and those of his family:—

I was a coal-whipper. I had a wife and two children. Four months ago, coming off my my day's work, my foot slipped, and I fell and broke my leg. I was taken to the hospital, and remained there ten weeks. At the time of my accident I had no money by me, but was in debt to the amount of 10s. to my landlord. I had a little furniture and a few clothes of myself and wife. While I was in the hospital I did not receive anything from our benefit

society, because I had not been able to keep up my subscription. My wife and children lived, while I was in the hospital, by pawning my things and going from door to door, to every one she knew to give her a bit. The men who worked in the same gang as myself made up 4s. 6d. for me, and that, with two loaves of bread that they had from the relieving officer, was all I got.

While I was in the hospital the landlord seized for rent the few things that my wife had not pawned, and turned her and my two little children into the street, one was a boy three years old, and the other a baby just turned ten months. My wife went to her mother, and she kept her and my little ones for three weeks, till she could do so no longer. My mother, poor old woman, was most as bad off as we were. My mother only works on the ground—out in the country at gardening. She makes about 7s. a week in the summer, and in the winter she has only 9d. a day to live upon; but she had at least a shelter for her child, and she willingly shared that with her daughter and her daughter's children. She pawned all the clothes she had to keep them from starving, but at last everything was gone from the poor old woman, and then I got my brother to take my family in. My brother worked at garden work, the same as my mother-in-law did. He made about 13s. a week in the summer, and about half that in the winter time. He had a wife and two children of his own, and found it hard enough to keep them, as times go. But still he took us all in, and shared what he had with us rather than let us go to the work-house. When I was told to leave the hospital, which I was forced to do on my crutches, for my leg was very bad still, my brother took me in too. He had only one room, but he got in a bundle of straw for me, and we lived and slept there for seven weeks. He got credit for more than £1 of bread and tea, and sugar for us, and now he can't pay, and the man threatens to summon him for it. After I had left my brother's I came to live in the neighborhood of Wapping, for I thought I might manage to do a day's work at coal-whipping, and I could not bear to live upon his little earnings any longer—he could scarcely keep himself then. At last I got a ship to deliver, but I was too weak to do the work, and in pulling at the ropes my hand got sore and festered for want of nourishment. [He took the handkerchief off, and showed that it was covered with plaster. It was almost white from deficient circulation.] After this I was obliged to lay up again, and that's the only job of work I have been able to do for this last four months. My wife can't do anything; she is a delicate, sickly little woman as well, and has the two little children to mind, and to look after me likewise. I had one pennyworth of bread this morning. We altogether had a quarter loaf among the four of us, but no tea nor coffee. Yesterday we had some bread and tea, and butter, but wherever my wife got it from I don't know.

I was three days, a short time back, without a taste of food (here he burst out crying). I had merely a little at home, and that my wife and children had. Indeed I've done it again and again. I never begged. I'd die in the streets first. I never told anybody of my life. The foreman of my gang was the only one besides God that knew of my misery; and his wife came to me and brought me money, and brought me food; and himself, too, many a time, ("I had a wife and five children of my own to maintain, and it grieved me to my heart," said the man who sat by me, "to see them want, and I unable to do more for them.") If any accident occurs to any of us who are not upon the society, they must be as bad off as I am. If I only had a little nourishment to strengthen me, I could do my work again; but poor as I am, I can't get food to give me strength enough to do it; and not being totally incapacitated from ever resuming my labor I cannot

get any assistance from the superannuation fund of our men.

On visiting the house of this unfortunate man it was found almost bare of furniture.

A baby lay sprawling on its back on a few rags beside the handful of fire. A little shoeless boy, with only a light washed-out frock to cover him, ran shyly into a corner of the room as we entered. There was only one chair in the room, and that had been borrowed down stairs. Over the chimney-piece hung to dry a few ragged infant's chemises that had been newly washed. In front of the fire on a stool sat the thinly clad wife; and in the corner of the apartment stood a few old tubs. On a line above these were two tattered men's shirts hanging to dry, and a bed was thrown on some boxes. On a shelf stood a physic bottle that the man had got from the parish doctor; and in the empty cupboard was a slice of bread—all the food, they said, they had in the world, and they knew nowhere on earth to look for more.

The above facts exhibit but a single phase of the poverty and distress that exists in the midst of the splendor of London.

NATIONAL OR LAND REFORM.

BY THE CINCINNATI NATIONAL REFORM SOCIETY.

(Concluded.)

SLANDERS REFUTED.

Land Reformers are frequently charged by their opposers in general with an intention of forcibly taking the property of the rich for the purpose of distributing it among the poor. This we unhesitatingly pronounce a slanderous falsehood; no such proposition ever having been advanced by any National Reformer. If any individuals have disseminated such doctrines, they are not of us, and we thus publicly disown them.

Though by the way we might observe that Christ says, "It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the Kingdom of Heaven." He also commands such men peremptorily to sell all that they possess, and give it to the poor; and except they do this, they cannot be his followers or disciples. We hope some of our opposers will tell why such men (who profess to be followers of the meek and lowly Jesus) ought not to be beaten with many stripes, seeing they know their master's will but do it not! The truth is, they dare not do it—their fellows will not permit them, as we shall show presently.

We have been honored with a special notice by a writer in the "*Youth's Penny Gazette*," published by the Sunday-School Union. The reader's attention is attracted by a beautiful wood-cut, representing the "Hermit-crab, or Shell Socialist." All the evil habits, mischievous, voracious, cannibal-like propensities of this animal he attributes to a new set of "vote yourself a farm philosophers, who pretend to think that the idle fellow who has spent his time in folly and sin, has as good a right to a farm, or a house, or a barn, as his industrious and prudent neighbor; and if they could, they would put the honest man out, and the rogue in."

The writer then describes the "Hermit-Crabs," and compares them to the aforesaid cannibal-like philosophers. He says (of the crabs) "they have only a tough skin to protect them instead of a thick shell." To supply this deficiency they look round for an empty shell which is about the right size to accommodate them, and pushing themselves backward into it, they close the entrance and defy all invaders. The writer has evidently made a great mistake here, and we hope he will permit us to make the proper

correction, which is merely to substitute Land Monopolists for the "Hermit-crabs and the New Philosophers." This being done, the article will be precisely what we think it ought to be—it would be much more consistent with the truth than it now is.

Again, he says these crabs (Land Monopolists) "are voracious cannibals, and if they find an occupied shell (industrious man's house) that suits them, they do not hesitate to turn the tenant out, or even to kill him, that they may be accommodated." This is precisely what the Land Monopolists of Europe are now doing; they are turning out of doors and starving the defenceless brethren to death by the million annually, of which poor Ireland is positive proof. Nothing can prevent the same results from taking place in this country but the measure we advocate. Our opponent concludes thus:—

"We may excuse a crab for resorting to such a questionable mode of voting himself a castle; but for reasonable men with bodies and minds to provide for themselves, to talk of voting themselves a [cultivated and improved] farm, or a house, without working for it, is silly as it is wicked."

Admit our amendment and we are precisely of the same way of thinking. In addition, we esteem it extremely savage and barbarous. Yet the Land Monopolists do this very thing, "*pushing themselves backwards into it, they close the entrance, and defy all invaders.*"

Although we use the phrase "vote themselves a farm," we mean something quite different from what our opponent does. We merely mean Land for a farm or for any other purpose a man may wish to use it for, not the products of another man's labor. Every man votes himself a sufficiency of atmospheric air for the sustenance of his life; why, then, should he not vote for land to the same extent, and to the same purpose?

It is for the protection of honest industry that we advocate these measures. We think it high time to attempt putting a stop to the practice of idle Land Monopolists—to turning honest industrious men out of their houses, "*and pushing themselves backward in,*" by the force of laws of their own making.

If our opponent had understood the absurdity of confounding God's works (the elements of nature) with man's works, or labors, such as houses, food, clothing, money, &c., together; estimating both by the same standard, as if the works and operations of the Deity could be measured, valued, or estimated by any amount of dollars and cents—he would not, perhaps, have written what he did. Who can tell how much gold or silver in the form of coined money is an equivalent for one thousand cubic feet of atmospheric air, an hour's sunshine, or a shower of rain? And if it could be ascertained, to whom is the payment due.

Our doctrine is—He that sows should reap what he sows, with its yields;—he that builds should inhabit what he builds, or possess its equivalent. And he that sows or reaps nothing—builds nothing—nor supplies any of the wants of his fellowmen by his own labor, should therefore possess nothing, except such as are physically or mentally incapacitated. To all opponents we say—quote us correctly, then comment freely, and answer our queries as men should.

We have been charged, among other things, with the now almost worn-out cry of *Infidelity*. This charge we also deny, and, on the contrary, contend, that our main object is (so far as human agency is concerned) to make Christianity a practical thing, combining the works with the faith and precepts—"doing unto others as we would that others should do unto us;" being well assured that an ounce of example is worth more than a pound of precept at any time. But while land monopoly exists men cannot afford to practice such righteous action. When a con-

scientious rich man attempts to obey the requirement of the gospel, by dividing his riches among the poor, he is immediately seized by his fellows as a madman, publicly proclaimed a lunatic, and treated accordingly! which is a fact well known to the public.

Our desire is to see Christianity in all its loveliness and simplicity,—a religion of righteous deeds, not of mere words or sectarian dogmatical creeds of the different schools. Solomon says, "There is nothing better than that a man should eat and drink and enjoy the good of all his labor; it is the gift of God." But the industrious portion of mankind can never enjoy this blessed gift while the land continues monopolized in the hands of a few.

Persecution we expect to suffer—it having been the lot of all men, in all ages, who have attempted to do their fellowmen good by enlightening them, and exposing the hypocrisy, knavery, and injustice of their rulers and teachers, we do not expect to escape from it ourselves; we are therefore ready to meet it.

We are by no means disposed to censure individuals for striving to get rich, nor for occupying such places of honor, profit, or emolument as society has provided for such as can obtain them. It would be exceedingly absurd to blame people for endeavoring to take good care of themselves and families by securing them from the fear of want.

The existence of land monopoly creates such an insecurity in the condition of almost every one, that the business and pursuits of life have become one universal *game of grab*; and he that grabs the most is considered the best fellow, and the most secure from poverty and want; but, let his possessions be what they may, he never can feel completely so,—to day he may possess millions—to morrow becomes a beggar; even monarchs have been driven from their thrones into poverty and obscurity without a moment's warning. Every man must strive to acquire as much as possible. Thus do all men from the king to the beggar, habitually learn to prey upon each other almost unconsciously—the impelling motive being self-security. So the monopolists themselves are really more deserving of pity than censure. Most of these evils have arisen from the falsehoods and delusions imposed upon the world by the authority of kings and capitalists, through the means of such teachers as were dependent upon them for subsistence; and what will a man not do for the sake of enjoying life?

The people have been taught that land is property, and that *money is not*! And these two falsehoods have bewildered and deluded the world. The fact is, land can no more be property than moonshine or air can. "I should like to see," says Paley, "any man produce a parchment title from Heaven to a single acre of land which he presumes to call his!" But money (gold and silver, not *rags*) is property—the embodiment of labor in its most concentrated and permanent form,—and when we buy and sell, we merely exchange one kind of property for another. Money is not a mere representative or sign of property, as political demagogues the pliant tools of kings and capitalists tell us, but the positive embodiment of labor; and when a man affects to despise it, we may rest assured that he is either profoundly ignorant of its nature, or that he is not disposed to be honest.

It is merely the false principles incorporated in our institutions which destroy our natural relation with each other, and places us in false ones—the most prominent and fundamental of which is land monopoly, and that we battle with.

We sincerely desire the good feelings of our fellowmen, especially our immediate fellow-citizens; but, high as we may prize them we never can consent to purchase them by the sacrifice of truth and justice. We must speak the truth, and if our course be right, we must finally succeed.

Land monopoly despotically divides society into two antagonistic unequal portions—the rich and the poor. The rich might, if they would, *or dare*, “do unto others as they would that others should do unto them;” for if a solitary individual attempts to put the theory of Christianity into practice, his neighbors straightway declare him a madman. Inasmuch, then, as the rich monopolists of the world will not, or dare not, be practical Christians, the poor cannot; because the tribute claimed and payment enforced from the useful classes of society in the form of rent, profit upon labor, and interests upon money, is so enormous, that to collect what would satisfy the grasping propensities of the Lords of Land and Capital, to live and be strictly just and honest is impossible.

Thus, from a fatal necessity, men become enemies; and, if they wish to live, they are obliged to prey upon each other continually, from the highest to the lowest; and this must ever be the case while the land is monopolized in the hands of the few. Under such a state of things to expect that honesty, peace on earth, and good will among men can exist is as absurd as to expect the pine-apple to flourish in a bed of snow.

Now, fellow-citizens, at least such as are disposed to deal justly with their fellow-men, (to those who are not so disposed, we have nothing to say,) we call upon you in the name of Justice and Humanity—as you love your own liberty, your own offspring, your own country, with its republican institutions, which allows every man to worship God according to the dictates of his own conscience, and with the ballot-box in our hands, we say if you love these things, and wish to preserve and transmit them to posterity, aid and assist us in establishing these righteous and salutary measures. We ask for no special privilege for ourselves; what we ask for is for the *Family of Man*, ourselves included in the number. They are not unconstitutional, retrospective nor *ex post facto* in their character; neither are they in opposition to morality or religion. The Methodist Conference in Wisconsin has endorsed them, and have publicly declared them to be in accordance with the Gospel; and other bodies of Christians will no doubt follow their example. They are in no way dictatorial nor aggressive; neither are they restrictive, only so far as they tend to the protection of all. Surely, then, no good man can object to them on any reasonable ground.

No one could have a pretext for an objection, save the “Hermit Crab” class, who, as the Youth’s Penny Gazette says, “*push themselves backwards into habitations justly belonging to others.*” They will doubtless kick against the thorns for some time, but when they perceive they are in no wise injured they will soon become reconciled, and perhaps would rejoice in the result, especially when they perceived that the whole phase of society is changed for the better—more good feeling and friendliness among men—less strife and contention—less pauperism, consequently less crime—more real virtue and practical piety—more security for person and property. *How could they help rejoicing?*

In conclusion, then, fellow-citizens of every useful pursuit and of honest hearts, we say, lay aside your little party bickerings; nor be any longer deluded by the mere jingle of words, nor the gull-traps of kings and monopolists. Let us all bind ourselves together by the strongest of all bonds—that of self-interest. We have all one common cause—the cause of humanity;—one common name—the advocates of human rights; one common interest—the interest of honest industry. Keep this one single object in view—never lose sight of it for a moment, or be diverted from our purpose, neither by the bribes nor threats of our adversaries, nor be daunted by the ridicule, affected contempt, scorn or obloquy they may attempt to cast upon us. “Having put our hands to the plow, let us never look back”

till the whole mass of human wrong is completely turned under the sod.

No body of men ever did or could have made such laws as would either directly or indirectly deprive themselves of the use of land; it requires but the reflection of a moment to convince every man of the utter impossibility of such an occurrence; the love of life and enjoyment is too strongly impressed upon everything that breathes the breath of life. And therefore when any nation or people do virtually and truly make and unmake their own laws so surely will they unmake such laws as deprive them of that sacred right. Good men of all parties will be with us when they understand clearly what we advocate; and also the various associations established for the protection of industry—such as Mechanics’ Mutual Protections, Building Associations, &c. All we ask of them is to assist us in disseminating these principles, and vote with us at the ballot-box.

Then let us no longer at elections throw the rope over the roof of the house and pull at each end—but all pull one way. Vote no more for mere men, but for the right measures. Vote for the Freedom of the Public Lands and the Homestead exemption. Give one steady “long pull—the strong pull—and the pull altogether”—and the great mass of human wrong, inequality and oppression, under which man has suffered and groaned for centuries, will be swept away from the face of Society.

But while we permit Land Monopoly to rear its brazen front and hydra-head, ever in deadly opposition to human improvement, ruling us with a rod of iron and the scorpion lash, the mass of mankind can never be free, or obtain the just reward of their labor and toil.

The establishment of the Constitution of California we regard as a signal triumph of the principles we advocate, and that that document opens the door for the freedom of the human race. It contains every provision we could ask for, short of land monopoly; and settles at once for the whole world the question whether honest industry or useless idleness shall guide and control the affairs of mankind. It constitutes a new era in the history of governments.

This is all very well, but still we hold to our text, viz: that all efforts to improve the condition of mankind short of the abolishment of Land Monopoly we consider as but useless attempts to correct the fruit of the tree of evil while every possible nourishment is being afforded to the root.

Before concluding, we would wish to say a few words respecting the propriety or necessity of a subject which has raised much speculation amongst Reformers, namely, Taxation.

Some of the Reformers of the day advocate a progressive system of taxation, similar to that proposed by Thomas Paine in his “Rights of Man,” which was as follows:—

“On all landed estates of clear annual income of			
£50 and up to £500, 8 pence per pound.			
From 500	“	1,000, 6	“
		On 2,000, 9	“
		On 3,000, 1s.	“
		On 4,000, 1s. 6d.,	“

And so adding one shilling per pound on every thousand. At the twenty-third thousand the tax becomes twenty shillings in the pound, and consequently every thousand beyond that sum could produce no profit.” This scheme is proposed as a measure for raising means for educating and elevating the condition of the poor.

We have serious objections to this mode of taxation, the principle of which is, the settled conviction or the impossibility of virtually making Land Monopolists pay any kind of tax whatever. All taxes being in reality positively paid by the producers. For, when government imposes

any kind of tax upon the monopolists, they, as a class, holding in their mighty grasp all the means of subsistence of the other classes, who being landless are therefore dependant upon them, and are obliged, if they wish to live, to submit to any exaction the Lords of the Soil may choose to impose upon them. So the more government taxes the income of the rich, for the general good of society, the more will the industrious portion of community be preyed upon and oppressed by the idle Land Monopolists. Let government take from their pockets *one dollar* (no matter for what purpose) and they will forthwith abstract two or *three dollars*, perhaps more, from the pockets of the very individuals the *one dollar* was to benefit. And this will ever be the case while Land Monopoly exists. Well might a Land Monopolist encourage government in establishing such a scheme.

We think it much better to leave the whole amount in possession of the producer, with perfect liberty to spend it as he likes best, than to take *two or three dollars* from him, for the purpose of giving him back one, under the plea of bettering his condition. Besides, a great portion of the tax would be uselessly squandered away in the collection and distribution. And again, the motives to corruption, vice, and deception that would be engendered among those opposed to it for the purpose of evading the operations of such a scheme would be too revolting for honest minds to reflect upon. We look upon this scheme, therefore, as a measure of reform, as of rather a retrograde character: too much like a flock of sheep passing a law requiring the lion or wolf to provide well for and take care of the lambs.

Shall we who repudiate the coercive action of government contend for such a system of taxation? Would not our enemies be justified in charging us with insincerity in our declaration, that we were not attempting to forcibly divide the property of the rich among the poor? And further, might they not with propriety class us with the political demagogues of the day, who are for and against the same thing—suing themselves to the various changes of political winds?

When the measures we propose are brought into successful operation, every man having the free use of the elements of nature, including land, being equally protected by government, all would therefore enjoy equal facilities for accumulating property by their own industry, having no power to abstract from that of others. Under such a state of things, it would be just and right to tax all alike, without any regard to the amount of property a man might possess. Inasmuch as no man can injure another by merely accumulating property by his own industry, it can, therefore, be no other man's business.

Neither has government any right to examine into his private affairs. When governments afford protection equally to all the cost of that government or protection should be equally paid by all. Therefore an equal poll-tax no one could reasonably object to. When exchanges become equal among the producers, it is very evident that monopolists will be obliged to consume from their former accumulations, or apply themselves to some productive pursuit, or their accumulations would diminish equal to the consumption.

This process would therefore preclude the necessity of taxing incomes progressively.

Judge Blackstone, who is called by some the Father of English Law, says in his Commentaries,—“The earth, and all things therein,” (meaning the elements of nature,) “are the general property of all mankind, from the immediate gift of the Creator; and this law of nature being coeval with mankind, and dictated by God, is divine, and of course superior in obligation to any other. It is binding all over the globe, in all countries, and at all times,—no human

laws are of any validity if contrary to this; and such of them as are valid, derive all their force, and all their authority from this divine origin.”

Such is the declaration of one of the greatest law-exponents of civilized society, and which is in perfect accordance with the measures we advocate. We therefore hope that our fellow-citizens will not accuse us of heresy, sedition, or treason, because we merely attempt to reduce to practice the principles so clearly laid down by the learned Judge above quoted.

From the London Weekly Tribune.

THE CONDITION OF ENGLAND—REASONS FOR SOCIAL REFORM.

A question naturally arises here, and that is, whether an enlargement of our trade, by calling into employment those who are now unemployed, would reduce the evils complained of to limits within which they might be tolerated? We emphatically and at once say, “No;” an increase of trade would, no doubt, produce a temporary mitigation, but that it would bring such lasting improvement as could satisfy even the man of most moderate expectations we deny, and for the following reasons:—Eighty years ago the productive power of England was calculated to have stood as follows: scientific and mechanical power, twelve millions; manual power, three millions; total, fifteen millions. This power had to supply, with all things needful, a population of fifteen millions; which it did in comparative comfort. At this moment our scientific and mechanical power is considered to be beyond seven hundred millions, whilst our manual power is above seven millions. And this extraordinary increase of producing power has but to meet the demands of a population increased to 27 millions, which it does in a most inefficient and stinted manner, as our previous figures will show. This wonderful increase of our producing power must have been called into existence by an increase in the demand for the things produced. Our markets must have enlarged themselves wonderfully, to take off the miraculously multiplied productions of this power. And who can trace in that increase of our trade, any substantial or satisfying advantage for the working man? On the contrary, is it not a question now in dispute whether or not the working man's comforts and advantages have not decreased in the very face of this extraordinary extension of our commercial relationships.

To show how our foreign trade pays us, we subjoin the following figures:—In 1814 the official value of our exports was £17,655,378, whilst the real value was £20,083,132, a sum considerably above the official value. In 1835, our exports amounted to £53,069,140, whilst, for this increased amount, we received only £20,513,585. In 1841, our exports had risen to 73 millions, whilst our returns or real value was only 24 millions and a ninth. That is, in 1841, we got four millions more for 73 millions than in 1814 we got for 17½ millions. This certainly can hardly be looked upon as a profitable proceeding, nor can we ground any reasonable hope on the continuance of such a system. We know that this difference is in part accounted for by increased facilities of production, and in part by a diminution of the manufacturers' per centage profits, but we know also that a reduction of the working man's wages is a large item in the account.

The fact is, machinery has been so perfected, and has so increased in quantity, whilst capital has, at the same time, so accumulated in the hands of a few, that at any moment new mechanical power may be called into existence, not only to supply any increased demand, but to over-supply it. Through this cause gluts will be continually occurring, men will be thrown out of employment, and the murder-

ous strife of man against man will be continued, by which means labor will always be kept down to the lowest possible point of subsistence, perpetuating all the calamities we now deplore.

Another remedy for their sufferings is offered to the working men and women of England by the statesmen of the present day, headed by Sidney Herbert, and supported by Lord John Russell. They tell us we must emigrate; we are too thick, they say, upon the ground; there is no longer room for us; we must swarm off to the forests of America, or the wilds of Australia. And to effect this benevolent purpose they have set themselves to subscribe large sums of money, the subscriptions being headed by the Queen and Prince Albert. It is calculated that a sum of thirty thousand pounds per annum may be raised by this means, which sum will send to Australia, at £15 per head, two thousand people every year, and this, they say, will not only relieve the labor market, but also very materially benefit those who go.

To this piece of profound statesmanship we reply thus. The labor market is now in a most deplorable condition—as bad as it can be—and yet this very labor market has been recently drained by voluntary emigration to an extent which must leave out of sight the best efforts of these political quacks. In 1838 our emigration amounted to 33,222; in 1844 it was 70,686; in 1847 it was 258,461; and this year (1849) it will considerably exceed 300,000. Now let us ask, in what corner of England, manufacturing or agricultural, has this extraordinary drain on the labor-market perceptibly improved the condition of those who have been left behind? Of course, if they all remained at home, things would have been so much worse. That, however, is not the matter at issue. What we demand is a radical and thorough improvement of our social condition—such an improvement—physical, mental, and moral—as shall be permanently felt by our people. We ask, as we have a right to ask, for a solution of our difficulties; and we say boldly that a paltry, peddling expedient like this, is no satisfactory reply to such demand, especially coming from those who, as the statesmen of the country, hold its destinies in their hands.

But we go further than this. We say that this statement of theirs is not true; there are not too many people in England. If these men mean that there are more people in England than they can govern properly nobody will dispute the fact: the figures which we have already given put it beyond doubt. But if, on the other hand, they mean to say that the natural resources of England, wisely developed, are not equal to the maintenance of her present population, we totally deny it, and in support of such denial we submit the following proof from Alison's "Principles of Population," vol. i., p. 568, &c. He says there are in England twenty millions arable acres, in Scotland five millions, and in Ireland sixteen millions: this gives a total of forty-one millions of arable acres. Of this forty-one millions he gives one-half for luxuries, such as butcher's meat, beer, horses, roads, parks, woods, &c. He then supposes that the remaining half be laid out for producing the staple food of man, namely, potatoes and wheat. He then calculates the produce of that part allotted to wheat at twenty-four bushels an acre: a quarter of grain is, he says, food for a human being for a year; and an acre of potatoes will, he says, go three times as far as an acre of wheat. This, then, gives the following result:—Twenty and a half millions of acres, thus equally divided between wheat and potatoes, will support a population of one hundred and twenty-three millions, whilst our actual population at this moment amounts only to twenty-seven millions. It is clear from this that it is not land we want so much as wisdom to employ that which we have justly, and with a view to the general welfare of our people. And it is

for the sufferers to say whether, at the bidding of unwise men, they will go forth to find their graves by the waters of the Mississippi, or in the wilds of Australia, or whether they will stay at home, unite their forces, and fight the battle of social and political reform like men determined to win. The honest Englishman should have an ambition above the workhouse or the emigration-ship. It is an honor to struggle for Fatherland, and it will be a glory to conquer the misery that has invaded the homes of honest industry. The resources of England must, if the people so determine, be made available for the public good. No institutional arrangements should be permitted to stand between the people and their just rights.

THE SPIRIT OF THE AGE.

NEW YORK, SATURDAY, APRIL 13, 1850.

TENDENCIES OF SOCIALISM.

NUMBER IV.*

We have seen that man's life is in and by his relations to the Natural Universe, the Spiritual Universe, the Living God. We are prepared, then, to comprehend the reality of:—

IV. UNIVERSAL COMMUNION.

If man's life is, in and by his relations to Universal Unity in each and all of its degrees, he lives through *Inspiration*. Let the profound significance of that word open upon us. I inspire from spheres of life out of myself. By inspiration man is *subject* to influence from objects external to him, other than him. In receiving inspiration, then, man is passive, though he may aspire towards its source, conspire with its impulse, or by closing himself against all access of life expire. How instructive is this truth, that I can receive inspiration *only* from what is Not-I. I am related to the Natural Universe, but Nature is *other* than Me; I am related to the Spiritual Universe, yet *distinct* from every other Spirit and all other Spirits; I am related to the Living God, but by the very *definiteness* of that relation I am conscious that I am not God, and above all that the Infinite Being is not this Finite Self. How radiant with light the conviction, that since just in so far as I am unrelated I expire—and thus if ever utterly isolated should instantly and utterly die, and since the law of growing life is by conscious volition to aspire and conspire,

* The preceding articles of this series were written while attending upon the death-bed of a near relative, and have been interrupted by the call upon time, thought, sympathy, incident to these sad duties. I can now only suggest, with utmost brevity, views which in freedom and leisure I hope at some future season fully to illustrate.

Owing to my inevitable absence from town, several errors of the press have occurred; three of which, as seriously affecting the author's meaning, should be mentioned. In No. I. of these essays, p. 154, second column, third paragraph, "The Ideal Form of One-in-Man's Finite Existence," should have been printed "One-in-Many Finite," &c. In No. II., p. 170, first column, last line but one, "manly, *lustial*, or angelic," should have been "manly, *bestial*," &c. In the same essay, p. 171, second column, twelfth line, there should have been a semicolon after "judgment," and in the next line, the word "from" should have been inserted before "the primitive state," &c. Other errors, such as "legislature" for "legislator," "creditable" for "credible," &c., I must entrust for correction to the good nature of intelligent readers.

my measure of inspiration is proportioned to my Love. I am Myself, in the exact ratio of the universality and intensity of my unselfish relations to Nature, Man and God. How the depth of glory in the Apostle's words now discloses itself before the exultant spirits: "God is Love; and he that dwelleth in love dwelleth in God and God in him."

Let us, then, contemplate for a moment the Modes, Kinds, Degrees of the Universal Communion, whereby God from everlasting to everlasting produces Spirits, *other than yet one with Himself*.

1. There are Three Modes of Communion; NATURAL, through the harmonies of light, sound, perfume, flavor, form, movement, &c.—the classified arrangement of all departments of existence—the dynamic action of physical forces; SPIRITUAL, through social organizations, from the family, community, nation, to those which unite the whole world of spirits—the languages, laws, literatures, philosophies, ethics, theologies of successive ages—the excitement which all Spirits exert upon one another by personal will; DIVINE, through Providential Agency, determining by purpose or permission all events—through the Revelations of Supreme Wisdom imparted gradually from the Divine Word to the Spiritual Universe, to the Heads of races, to the ages and nations of each Race, to individuals, according to their capacity to receive—through All Regenerating Love pervading creation and attracting each Race, and all Races of Spirits, to form Varieties into ever ascending Unities, from the heavens on earths to the heavens of Humanities, and finally to the Heaven of heavens.

2. There are Three KINDS of Communion. Man communes with Divine Reason in Law, conversing with God as he declares his Ideal in the Order of right relations, whereby the Material and Moral worlds are distributed, and in the Truth of Goodness communicated from the Spiritual Hierarchy, whereby the Humanities of the various earths are educated to accomplish their destiny in fulfilling their duty. Man communes with Divine Energy in Art, being trained by experience to cooperate with God in refining the harmonies of the Natural Universe, moulding inferior creations into symbols of social harmony, and heightening the blessedness of loving association by the beneficent use of types of beauty. Man communes with Divine Emotion in Love, sympathizing with the infinite benevolence that expresses itself in gravitation, in chemical and organic affinity, in the instincts which impel animals to herd together, in the adaptation of the natural world to the uses of spirits, above all in the ever-expanding aspiration of Humanity for social Unity, and for the consummate organization of Angelic Hosts, adoring and blessed by the One All Good.

3. There are Three DEGREES of Communion. The Primitive degree is that of INSTINCT. Unconscious, unregulated impulse is man's most passive state, the first manifestation of Spirit emerging from the condition of animal, mineral, vegetable, animal existence; it is the inexperienced yielding to outward attractions, the indiscriminate acceptance of all objects which gratify taste. Instinct is insatiable, and knows no balance or proportion. Hence

collisions among man's complex instincts—outward checks to licentious indulgence from the order of the natural world—and conflict with the lawless passions of individuals and bodies of men in the instinctive state. These limitations turn man in upon himself and force him to reflect; and so he emerges into the *Mediate* degree of communion, which is that of RATIONAL VOLITION. This is a partially intelligent and partially free state. As man deliberates, seeks to know the harmony of relations, aspires towards the right, asks for an explanation of life, inquires for his end, Truth, which is the Form of Love, presents itself before him, and communicates to his innate Moulds of Thought correspondent Germs of Ideas. And now man learns the significance of Nature and Humanity, gains glimpses of God's designs of benevolence, and recognizes the Universal Law of Infinite Good-Will. Now he can choose, legislate, conform. Just in so far as he acknowledges the scale of degrees between the Natural Universe, the Spiritual Universe, the Living God, commands himself so as to reproduce an image of Divine Order in the hierarchy of his own powers, and co-laborers to institute the far grander hierarchy of Organized Society, man ascends to *Ultimate* degree of Conscious, COMMUNING CO-OPERATION. This is the state of consummate freedom, of beatific vision, and above all of loving interchange of life. Among finite beings reciprocally related, freedom can be found only in the ratio of mutual beneficence; and as related to the Infinite Being their freedom must expand exactly in proportion to joyful, trusting, boundless service of his disinterested will. Again, in degree as their intelligence is conformed to His Ideal do they rise to clearer knowledge of the Open Secret, whereby from One are created the Many, that the Many may be re-created into One. And finally more and more as life is found to grow by giving life away, does the ineffable bliss of the Absolute One enter into and become one with each and every Spirit, by making them One with All other Spirits and with Himself, through ever deepening experiences of the reality of Love.

Thus does it brightly appear that Man ascends to COMMUNION with God through the fulfilled harmonies of the Natural and Spiritual Universes—not by the Infinite Being becoming identified with Man as an inmost Subjective Self, but on the contrary, by Man's reunion with God as the Objective, Absolute Source of all good. Never so much as in their highest angelic state do Spirits know themselves as *distinct* from though *united* to one another, and as *other* than though *One* with the Spirit of Spirits, who is their center of existence. By *Conversation in Truth, Concert in Deeds, and Reciprocations of Love*, are the children of the Heavenly Father reformed into a glorified Image of his God-Head; and in the degree of their conformity do they obey, contemplate, aspire, finding in this Religion their Immortal Life.

It needs but a word now to point out the radical fallacy of the Transcendentalists—to which school of philosophy, as has been shown, Mr. James rightfully belongs. In failing to recognize that the Natural and the Spiritual Universes are the *Not-God*, they have merged the Creator

in the creature, and so have lost knowledge of the Living God. By imperfect discrimination they have overlooked the fact, that Man's Life is in each of its three-fold modes of Emotion, Reason, Energy, *Subjective-Objective*; and that he is *Passive-Active* in each period of his development, from the Instinctive or natural degree, through the Spiritual or rational-voluntary degree, to the Divine or consciously-communing-coöperative degree. Instinct is emotion, reason, energy, in the feeblest form of passive reciprocity of impressions; it is the precise opposite of Enthusiasm, which is emotion-reason-energy in the mightiest form of creative activity, in concert with God's all beautifying beneficence; and the intermediate state is one of mingled intuition and reflection, wherein man discerns the image of his own character, genius, function, as mirrored in natural and social relations, and voluntarily consecrates all that he has and is to realize the Ideal of His True Self, as it exists, from everlasting to everlasting, in the Sovereign Reason of God.

Three very gross errors of Mr. James must be exposed in passing, before we close this head of our criticism.

The first is, that Nature is "godless" and "incessantly inspires the sentiment of self-love!" This glorious universe,—so majestic in its immensity, so exquisite in its minutest atom, with its countless companies of accordant suns sweeping in balanced circuits through interminable cycles, whose every grain of sand and most ephemeral insect is an exhaustless volume of the wisdom of goodness, teaching dependance and benignity,—incessantly prompts me to make this self a center, and to turn these vast mysterious forces to the service of my petty individuality! Surely such extravagance needs no refutation. Sentences by the score might be picked from Mr. James' lectures, even, to show that it is the abuse only of man's physical nature and of nearest outlying nature, that engenders self-love in its basest form of sensuality. What can be plainer, than that the Divine End in Nature is first to symbolize the Joy of his own Holy Benevolence, and then by appeals of pleasure and pain to man's sensitive-motive organization, by presentation of forms of order to his perceptive-constructive intelligence, and by the stimulant of vital agencies to his affectionate-artistic energy, to form him after the likeness of His own Power. Surely there is reserved in the treasury of the future a blessed era, when Earth will become an altar, where every act of social industry shall be a thank-offering, and incessant interchanges of gifts of beauty shall be rites of worship.

The second error is a yet grosser one. In his desire to lay bare the defects of existing society, Mr. James, with an unscrupulous irreverence towards Humanity which it is not easy to pardon, asserts and re-asserts, that "*all the social institutions* which have yet existed in the world, and which constitute the existing form or body of society," "serve but to finite man," "impress him with extreme narrowness," "hinder the divine life by giving him a conscience of sin against God and so falsifying the relation between them," "sunder him from God," &c. The whole tone of our author, indeed, in relation to the *Ethics* and *Laws* of All Ages is simply absurd from its arrogance.

One would think that he had never read any moral philosopher but Paley, or any legislator but Bentham, so exclusively does he present *Utilitarianism* as the only accepted system of social and civil relations. But an Anglo-Saxon student is scarcely excusable who writes on "Moralism," without having caught a glimpse of the *disinterestedness* of Durr, from the radiant pages of Hooker, Barrow, Milton, Cudworth, More, Berkely, Butler, Hutcheson, Price, &c. And "Man's Experience and Destiny," as illustrated through past history, have been surveyed to little profit by a son of man, who cannot discern amidst clouds of conflict the dawning of the Day of Peace in the poetry, legislation, public manners, home relations of all lands and times. The effort of the truly great of every age and nation, developed from the merely spontaneous to the intelligent degree, as may be seen in the books of Confucius, the Vedas, the Zendavesta, the fragments of Pythagoras, the dialogues of Plato, the Koran of Mahomet, &c.—not to speak of Moses and the Jewish Prophets, of the Gospels and Letters of the Apostles and Christian Fathers in each successive generation of the Church—has been not to compress man into a dwarfish monster, but to expand him symmetrically to divine proportions, not to crush him down among brutes by tyranny, but to exalt him to God by the freedom of justice. If one fact stands out brightly in the career of Humanity thus far, it is that spite of degradation and depravity, Man, as a whole, has been *Loyal* to the law of *Love*, and that *Conscience* has always reflected, dimly it may be, yet with ever brightening beams the *Sun of Righteousness*.

The third error is superlatively gross. Mr. James makes a mock at sin, and considers "the whole conception of a man really sinning against God as intolerably puerile." In his sight "moral distinctions belong purely to our earthly genesis and history. They do not attach to us as creatures of God. As the creature of society I am either good or evil. * * I am good as keeping my natural gratification within the limits of social prescription, or evil as allowing it to transcend those limits. But as the creature of God, or in my most vital and final self-hood I am positively good; good without any oppugnancy of evil; good, not by any stunted angelic mediation, but by the direct and unstinted indwelling of the Godhead." p. 163. In this reproduction of the somewhat stale paradoxes of the Oriental Pantheists and the Gnostics, our author is but consistent with his fundamental principle that Man is substantially the Infinite God. If Man is God, of course he is "good like God." But it is really astonishing that the preposterousness of his conclusion did not force him to test anew the soundness of his premises. I certainly shall not try to convince Mr. James of sin; but one obvious suggestion I cannot but in frankness offer. Though the lowest form of self-love—Sensuality—is engendered by vicious relations towards Nature, the highest form of self-love—Wilfulness—is bred from inverse relations towards God. The man who should succeed in making himself the "exclusive source and object of his own activity" would actually become, what Mankind in their folly, or their wisdom, have

conceived of,—a Devil. Let no sophist expect with a few smart sayings to sweep out from the tablets of a single conscience, much less from the records of Human history, the scores of sin. The brand of our servitude is on all brows; and sneers bring no salvation. Doubtless, it is true, that the doctrine of "total depravity," as commonly taught, is "absurd and blasphemous," for faith, reason and experience conspire to teach, that a radically good capacity remains vital in the most evil, and that God never abandons the most outcast. But to declare all men equally good before God, is to make Humanity's by-gone experience of suffering and penitence a mocking lie, and to change the Universal Hope of Redemption into a delusive dream.

Thus should we be led naturally to consider:—

V. CHRISTIANITY AND SOCIALISM.

This great subject I hope soon to treat elsewhere with some degree of thoroughness. I wish now to make three cursory criticisms only on Mr. James's doctrine of Divine Humanity.

1. In representing Jesus as an "Artist," a type of the Divine Man, who "acts of himself, or finds the object of his action always *within* his own subjectivity," the writer of these lectures has utterly caricatured the Son of Man and Son of God, who of all spirits, yet incarnated in the human form, most unwaveringly fulfilled the will of Him that sent him, most faithfully obeyed the law of charity, most benignantly used the natural world for the service of fellow-men and the glory of God. Mr. James undeniably has written some touchingly eloquent paragraphs in honor of "the only man in history;" but he seems purposely to overlook or to ignore the crowning glory of the Christ,—his God-like Disinterestedness.

2. The method of life exhibited in these lectures, and thus succinctly stated—"I act divinely, or my action is perfect, only when I follow my own taste or attraction, uncontrolled either by my natural wants or my obligations to other men;"—The divine man, the Artist, is the man "who in every visible form of action acts always from his inmost self, or from attraction, and not from necessity or duty," "who is a law unto himself, and ignores all outward allegiance whether to nature or society;"—Artists are they who "have sunk the service of nature and society in the obedience of their own private attractions," and "have merged the search of the good and true in that of the beautiful"—is the very opposite of the method illustrated in the words and deeds of Him who said "whosoever will come after me, let him *deny himself* and take up his cross and follow me;" "this is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friend." The "peace" and "joy" which he bequeathed in benediction were the fruits not of self-indulgence and self-seeking, but of self-forgetfulness and self-sacrifice.

3. Throughout the whole course of these lectures on "Moralism and Christianity" "there is not a transient allusion even, to what believers in all ages have regarded as the peculiar central truth of the Christian Religion, the MEDITATIONSHIP of the Divine Man, whom God has exalted to

his own right hand in heaven, and made to be the Head over all things to the Church. Indeed Mr. James explicitly declares "I seek to know the Christ no more after the flesh, no more in his finite and perishable form. I seek to know him henceforth only in his second or infinite and universal manifestation, as the power of God in every individual soul." Now, I have wandered too long and wearily through deserts of doubt ever to point out my devious path as the way of life; but for one I cannot but express astonishment that any man should even wish to call himself a Christian, who does not reverently recognize Jesus Christ as the Head of Humanity upon this globe, and Ruler under God in the Heaven of this Race.

It would be pleasing now to delineate Christian Socialism as it shines forth in holy beauty in hours of healthful enlightenment. But it is impossible at present and perhaps undesirable. I can only say in a word,—according to the vision of reality presented to me, that the DIVINE IDEA of Man is of a Unity of Societies organically constituted from Individuals harmoniously coöperating in the creation and interchange of good; that the DIVINE END for Man is to form a Heaven of Divine Men arranged in series and degrees around a God-Man in whom the original Divine Idea reigns supreme; and that the DIVINE LIFE in Man is the ever influent Love of God, which hierarchically distributed through successive generations and the various grades of human spirits attracts each member of the countless multitudes of mankind, as child, friend, lover, parent, patriot, philanthropist, to mingle his life with the life of his fellows in fulfilling the destiny of the Race. MAN then, is a Series of Finite Spirits mutually related in love,—living from God,—upon a planet,—for a heaven. And the Destiny of Humanity will be here fulfilled, when through Divine Law, and by means of Divine Art, Man collectively and individually ascend to Divine Communion. True Religion is to labor by Beautiful deeds to embody the Heavenly Order of Society, and to offer up this Form of Loving Men as a Temple for the Father to dwell in. The organization of our Race into a glorious City of God I understand to have been the desire of all ages, which Christ came to fulfil; and this millennial triumph I doubt not he and good angels are now co-working with our struggling race to introduce, by incessant Mediations.

CONCLUSION.

If now Mr. James, or any receiver of his doctrine should accuse me of injustices in having given a *negative* criticism only of these Three Lectures, my answer is;—the insinuating beauty of their statements made it necessary to expose the poison-fang of subtle sophistry which I thought I had detected. All Socialists,—and to Socialists have these essays been addressed—will gladly and gratefully respond to the eloquent passages fraught with richest truth, in which they abound. But there is great danger that eloquence so rare will captivate by its charms many who have neither the leisure, inclination, nor mental discipline, to find the asp amid the flowers.

It may be said, perhaps, that I have quite perverted the author's thought through *misunderstanding*. This I emphatically deny. On the contrary, by reproducing Mr.

James' fragmentary assertions in a logical form, and unfolding the conclusions involved in his principles, the real significance of this view of Divine Humanity,—which its author does not seem himself to have recognized—is made to appear. These lectures teach EGO-PANTHEISM, or that system of philosophy which regards every man as an incarnation of God; and they tend practically to produce that *lawless self-indulgence*, which in all lands and ages has been the fruits of Idolatry.

But now after such an uncompromising rejection of this professed system of Socialism, I am free to do justice to my feelings of admiring sympathy. Let me then close by saying that I do most cordially honor the aspiration which plainly prompted the author of these lectures. He has beheld in glowing brightness that period of Attractive-Industry, Play-Work, of Harmony, wherein all mankind shall assuredly become Freemen and Friends of God; and he longs to be filled with all the fullness of the Father. But in his zeal he has fallen into the nowise uncommon error of mistaking man's original state of spontaneous innocence, for man's final state of sanctified communion, and so has slighted the import of the intervening period of sin and redemption, strife and reconciliation, sacrifice and atonement. In longing for the joy of harmony he has inverted the hierarchy of man's powers and the stages of his progress, has made human history culminate in the horizon and not the zenith, has substituted natural instinct for divine inspiration, and quite misapprehended the miraculous agency, whereby God creates *Persons* through the mediation of spirits united by that Law of *Morality*, that Order of *Right Relations*, which is the express image of His Wisdom. Had Mr. James made Love his starting point, instead of Beauty,—he would more duly have estimated the worth of the Reason, through which Man's Proprium is primarily distinguished from, that it may be ultimately reunited to the Infinite Lover, who loves his hosts of children as *other* than His Supreme Unity, and desires to be loved by them as infinitely *another* than their finite selves. And had he thus ranked Art as the *outmost* manifestation of the Truth, whose *inmost* life is Good, he would have more clearly recognized that the Divine Harmonist must be incessantly informed by Divine Humanity, and perennially inspired by Divine Holiness.

One word now in parting, to Fellow-Socialists. Brethren: be assured, that our position is not to condemn but to save, not to cast out but to redeem, not to curse but to bless, not to destroy but to fulfil, what the Past has let us in legacy, that we may transmit it enriched to the Future. It is the part of wisdom, as it is of charity and piety, for us, not to abjure and trample under foot the Politics, Ethics and Religion of our ancestors, but to purify and perfect them. We should be more and not less strict in justice through every relation of property and industry,—more and not less scrupulously righteous in all social duties,—more and not less prayerful, and earnestly obedient to the Divine Will—than our fathers. Through consummate ORDER must man attain to FREEDOM, and the essence of liberty is LOVE.

W. H. O.

Reform Movements.

RAILWAY PASSENGERS' ASSURANCE COMPANY.—The first half-yearly meeting of this company was held on Tuesday at the offices, Old Broad-street, Mr. J. D. Paul in the chair. The report stated that assurance tickets, both for single journeys and periods of time, are now obtainable on several railways. The directors trust that ere long the directors of the South-Eastern, the North Kent, the London, Brighton, and South Coast, and the London and South-Western Railways may be disposed to re-consider the applications made to them, and afford the desired facility of issuing the tickets of this company at their stations through the booking clerks. The revenue of the company to the 31st of December last produced £1,421; but since the 1st of January in the present year, the increase has been most marked; the directors trust that it will go on steadily increasing as the utility of the company becomes more apparent. In all cases which have received compensation, except two, the claimants have been persons in such circumstances in life that it is believed the compensation afforded them has been both acceptable and satisfactory, relief being promptly conceded, and the amounts agreed to without difficulty, or any necessity for recourse being had to arbitration. The single-journey tickets, issued since the commencement of the company's business in August 1849, to the end of the third week in February, amounted for first class to 15,710; for second class to 24,586; third class, 25,047; total, 65,343. The periodical tickets for the same period amounted to 1,683. Arrangements have just been completed for insuring guards, engine-drivers, stokers, and all classes of railway servants who travel. These insurances are for sums of £500 or £200, to be paid in cases of fatal accident, with proportionate compensation for personal injury, at a premium of £1 and 10s. per annum respectively.

On the motion of the Chairman the report was adopted, the retiring directors and auditors were re-elected, and after a vote of thanks to the chairman and directors for their gratuitous services, the meeting separated.

ROYAL GENERAL ANNUITY SOCIETY.—The anniversary festival of this charity took place on Tuesday at the London Tavern, and was remarkably well attended. About 300 gentlemen sat down to dinner, and the galleries at either end of the room were filled with ladies. During the evening Mr. Abridge, the secretary, announced a list of subscriptions, amounting altogether to £3,300. Everything connected with the festival was well and even elegantly arranged. We missed in the proceedings of the evening that reference to figures and details which is usual on similar occasions, and which we think ought not to be dispensed with when an appeal is made to the public benevolence. The charity is established for the support of decayed merchants, bankers, clergymen, solicitors, medical men, master manufacturers, and tradesmen. It also extends a relieving hand to deserving single women, governesses, and others who, after passing the prime of their life in comparative affluence have, in their declining years fallen into destitute circumstances. From the statement made by the Marquis of Salisbury, who presided at the last annual dinner, it appears that at that time there were 34 annuitants dependent on the funds of the society, which had been raised by the exertions of its secretary from a state of great depression to one of comparative prosperity. Many of the subscriptions announced on Tuesday night were in aid of the fund for erecting an asylum into which the annuitants should be admitted by the ballot.

BRITISH EMPIRE MUTUAL LIFE ASSURANCE COMPANY.—The third annual meeting of this institution was held at Radley's Hotel, on Tuesday, February 26th, 1850, John Grover, Esq., in the chair. The meeting was numerous and respectable, more members being present than on any former occasion.

The Chairman said it was a source of unmingled gratification to meet the members, for their institution was in a most flourishing and healthy condition. Whatever view they took of the society, its aspect was encouraging, the unity of its directors—the number of its members—the increase of its funds—all presenting the aspect of health and prosperity. The report which would be read would show that he was entitled to use even stronger language; the figures and facts would show that they had attained a high and commanding position; but having established a good society, they were desirous to make its success more fully known. There was one source of anxiety peculiar to the period during which they had progressed; a fearful disease had been expected to make its appearance, and it was said it was an unfortunate time for their undertaking. The directors, however, instituted inquiries, and determined that it was right to go on; and the result has fully justified their determination. This company had suffered as well as others; but it was matter of unfeigned thankfulness that the visitation had not fallen more heavily, and had not realized even what they had anticipated.

The Secretary then read the report and the balance-sheets.

Joseph Burgess, Esq., expressed his conviction that, great as were the advantages resulting from life assurance, they were not so generally appreciated as their importance required. It was therefore gratifying to find societies like this making so great progress, and habits of prudent forethought obtaining among the public. A feature of this society was this—it was managed by men of business. This fact had commended the company to him in the first instance. He did not wish to see it in the hands of dukes and lords. He had more confidence in the management of men he knew and saw around him. Then, again, the control was in the hands of the members themselves; it would be their own fault if they did not sustain an efficient directory. For these reasons it gave him pleasure to move the adoption of the report.

Messrs. Daniel Pratt, Stanesby, and W. H. Watson, and other gentlemen addressed the members present, the report of the directors was adopted, and the retiring officers were re-elected.

TO ALL SHAREHOLDERS IN JOINT-STOCK COMPANIES—be their objects or purposes what they may, we earnestly recommend to their notice this paragraph, with which Daniel Hardcastle concludes an able and well-timed address, pregnant with experience and good sense:—

"I have been considering this audit question, and the working of our joint-stock system, for a length of time. I remember 1825-6, 1835-6, 1845-6; I looked on while the extreme events of those periods of convulsion were passing like a moving panorama; I saw the same men wild with the excitement and exultation of the one state of things, and beggared and broken down by the distress of the other; and the conviction deeply seated in my mind, as the result of all I have seen and thought upon the subject is, that private enterprise, embodied in our joint-stock system, constitutes an essential portion of the national strength and greatness; that anything which unduly impedes its action or narrows its scope must inevitably reduce and imperil our wealth and being as a nation of superior power; and lastly, that there is no safety or security for the immense capital invested in those undertakings if a sound

audit of accounts be not made common to them all. The present moment is especially favorable to the introduction of this improvement. The fortunes of hundreds of thousands of persons are dependant upon its adoption. I therefore invite the public at large, and every holder of a share in a joint-stock company, to consider well the propositions I have here offered; and above all things, I advise them not to let the coming session of Parliament pass without the enactment of a measure applicable to all companies, and which, if not an effectual remedy for the evils complained of, shall at least take a decided step in another and a better direction than we have hitherto been following."

Miscellany.

EXTENT OF U. S. COAST.—By estimates from the topographical bureau and coast-survey, it appears that our direct maritime ocean front, exclusive of bays, inlets, islands, &c., amounts to 5,120 miles; our frontier upon Mexico to 1,456; and our frontier upon the British possessions to 3,303 miles: making in all 9,879 miles, which we have to guard against smugglers. But if, in addition to this, as must be done, we take the shore line of the United States upon the Atlantic, the Pacific, and the Gulf, including the bays, sounds, and irregularities of the sea-shore, and of sea islands, and the rivers to head of tide, it makes a distance of 33,063 miles, as estimated by the coast survey; which, added to 4,759 miles of frontier upon the British and Mexican possessions, constitutes an entire line open to smugglers of 37,822 miles.

DISCOVERY IN TANNING.—We are informed by a correspondent from New Oxford, Pa., that Mr. Wm. H. Rosensteel, of that place, has discovered a new and valuable improvement in the mode of Tanning Leather, which has been tried for nine months, and which, it is said, will save "one-fourth of the bark and make the stock weigh at least three lbs. more per hide, tanning in one-third of the usual time, and making a better looking article." These are very important improvements, especially as only one-fourth of the customary number of vats are employed, consequently no less than one-half of the usual labor is saved. We are not able to describe the process, but our correspondent is one on whom we place every confidence in what he asserts.—*Scientific American.*

MEANS OF ARRESTING THE FATAL EFFECTS OF CHLOROFORM.—An eminent surgeon of France relates two cases in which the inhalation of Chloroform proved nearly fatal. He however succeeded in reviving his patients, after all ordinary means had failed, by placing his mouth upon theirs and forcibly insufflating the lungs by rapid aspirations and expirations. A medical practitioner in Paris states, that in two instances of approaching dissolution by the inhalation of Chloroform, he recalled life by thrusting two fingers deep into the throat, down to the larynx and œsophagus; a sudden movement of expiration followed, and recovery took place.

A "TOM THUMB" STEAM ENGINE.—The *Gateshead Observer* mentions having seen under a glass shade, the size of a lady's thimble, a steam engine that might have served for a cotton mill in Lilliput. The whole machinery, fly-wheel included, stands upon a two-penny piece, yet so exact is the workmanship that when a steam-pipe is applied, for there is no boiler, the engine is immediately set in motion, and works with admirable precision.

ITALY.—Public attention is divided as much by the intelligence, now certain, of Italy being comprised in an Austrian customs league, as by the Piedmontese elections. Already the probable result of Austrian intrigue was signalled in this correspondence several months ago as likely to be that which has now taken place. The *Opinion Publique* here had broadly stated the result; but in France to ask statesmen to think seriously or in advance on foreign politics is a vain task. Already the Italian press are all alive to the result for Italy of the Austrian customs union, involving, as it does already, Parma, Lucca, Modena, and Tuscany. Nay, some journals hint at Rome itself being likely to join in it. The following is from the *Unione* (Turin journal) of the 11th inst.:—"The absorption of the two duchies by Austria—a fact which was considered last year by all the diplomacy as the rupture of the equilibrium of Italy even under the empire—is equivalent to a declaration of the state of siege for Piedmont, and which was quoted as a *casus belli* in a letter of the late Minister Pareto, supported by despatches of Lord Palmerston. This fact is accomplished. The revenge of Austria and the humiliation of Italy are accomplished. In 1847 the efforts made to form an Italian league were at an end. Eighteen hundred and forty-nine sees the conclusion of an Austrian league in Italy. Every one can guess the conditions thus made for the Chamber and for the Ministry. All the questions of the new Chamber will be with Austria. And as for the Ministry, either it must exist with the new Chamber, or its only course will be to declare the statute of non-effect, and to join Liguria and Piedmont to the customs league of Austria, Modena, and Parma." Piedmont cannot help joining in the Austrian league, M. D'Azeglio himself must yield; for the material interests of the country, of Genoa, for instance, deprived of its trade by being shut out, will overbalance the political hate that separates Piedmont from Austria, and lead to the junction of the two.

CABBAGE AS AN ARTICLE OF NUTRITION.—As an article of food, cabbage hitherto in this country has not been very extensively cultivated. The Dutchman's "sour Kroust," and the "boiled cabbage" of the Yankee are, it is true, very favorite dishes among certain classes of our population, but they are by no means articles of daily and constant use, and are regarded mainly as a luxurious appendage of more substantial articles. In consequence of the failure of the potato-crop within a few years past, the cabbage among other plants, has been chemically analyzed with the view of introducing it into general use. The result of this analysis disappoints the expectation of all. When dried so as to bring it into a state in which it can be compared with other varieties of food, such as wheat, beans, &c., it is found to be richer in muscular matter than any other crop we grow. A writer in the *Edinburgh Review* says that wheat contains only about 12 per cent, while dried cabbage contains from 30 to 40—a result which is indeed very surprising, and peculiarly interesting and important. It is estimated that from twenty to forty tons of cabbage may be produced from an acre, while 25 bushels of wheat is full an average crop. Now if the former produces fifteen hundred pounds of muscular matter, and the latter only two hundred, the advantage in favor of the cultivation of the cabbage is surprisingly great. It is said, it is true, that the cabbage crop is very exhausting to the soil; but the same is true of many other crops which are successively cultivated. Corn, hemp, flax, tobacco and some others, which are very extensively grown in the United States, rank in the same category, but nevertheless yield a fair profit. Renovating manures have already been discovered, by the application of which the same

crop may be successfully cultivated for years in succession. Improvements in this department of agriculture will doubtless be made, so that any crop may be cultivated with as much certainty and as little waste for necessary manures, as the manufacturer produces a given color by free use of certain ingredients. Such being the case, it becomes our farmers to devote more attention to the cultivation of cabbages. They can be cultivated with comparatively little labor, and are particularly valuable in grazing districts. For stock they are vastly preferable to turnips, the nutritive properties being at least two to one in favor of the former. The subject commends itself to the attention of all interested in agricultural pursuits, and we hope experiments on a liberal scale will be fairly tried the approaching season.—*Lewiston Falls Journal*.

EXTRAORDINARY INVENTION.—A Mr. Appold has invented a remarkable machine called the "Centrifugal Pump," for draining marshes, &c., and a most ingenious affair it is. You have heard of the turbine—a small box water-wheel, possessing extraordinary capabilities for work. Well, Mr. Appold's model contains such a wheel made of tin, a little thicker but no larger than a half-penny. This is fitted at the bottom of a square tube dipping into a small cistern containing water, which may represent a lake, &c. The little wheel being made to rotate with great velocity, throws up water rapidly into the tube above itself until it overflows in a continuous stream at the top, and the volume of the stream is such as to deliver eight gallons per minute; and, on applying a nozzle, the stream is driven to the distance of twenty feet. This, you will say, is a marvellous effect from so apparently insignificant a cause; but a wheel about fifteen inches in diameter, exhibited at the same time, will deliver 1800 gallons per minute; it requires to be worked by an engine of four-horse power. Mr. Appold has lately proposed to the engineer of the Dutch government to fix a similar wheel on the Harlem Sea, now in process of being drained by forty pumps driven by steam. A centrifugal pump of forty feet in diameter would do more work than all the others put together—would deliver, so the inventor asserts, 1,500,000 gallons per minute. With such power at command one would think we ought never more to hear of ships foundering at sea; and the emptying and reclamation of the Zuyder Zee resolves itself into a possibility.—*Foreign Journal*.

HOW HOLLAND WAS GATHERED TOGETHER.—No description can convey the slightest notion of the way in which Holland has been gathered, particle by particle, out of the waste of waters, of the strange aspect of the country, and the incessant vigilance and wondrous precautions by which it is preserved. Holland is, in the fullest sense, an alluvion of the sea. It consists of sand and mud, rescued from the ocean, and banked up on all sides. Produced by the most dexterous and indefatigable exertions, it can be maintained only by artificial means. If the efforts by which it was redeemed from the waters were to be relaxed the ocean would re-assert its rights, and the whole kingdom would be submerged. The slightest accident might sweep Holland into the deep. It was once nearly undermined by an insect. Indeed, the necessity of destroying insects is so urgent that the stork, a great feeder upon them, is actually held in veneration, and almost every species of bird is religiously protected from injury. Bird-nesting is strictly prohibited by law. The drift of all this is palpable enough. But it is curious that the very existence of a great country should depend upon such guarantees. *Benley's Miscellany*.

GUTTA PERCHA.—Most of our readers are no doubt aware that to Dr. Montgomerie is due the honor of having first drawn public attention to the useful properties of Gutta Percha. The discovery, like so many others of the kind, was accidental, the attention of Dr. Montgomerie having been drawn to the handle of a "parang" in use by a Malay woodman, which was made of this material. Subsequent inquiries satisfied him of its singular applicability to mechanical purposes. Gutta Percha is a gum which exudes from a tree. "Illness prevented Dr. M. at that period from visiting the forests where the tree grows. He, however, ascertained from the natives that the percha is one of their largest trees, attaining a diameter of three or four feet; that its wood is of no use as timber, but that a concrete and edible oil, used by the natives with their food, is obtainable from the fruit. In many parts of the island of Singapore, and in the forests of Johore, at the extremity of the Malayan peninsula, the tree is found; it is also said to grow in Cotti, on the south-eastern coast of Borneo; and Dr. M. accordingly addressed his inquiries to the celebrated Mr. Brooke, resident at Sarawak, and was assured by that gentleman that it commonly inhabits the woods there also, and is called Niato by the people, who are not, however, acquainted with the properties of the sap. The tree is often six feet in diameter at Sarawak, and is believed by Mr. Brooke to be plentiful all over Borneo. Its frequency is proved by the circumstance that several hundred tons of the Gutta Percha have been annually exported from Singapore since 1842, when the substance first came into notice here.

To account for that extraordinary range of applicability for which Gutta Percha is remarkable it is necessary to understand its properties. They are thus described:—

"It is highly combustible, yet it inflames only at a very high degree of heat, and is not injuriously affected by atmospheric heat. It is soluble in essential oils, but to a great extent resists the action of grease and unctuous oils. It mixes readily with paints and most coloring matters. It is repellent of, and completely unaffected by, cold water or damp. It may be softened by dipping in hot water, and then is capable of being molded or rolled out, or pressed into any desired shape, and to almost any extent of thinness. It is, when heated, of a strongly adhesive or agglutinating nature, yet when dry is quite free from the stickiness found in caoutchouc or india rubber. In its solid state it is flexible, and to a slight degree elastic. The last, though by far not the least important property, is its being little injured by use. Nay, more, after it has been employed in a manufactured state, it may be recovered or renovated, and manufactured again."

This summary of the chief properties of Gutta Percha certainly presents an union of qualities so opposite yet so useful as naturally to lead to the supposition that the material would be applicable to a variety of purposes; but we certainly were not prepared to find the range of those purposes so extensive as a classified list in one of the Gutta Percha Company's little publications shows them to be. Here is the list:—

Domestic purposes: Soles for boots and shoes, lining for cisterns, &c., picture-frames, looking-glass frames, ornamental moldings, bowls, drinking-cups, jars, soap-dishes, ornamental inkstands, vases, noiseless curtain-rings; card, fruit, pin, and pen trays; tooth-brush trays, shaving-brush trays, window-blind cord, clothes-line, nursing aprons, colored material for amateur modelling, ornamental flower stand and pots, sheet for damp walls and floors, conveyance of water, gas, &c., drain and soil pipes, tubing in lieu of bells, tubing for watering gardens, washing windows, &c.; lining for bonnets, &c., jar covers, sponge bags, watch stands, abells, foot baths, lighter stands. Manufacturing:

Mill bands, pump buckets, valves, clocks, &c.; felt edging for papermakers, busses for woollen manufacturers, flax holders, shuttle beds for looms, washers, bowls for goldsmiths, bobbins, covers for rollers, round bands and cord, breasts for water wheels. Surgical: Splints, thin sheets for bandages, stethoscopes, ear trumpets, balsam for cuts, bed straps, thread, bedpans for invalids. Electrical, &c.: Covering for electrical telegraph wire, insulating stools, battery cells, handles for discharging rods, &c., electrotypes molds. Chemical: Carboys, vessels for acids, &c., syphons, tubing for conveying oils, acids, alkalies, &c., flasks, bottles, lining for tanks, funnels.—Uses on shipboard, &c.: Sou-wester hats, life-buoys (which are more buoyant than cork), buckets, pump buckets, hand-speaking trumpets, powder flasks, fishing-net floats, sheathing for ships, waterproof canvass, air-tight life-boat cells, tubes for pumping water from the hold to the deck, round and twisted cords (these cords do not sink in the water like the hempen ones), lining for boxes, speaking tubes for communicating between the man on the look-out and the helmsman. Ornamental applications: Medallions, brackets, cornices, console tables, an endless variety of moldings, in imitation of carved oak, rosewood, &c., for the decoration of rooms, cabinet work, &c., picture frames. Agricultural purposes: Tubing for conveying liquid manure, lining for manure tanks, driving bands for thrashing-machines, &c., traces, whips. For offices, &c.: Inkstands, ink cups, in lieu of glass, pen trays, cash bowls, washing basins, &c. (which cannot be broken), tubes for conveying messages, canvass for covering books, &c., architects' and surveyors' plan-cases. Miscellaneous: Suction pipes for fire-engines, fire and stable buckets, lining for coffins, sounding-boards for pulpits, tap ferules, communion trays, tubing for ventilation, hearing apparatus in churches and chapels for deaf persons, cricket balls, bouncing balls, portmanteaus, police staves, life-preservers, embossed book backs, embossed globes and maps for the blind, railway conversation tubes, miners' caps, beds for paper-cutting-machine knives."

The very fact of such a mass of heterogeneous objects being heaped together is the simplest proof of the extraordinary capabilities of this material. Some of the foregoing are worthy of special notice.

GENTLEMEN'S DRESS.—A lady writes to the *Zodiac*:—"Can't something be done to improve the dress of gentlemen? It makes one sick to compare the graceful garments in which the Marquis de Richelieu and the contemporary men of fashion are represented, with these frightful forms of our day. The former are all splendid, with elegant ornaments and gay colors, and the latter are prim, formal, and sad-colored," and generally ugly. Can nothing be done to rescue our brothers, lovers and husbands from this condition? But above all, those horrid "dress-coats," as they call them! By what strange perversity of fashion has it been decreed that the very worst of all these habiliments should alone be admitted into the drawing-room and the opera-box? The frock-coat and the paletot have either of them their pretensions to ease of figure; but that execrable thing, with its grotesque termination, is the only dress-coat! It is bad enough to walk with it, but to dance with it is intolerable. I see a great deal said in the newspapers, rather coarsely, about our ambition to usurp some part of the male attire. But I will assure these funny gentlemen that no woman of taste will ever don such ugly things as they now wear.

Thomas Meacham, who died recently in Hopkinton, St. Lawrence County, N. Y., had killed in that wilderness region 214 wolves, 77 panthers, 219 bears, and 2,550 deer—3,600 varmints.

THE POTATO ROT.—Dr. Richardson, of Maryland, flatters himself that he has discovered the cause of the potato rot, as appears in the following communication to the Agricultural Committee of the Maryland State Agricultural Society, which is published in the *American Farmer* for November:—

BALTIMORE COUNTY, Oct. 10, 1849.

GENTLEMEN:—After three years constant attention to the subject, I flatter myself I have discovered the cause of the potato rot. The rot is produced by the deposition of the egg, and the destruction of the pith or heart of the vine, (by consequence, the circulating capillaries,) by the larva of an insect. This insect is of the curculio or weevil genus. As there are many species of the curculio in this state, for distinction I have called this the *curculio magna*. The first deposition of the egg is from the 5th to the 10th of June. (This accounts at once for the acknowledged fact, that very early-planted potatoes suffer little with rot, if they do not altogether escape it—and why? Simply because they have got their growth before the vine is poisoned by the insect.)

I have seen no eggs deposited later than the 20th August: ten days after the egg is deposited it hatches; the larva is then very small. The egg is generally placed in the vine about 10 or 15 inches from the root. The larva always eats downward, but seldom goes below the surface of the earth; it feeds for four or five weeks; it then ceases to eat, and, if I may use the term, cocoons, and undergoes its metamorphosis. The larva is about a line and a half in length, perfectly white, with a brown head; it completes its change in about three weeks. If this is early in the season it leaves the vine, mates, and deposits its eggs; if late in the season, it remains quiescent in the stalk. It, as all the other varieties of curculio, hibernates in the ground. I this day had the honor of exhibiting to the Agricultural Committee the potato in the different stages of the rot, both incipient and perfect—the diseased capillaries in the vine and in the tubes—the destruction in the vine by the course of the larva—its exuvia, as also the curculio, in its perfect state. I regret that from the impossibility of preserving the specimen of the green vine I was unable to show the commencement of the disease, 24 hours after deposition of the egg, extending in 48 hours from the wounded part, by the capillaries, to the corresponding capillaries in tubes—as also the continuance of the disease—although the egg had been destroyed by preparatory insects of the order Neuroptera within 24 hours after its deposit. There have been in Ireland, independent of the misery and disease, 250,000 deaths from the potato rot; in this country, a loss of many million bushels. The estimated product in the United States is 114,000,000 bushels; the average loss since this disease has occurred is about one-third: how important, then, to discover the cause of this immense loss, and a remedy for the evil! That there is a remedy attainable, I have no doubt, from many data in my possession. C. RICHARDSON.

MARRIAGE AND SANITY.—In the Pennsylvania Insane Hospital, in 1843, of 170 patients, 109 were never married; of these, 74 were men, 35 women.

LONGEVITY.—Cold climates are favorable to longevity. In Norway, of 6,927 persons who died in 1761, 52, or 1 in 130, lived to the age of 100 and over. Of 696,000 deaths in Russia in 1801, 418 were 100 and over—4 being upwards of 130. In the district of Aggerhuus, in Norway, there lived in 1763, 150 couple between 90 and 100 years of age.

But in excessively cold countries life is shortened. In Liberia and Iceland it rarely exceeds 70 years.

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THE SPIRIT OF THE AGE.

PROSPECTUS FOR VOLUME SECOND.

THE SPIRIT OF THE AGE is designed to be a medium for that *Life of DIVINE HUMANITY*, which, amidst the crimes, doubts, conflicts, of Revolution and Reaction, inspires the hope of a Social Reorganization, whereby the Ideal of Christendom may be fulfilled in a Confederacy of Commonwealths, and MAN become united in Universal Brotherhood.

Among the special ends, to whose promotion the Spirit of the Age is pledged, the following may be named:—

I. *Transitional Reforms*—such as Abolition of the Death Penalty, and degrading punishments, Prison Discipline, Purity, Temperance, Anti-Slavery, Prevention of Pauperism, Justice to Labor, Land Limitation, Homestead Exemption, Protective Unions, Equitable Exchange and Currency, Mutual Insurance, Universal Education, Peace.

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By notices of Books and Works of Art—records of Scientific discoveries and Mechanical inventions—and summaries of News, especially as illustrating Reform movements at home and abroad—the Spirit of the Age will endeavor to be a faithful mirror of human progress.

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