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Poetry.

AN HYMN OF THE TRANSITION AGE.\*

[EXTRACT FROM AN UNPUBLISHED POEM.]

BY THOMAS L. HARRIS.

I.

Ope, tyrants! ope the gates of hell again:  
Bid War and Pestilence ride darkly forth:  
Stain with her children's blood the shuddering Earth:  
Man's universal heart transfix with pain:  
Loose from the Northern hills  
The huge, Barbarian avalanche; and cast  
Pale Famine's gathered ills,  
Like winter on the blast:  
Crush beneath Atalantean loads of wrong,  
The Poor, lest they should rise:  
Strengthen with arms, and gold, and buttress strong,  
Your crumbling Anarchies:  
Pierce, with the blinding spear, Thought's sun-like eyes,  
Lest Men should see the heavens o'erflow with light:  
Drown with shrill, clamorous lies,  
The harmonies of Love, the Archangel trump of Right:  
Lift, if ye dare, the awful Cross on high,  
And crucify HUMANITY thereon;  
While an unnatural gloom usurps the sky,  
And the dead Past comes forth and reigns—like Death alone.  
Do—but do all in vain.  
The avalanche and the rain  
Quickens the buds of Life that sleep in earth.  
Humanity shall rise!  
Swift lightnings pierce the skies,  
The last long Sabbath Morn of Time come forth.  
Humanity shall rise and live forever,  
Throned in the might of its sublime endeavor,  
Divine, harmonious, free, in glorious spirit-birth!

III.

We rise—up-borne by flame-like inspirations.  
The body, fading cloud, beneath us dies.  
Sphered Continents of Light, divine Creations,  
Homes of the Immortal on the vision rise.

\* Mr. Harris has kindly permitted us to make these extracts from a prophetic ode in the January No. of *The American People's Journal*, a Monthly, edited by S. B. Brittan. Will Mr. B. accept the New Years' good wishes from *The Spirit of the Age*, for full success in his enterprise! *The American People's Journal* is published in New York.

We hail from far the beatific Nations,  
We stand among the ancestral generations,  
The People of the Skies!  
Below the Earth, through golden exhalations,  
Glow like an Isle in some far Indian Sea.  
Splendore and Loves, and calm Transfigurations,  
Rulers of Heaven's divine Humanity.  
O'er each Hesperian height,  
Lead in harmonious march the Immortal Sons of Light.  
They call, they call, from far!  
Each like a spheréd star!  
Let us go up and join the array of these,  
"The Cloud of Witnesses."  
Called from Heaven's wide extremes, they go  
Up to its inmost shrine; their faces glow  
With hope for Earth, now crushed beneath its last great Wo.

IV.

Lo! the great Temple, burning from afar,  
As if in every ray was fused a star;  
As if the sunrise in its glorious dome  
Was born, and made its sempiternal home!  
It is the Temple of the Ages, wrought  
With traceried sculptures of Immortal Thought.  
'Tis the Shekinah, shadowing forth to view,  
The Infinite Beautiful, and Good, and True!  
Thers reign, in mild supremacy of love,  
Th' Hierarchal Rulers of the realms above.  
There in the calm divine of peace, await  
The mighty Angels of delivering Fate,  
Till the GREAT HOUR shall lead them radiant forth,  
To ope the Gates of Morning on the Earth.  
Banner and crest droop low! We enter there,  
And pause entranced like flames that rest in purple air.

V.

The mortal History of immortal Man,  
Shines, pictured on that time-revealing dome.  
Each glorious Spirit, who since life began,  
Hath poured out thought or blood to rear a home  
For Earth's fraternal Peoples, and to span  
The Race with Freedom's sun-bow, hath a throne  
Neath that far shining arch, and sits serene thereon!  
Angels of Light! they rest, entranced in vision,  
Fronting the Infinita with god-like eyes.  
Angels of Beauty! picturing the elysian  
Repose and peace of new eternities.  
Angels of Harmony! in whose high cadence,  
Heaven's mystic music finds a living voice.  
Angels of Gladness! lifting urns of fragrance,  
Saying, oh, blessed ones, rejoice, rejoice!  
Angels of Worship! who, in pure communion  
Of love and wisdom, silently adore,

Angels of Strength! majestic in their union,  
With Infinite Will: thus mighty evermore.

Poet and Saint, and Sage, who patient bore  
The cross, and drank the cup of deadly pain;

Who left their words and works upon the shore  
Of Earth when they ascended;—like a rain  
Of lightnings,—like an earthquake,—like a strain  
Of seraph music,—like a prophecy,—

Man's fettered mind and heart to thrill, inspire, and free.  
There wait they, consecrate, serene, diviae,

The dawning of the New Earth's Eden time,  
In mild omnipotence of virtue strong,

With silent prayer up lift, "How long, O, Lord! how long!"

### CONDITION OF THE WORKING CLASSES.\*

Mr. Macaulay has devoted the most interesting chapter of his history to an investigation of the social state of England under the Stuarts. Many of his assertions have, as we observe, been challenged; but there is one which, so far as we are aware, has not yet been touched. That is, his picture of the condition of the laboring man. We do not think it necessary to combat his theory, as to the delusion which he maintains to be so common, when we contemplate the times which have gone by, and compare them with our own. There are many kinds of delusion, and we suspect that Mr. Macaulay himself is by no means free from the practice of using colored glasses to assist his natural vision. But there are certain facts which cannot, or ought not, to be perverted, and from those facts we may draw inferences which are almost next to certainty. Mr. Macaulay, in estimating the condition of the laboring man in the reign of King James, very properly selects the rate of wages as a sound criterion. Founding upon data which are neither numerous nor distinct, he arrives at the conclusion, that the wages of the agricultural laborer of that time, or rather of the time of Charles II., were about half the amount of the present ordinary rates. At least so we understand him, though he admits that, in some parts of the kingdom, wages were as high as six, or even seven shillings. *The value, however, of these shillings—that is, the amount of commodities which they could purchase—must, as Mr. Macaulay well knows, be taken into consideration; and here we apprehend that he is utterly wrong in his facts. The following is his summary:—*

"It seems clear, therefore that the wages of labor, estimated in money, were, in 1685, not more than half of what they now are; and there were few articles important to the working man of which the price was not, in 1685, more than half of what it now is. Beer was undoubtedly much cheaper in that age than at present. Meat was also cheaper, but was still so dear that hundreds of thousands of families scarcely knew the taste of it. *In the cost of wheat there has been very little change.* The average price of the quarter, during the last twelve years of Charles II., was *fifty shillings*. Bread, therefore, such as is now given to the inmates of a workhouse, was then seldom seen, even on the trencher of a yeoman or of a shopkeeper. The great majority of the nation lived almost entirely on rye, barley, and oats."

If this be true, there must be a vast mistake somewhere—a delusion which most assuredly ought to be dispelled, if any amount of examination can serve that purpose. No fact, we believe, has been so well ascertained, or so frequently commented on, as the almost total disappearance of the once national estate of yeoman from the face of the land. How this could have happened, if Mr. Macaulay is right, we cannot understand; neither can we account for the phenomenon presented to us, by the exceedingly small amount of the poor-rates levied during the reign of King

\* From a most instructive article on "The National Debt and the Stock Exchange," in Blackwood, for December.

James. One thing we know, for certain, that, in his calculation of the price of wheat, Mr. Macaulay is decidedly wrong—wrong in this way, that the average which he quotes is the highest that he could possibly select during two reigns. Our authority is Adam Smith, and it will be seen that his statement differs most materially from that of the accomplished historian.

"In 1688, Mr. Gregory King, a man famous for his knowledge of matters of this kind, estimated the average price of wheat, in years of moderate plenty, to be to the grower 3s. 6d. the bushel, or *eight-and-twenty shillings the quarter*. The grower's price I understand to be the same with what is sometimes called the contract price, or the price at which a farmer contracts for a certain number of years to deliver a certain quantity of corn to a dealer. As a contract of this kind saves the farmer the expense and trouble of marketing, the contract price is generally lower than what is supposed to be the average market price. Mr. King had judged eight-and-twenty shillings the quarter to be, at that time, the ordinary contract price in years of moderate plenty."—SMITH'S *Wealth of Nations*.

In corroboration of this view, if so eminent an authority as Adam Smith requires any corroboration, we subjoin the market price of wheat at Oxford for the four years of James's reign. The averages are struck from the highest and lowest prices calculated at Lady-day and Michaelmas.

1685,	.	.	.	.	.	43.8	per qr.
1686,	.	.	.	.	.	26.8	"
1687,	.	.	.	.	.	27.6	"
1688,	.	.	.	.	.	28.2	"
						4)121.1	"
						Average, per quarter,	30.3½ "

But the Oxford returns are always higher than those of Mark Lane, which latter again are above the average of the whole country. So that, in forming an estimate from such data, of the general price over England, we may be fairly entitled to deduct two shillings a quarter, which will give a result closely approximating to that of Gregory King. We may add, that this calculation was approved of and repeated by Dr. Davenant, who is admitted even by Mr. Macaulay to be a competent authority.

Keeping the above facts in view, let us attend to Mr. Doubleday's statement of the condition of the working men, in those despotic days, when national debts were unknown. It is diametrically opposed in every respect to that of Mr. Macaulay; and, from the character and research of the writer, is well entitled to examination:—

"The condition of the working classes was proportionably happy. Their wages were good, and their means far above want, where common prudence was joined to ordinary strength. In the towns the dwellings were cramped, by most of the towns being walled; but in the country, the laborers were mostly the owners of their own cottages and gardens, which studded the edges of the common lands that were appended to every township. The working classes, as well as the richer people, kept all the church festivals, saints' days, and holidays. Good Friday, Easter and its week, Whitsuntide, Shrove Tuesday, Ascension-day, Christmas, &c., were all religiously observed. On every festival, good fare abounded from the palace to the cottage; and the poorest wore strong broad-cloth and homespun linen, compared with which the flimsy fabrics of these times are mere worthless gossamers and cobwebs, whether strength or value be looked at. At this time, all the rural population brewed their own beer, which, except on fast-days, was the ordinary beverage of the working man. Flesh meat was commonly eaten by all classes. The potato was little cultivated; oatmeal was hardly used; even bread was neglected where wheat was not ordinarily grown, though wheat-bread (contrary to what is sometimes asserted) was generally consumed. In 1760, a later date, when George III. began to reign, it was computed that the whole people of England (alone) amounted to six millions. Of these, three millions seven hundred and fifty thousand were believed to eat wheaten bread; seven hundred and thirty-nine thousand were computed

to use barley bread; eight hundred and eighty-eight thousand, rye bread, and six hundred and thirty-three thousand oatmeal and oat-cakes. All, however, ate bacon or mutton, and drank beer and cider; tea and coffee being then principally consumed by the middle classes. The very diseases attending this full mode of living were an evidence of the state of national comfort prevailing. Surfeit, apoplexy, scrofula, gout, piles, and hepatitis; agues of all sorts, from the want of drainage; and malignant fevers in the walled towns, from want of ventilation, were the ordinary complaints. But consumption in all its forms, marasmus and atrophy, owing to the better living and clothing, were comparatively unfrequent: and the types of fever, which are caused by want, equally so."

We shall fairly confess that we have been much confounded by the dissimilarity of the two pictures; for they probably furnish the strongest instance on record of two historians flatly contradicting each other. The worst of the matter is, that we have in reality few authentic data which can enable us to decide between them. So long as Gregory King speaks to broad facts and prices, he is, we think, accurate enough; but whenever he gives way, as he does exceedingly often, to his speculative and calculating vein, we dare not trust him. For example, he has entered into an elaborate computation of the probable increase of the people of England in succeeding years, and, after a show of figures which might excite envy in the breast of the editor of *the Economist*, he demonstrates that the population in the year 1900 cannot exceed 7,350,000 souls. With half a century to run, England has already more than doubled the prescribed number. Now, though King certainly does attempt to frame an estimate of the number of those who, in his time, did not indulge in butcher meat more than once a week, we cannot trust an assertion which was, in point of fact, neither more nor less than a wide guess; but we may, with perfect safety, accept his prices of provisions, which show that high living was clearly within the reach of the very poorest. Beef sold then at 1½d., and mutton at 2½d. per lb.; so that the taste of those vinds must have been tolerably well known to the hundreds of thousands of families whom Mr. Macaulay has condemned to the coarsest farinaceous diet.

It is unfortunate that we have no clear evidence as to the poor-rates, which can aid us in elucidating this matter. Mr. Macaulay, speaking of that impost, says, "It was computed in the reign of Charles II., at near seven hundred thousand pounds a year, much more than the produce either of the excise or the customs, and little less than half the entire revenue of the crown. *The poor-rate went on increasing rapidly*, and appears to have risen in a short time to between eight and nine hundred thousand a year—that is to say, to one-sixth of what it now is. The population was then less than one-third of what it now is." This view may be correct, but it is certainly not borne out by Mr. Porter, who says that, "so recently as the reign of George II., the amount raised within the year for poor-rates and county-rates in England and Wales was only £730,000. This was the average amount collected in the years 1748, 1749, 1750." To establish anything like a rapid increase, we must assume a much lower figure than that from which Mr. Macaulay starts. A rise of £30,000 in some sixty years is no remarkable addition. Mr. Doubleday, as we have seen, estimates the amount of the rate at only £300,000.

But even granting that the poor-rate was considered high in the days of James, it bore no proportion to the existing population such as that of the present impost. The population of England has trebled since then, and we have seen the poor-rates rise to the enormous sum of seven millions. Surely that is no token of the superior comfort of our people. We shall not do more than allude to another topic, which, however, might well bear amplification. It is beyond all doubt, that, before the revolution, the agri-

cultural laborer was the free master of his house and garden, and had, moreover, rights of pasturage and common, all which have long ago disappeared. The lesser freeholds, also, have been in a great measure absorbed. When a great national poet put the following lines into the mouth of one of his characters,—

"Even therefore grieve I for those yeomen,  
England's peculiar and appropriate sons,  
Known in no other land. Each boasts his hearth,  
And field as free, as the best lord his barony,  
Owing subjection to no human vassalage,  
Save to their king and law. Hence are they resolute,  
Leading the van on every day of battle,  
As men who know the blessings they defend;  
Hence are they frank and generous in peace,  
As men who have their portion in its plenty.  
No other kingdom shows such worth and happiness  
Veiled in such low estate—therefore I mourn them."

we doubt not that he intended to refer to the virtual extirpation of a race, which has long ago been compelled to part with its birthright, in order to satisfy the demands of inexorable Mammon. Even whilst we are writing, a strong and unexpected corroboration of the correctness of our views has appeared in the public prints. Towards the commencement of the present month, November, a deputation from the agricultural laborers of Wiltshire waited upon the Hon. Sidney Herbert, to represent the misery of their present condition. Their wages, they said, were from six to seven shillings a week, and they asked, with much reason, how, upon such a pittance, they could be expected to maintain their families. This is precisely the same amount of nominal wages which Mr. Macaulay assigns to the laborer of the time of King James. But, in order to equalize the values, we must add a third more to the latter, which is at once decisive of the question. Perhaps Mr. Macaulay, in a future edition, will condescend to explain how it is possible that the laborer of our times can be in a better condition than his ancestor, seeing that the price of wheat is nearly doubled, and that of butcher-meat fully quadrupled? We are content to take his own authorities, King and Davenant, as to prices; and the results are now before the reader.

These remarks we have felt ourselves compelled to make, because it is necessary that, before touching upon the institution of the national debt, we should clearly understand what was the true condition of the people. We believe it possible to condense the leading features within the compass of a single sentence. There were few colossal fortunes, because there was no stock gambling; there was little poverty, because taxation was extremely light, the means of labor within the reach of all, prices moderate, and provisions plentiful: there was less luxury, but more comfort, and that comfort far more equally distributed than now. It is quite true, that if a man breaks his arm at the present day, he can have it better set; but rags and an empty belly are worse evils than indifferent surgical treatment.

[To be Continued.]

From the *Liverpool Chronicle* and *European Times*.

### FREEHOLD LAND SOCIETY.

The scheme to which we alluded a week or two back, for enabling men in humble circumstances to secure the county franchise by means of the Freehold Land Society, has come prominently before the London public this week, arising out of the meeting at the London Tavern, where Mr. Cobden was the principal speaker. The scheme is eminently practical. One of the great drawbacks in projects of this kind, is the absence of confidence in the managers or directors. Speculations in undertakings of this description are risk enough, but they are generally by par-

ties who are deficient in the necessary status—men in whom the public have not confidence. The land scheme of Mr. Feargus O'Connor, for instance, was an "ingenious device," born in suspicion, and buried in contempt. The Chartist leader, like the lady in the play, promised too much, and when the fears of the shareholders were awakened, the project, like a rope of sand, crumbled to atoms.

Mr. Cobden evidently felt that it was necessary to remove the possibility of misconception on this head; and he did so, we think, effectually. His own character, and that of his allies, is a guarantee for the honesty, at least, of the management. No doubt there are thousands of operatives in the large towns who are able to save, in a few years, as much money as would enable them to purchase the county franchise. A less objectionable, or, indeed, a more secure scheme for investing money that would probably be squandered away in dissipation, or in crime, it would be difficult to hit upon. The interest would be at least equal to that of the Savings' Bank, with a tolerable certainty, if distress came, of being able to turn the plot of ground into cash. In this point of view, the moral might would be even more beneficial than the political results, if the plan were extensively adopted.

But it is to the class a degree above the operatives—the small shopkeepers, and tradesmen, upon whom the greatest impression can be produced, and to these classes Mr. Cobden and his coadjutors ought to address themselves. These men feel the pressure of taxation. They know, by painful experience, where the shoe pinches. They are not insensible to the throbs of patriotism, and the necessary funds could be abstracted from their pursuits, without embarrassment. It was to their exertions mainly that the change to which Mr. Cobden alludes, was made in the West Riding, and the same remark is applicable to the East Lancashire district. If the steam in favor of financial reform can be got up to the necessary point, the classes to whom we refer will compass the object most effectually.

It is amusing to see the wry faces which the *Times* makes in supporting this mode of extending the county constituencies, and reducing the power of the great landlords and squires within their proper sphere. The *Morning Chronicle* also smiles approval, albeit with a kind of sardonic grin, which shows the strength of the mental conflict. "Oh, hardness to dissemble!" But all this is encouraging, and ought to be the strongest incentive to perseverance.

### A SCIENTIFIC STATEMENT OF THE DOCTRINE OF THE LORD, OR DIVINE MAN.

BY HENRY JAMES.\*

The Christian doctrine of the Lord, or Divine Man, rests upon this fundamental axiom, that God alone is being, or life in Himself. Man is not being, but only a subject of being, only a form or image of being. His being is not absolute, but phenomenal, as conditioned in space and time. But God's being is utterly unconditioned, either in space or time. It is infinite, not as comprehending all space, but as utterly excluding the bare conception of space; and eternal, not as comprehending all time, but as utterly excluding the bare conception of time. He is not a subject of being, but being itself, and therefore the sole being.

Consistently with this fundamental axiom, we are bound to deny that the creature of God has any being or substance in himself. The substantial being or life of every creature is God, while the creature is but a form or image of God. The creature is not another being than God, nor yet is he an identical being with God; because the creature is not

being at all, but only a shadow or reflection of being. You would not call the shadow of the tree on the ground another substance than the tree itself, nor yet the same substance, for the reason that the shadow is not any substance at all, but merely the image of a substance. So man, the shadow or image of God, is neither a different being from God, nor yet an identical being, because he is not any being whatever, but only the reflection of being. Thus God's creature is without any being or substance in himself, his selfhood being nothing more than an image or reflection of the only and universal being, which is God. The internal of every man is God. The external, or that which defines the man, defines his self-consciousness, is only a shadow or reflection of this internal.

These things being granted, which they must be, as it seems to the writer, unless one prefers to deny the fact of creation, it follows from them that the universe of creation is a vast theater of imagery or correspondence. If God be the sole and therefore universal being, his universal creature can be nothing more and nothing less than his image or shadow. And if the creature be only the image or shadow of God, then creation itself is not the origination of any new being or substance on the part of God, but only the revelation or imaging forth of a being which is eternal and unchangeable. Thus in the light of the principles here stated, the created universe resolves itself both in whole and in part into an imagery or correspondence of God, and the universal science consequently, or the science of sciences, becomes the science of correspondence.

If now all this be true, if it be true that creation can be nothing more and nothing less than the revealing or imaging forth of God, then some momentous results immediately ensue to our theology and philosophy. Primarily it results that the true creature of God is not finite, cannot be comprehended within the laws of space and time. For as the creature is only an image or reflection of God, and as God being eternal and infinite is utterly ignorant both of time and space, so His true creature cannot be finitely limited by these conditions. Thus the life of nature, or that life which lies within the laws of space and time, does not image God. The only life which does image Him, consequently, is one that transcends these laws, being a spiritual life, and this life belongs exclusively to man.

But in order to justify this affirmation, it is necessary to state what we mean by spirit, as distinguished from sensible nature. In speaking of the spirit of a thing in contradistinction to the sensible thing itself, nothing else is meant than its distinctive genius, or faculty of operation. For example, the horse is an outward form, discernible by my senses from all other natural forms. But there is something more in the horse than meets the eye, namely, a certain faculty or capacity of use, which constitutes his distinctive spirit or genius, and is cognizable only by the eye of my understanding. Thus, what is spiritual about the horse is what lies within his material form, and constitutes his power or faculty of use. This faculty is different in the horse from what it is in every other animal, the cow, the sheep, the ox, the lion, the elephant, etc. Take another example from the sphere of the arts. My hat is an artificial form, sensibly distinct from all other forms. But this outward or sensible form of the hat does not exist by itself. It embodies a certain use or function, namely, the protection of my head, which use or function constitutes its spirit. In short, the spirit of a thing is the end or use for which it exists. Thus you may take the whole range either of nature or the arts, and you will find everything existing for a certain use beyond itself, which use is the spiritual ground or justification of its existence. Nature is, properly, nothing more than the robe or garment of spirit. It is only the tabernacle or house of spirit, only the subservient instrument or means by which spirit subsists and becomes

\* From the Massachusetts Quarterly Review, for Dec., 1849.

conscious. Everything in nature, without even the most insignificant exception, embodies an internal use or capacity of operation, which constitutes its peculiar spirit. Deprive it of this internal use or capacity, not only actually, or for a limited time, but potentially, or forever, and you deprive it of life. Exhaust the power of the horse to bear a burden and draw a load, of the cow to produce milk, of the sheep to produce wool, of the tree to produce fruit or seed and you at the same time consign them all to death. For death, or the departure of the spirit from the body, means in every case the cessation of the subject's capacity of use. Thus nature, in all its departments, is merely the vehicle or minister of spirit. Its true sphere is that of entire subjection to spirit, and never since the world begun has an instance occurred of its failing to exhibit the most complete acquiescence in this subjection.

But if this spiritual force reside in Nature, what hinders any natural form being a true revelation or image of God? If, for example, the horse possess a spiritual substratum, why does not the horse image God? The reason is obvious. The spirit of the horse is not his own spirit. He is entirely unconscious of it. He performs incessant uses to man, but does not perform them of himself. His end is external to himself. The object of his actions does not fall within his own subjectivity. The spirit of universal nature is a spirit of subjection to some external power. It never manifests itself spontaneously, but always in obeisance to some outward constraint. Thus the horse does not spontaneously place himself in the harness. The cow does not come to your dairy, to make a spontaneous surrender of her milk. The sheep feels no spontaneous impulsion to deposit his fleece at your door. Nor does the tree inwardly shape itself to supply you with apples. In short, there is no such thing as a spiritual horse—cow—sheep—or apple-tree.

Sic vos non vobis nidificatis aves,  
 Sic vos non vobis vellera fertis oves,  
 Sic vos non vobis mellificatis apes,  
 Sic vos non vobis fertis aratra boves.

No; all these performances are for the benefit of man. The whole realm of nature is destitute of a spiritual consciousness, of such a consciousness as elevates any of its forms to the dignity of a person. No animal is conscious of a selfhood distinct from its outward or natural limitations. No animal is capable of suicide, or the renunciation of its outer life, on the ground of its no longer fulfilling the aspiration of its inner life. Thus nature is destitute of any proper personality. The only personality it recognizes is man. To him all its uses tend. Him all its powers obey. To his endowment and supremacy it willingly surrenders itself, and finds life in the surrender. Take away man, accordingly, and nature remains a clod, utterly spiritless—impersonal—dead.

Thus nature does not image or reveal God. For God's activity is not imposed. It is spontaneous, or self-generated. It flows from Himself exclusively, and ignores all outward motive. Hence God's true creature, or image, is bound above all things to exhibit that power of self-derived or spontaneous action which constitutes our idea of the divine personality.

Accordingly, it is man alone who fulfils this requisition. Man alone possesses personality, or the power of self-derived action. Personality, the quality of being a person, means simply the power of self-derived or supernatural action, the power of originating one's own action, or, what is the same thing, of acting according to one's sovereign pleasure. It means a power of acting unlimited by anything but the will of the subject. Thus, in ascribing personality to God, we do not mean to assert for him certain bodily limitations palpable to sense, which would be absurd; we mean merely to assert His self-sufficiency or infinitude—His power to

act according to His own sovereign pleasure. We mean, in plain English, to assert that He is the exclusive source of His own actions. So, also, in ascribing personality to man, and denying it to the horse, we mean to assert that man possesses the power of supernatural or infinite action, the power of acting independently of all natural constraint, and according to his own individual or private attractions, while the horse has not this power. Man's action, when it is truly personal, has its source in himself, in his own private tastes or attractions, as contra-distinguished on the one hand from his physical necessities, and on the other from his social obligations; therefore we affirm man's personality, or his absolute property in his own actions. Nature's action has not its source in any interior self, but in some outward and constraining power; therefore we deny nature any personality, any absolute property in its actions. When the fire burns my incautious finger, I do not blame the fire, and why? Because I feel that the fire acts in strict obedience to its nature, which is that of subjection to me, and that I alone have been in fault, therefore, for reversing this relation, and foolishly subjecting myself to it.

[To be continued.]

From the *Zetel* for July, 1842.

## AN ACCOUNT OF THE HEAD OF RUSH, THE NORFOLK MURDERER.

BY DR. ELLIOTSON.

The true nature of Rush cannot be mistaken. It is certain that he was, in every respect, an atrocious villain, and a villain of extraordinary force of character. His acts were such that his whole nature is unveiled; and, if the development of his head had not agreed, according to Gall's principles, with his life, Gall's physiology of the brain must have fallen to the ground forever. Before we saw the cast of Rush's head, we all declared that his head must have been very large; the organs of the disposition to violence, of courage, and of the love of property, of cunning, of the love of the opposite sex, and of food, enormously large; while those of self-esteem, and love of notoriety, with the lower range of intellectual organs, must have been large; and, provided the brain were healthy, the organs of justice and caution, and the higher intellectual organs, small.

The man was a farmer, land agent, and auctioneer and appraiser, in West Norfolk; of middle age, rather below the middle height, very muscular, with broad shoulders, short neck, massive head, inclined rather to the right shoulder, and a slouching gait, and a countenance which made people dislike him, and say they should not wish to meet him in the dark.

In accordance with his qualities, his head is very large.

The circumference of his cast over the eye is 24½ inches.  
 A line drawn from ear to ear over the eye is 12½ "  
 " " " backwards 12 "  
 " " " over the head 12½ "

But unfortunately the head is large where it had better have been smaller; and small where it had better have been large. The head strikes a person, even unacquainted with phrenology, as one of the most monstrous and ill-shaped ever beheld; quite as hideous as his character; and his face is in exact accordance; his upper lip is frightful. The sides of his head, and the lower part of its back, are enormous, and there lay the positive, the forcible part of his character. The organs of *Alimentiveness*, *sexual impulse*, the *love of property*, (*Acquisitiveness*), the *disposition to violence*, (*Destructiveness*), the *disposition to contend*, (*Courage*, *Combativeness*), *cunning*, (*Secretiveness*), are ENORMOUS.

The breadth at Disposition to Violence is	6½ inches.
" Courage	5½ "
" Love of Property	6½ "
" Cunning	6½ "
" Center of Sexual Impulse	3½ "
" Alimentiveness	6½ "

The remarkable negative part of his character arose from the smallness of his organs of *Justice and Caution*. In the situation of these organs, the head grows narrow, and slopes down in a most singular manner. The contrast with the other organs already mentioned, strikes every eye. At Caution the breadth is only 4½ inches.

The organs of *Attachment, Love of Offspring, Love of Notoriety*, or *Vanity*, as Gall terms it, and of *Self-esteem*, are large. The force of any of them would be very great, when one or more of the six very large organs at the lower part of the sides and back of the head—*Destructiveness, Combativeness, cunning, &c.*, acted in concert with them; but must have been overpowered, when opposed by one or more of these.

The same remark holds with respect to *Benevolence, Veneration, and Firmness*, which are not quite so large as the four former, but still are full. The organ of *Ideality* is not at all deficient. The organ of *Firmness*, or rather *Perseverance*, is not an overpowering organ in him, but much that is called firmness, is really either courage, or the strong action of some other organ; and his organs of perseverance were so supported by the immense power of the very large organs, that I see no reason to doubt, from Rush's head, that Gall is correct in what he advances upon this faculty and organ. The term firmness, in common acceptance, signifies sometimes steadiness in a course, sometimes resolution or courage in some particular circumstance. The former is supposed to be the faculty of the organ.

The distance measured by callipers from the orifice of the ear to Firmness, is	6½ inches.
" " Veneration	6 "
" " Benevolence	6½ "
" " Self-esteem	6½ "
" " Parental Love	5½ "

The breadth at the center of the two organs of Attachment is 4 "

The development of his intellectual organs is in accordance with what we know of him. The lower range, the perceptive organs, as some term them, were in general large; while the higher, or reflecting range, were poor.

The organs of *Music, the Sense of Persons, Form, Language, and Locality*, were large. His speech in his defence, for fourteen hours, proved he had words enough at command, and he was known to be very fond of music, and to play well upon the flute.

His organ of *Observation, of the Sense of Things*, as Gall denominates it, divided by Dr. Spurcheim, on what ground I know not, into *Individuality and Eventuality*, was not quite so large. The length, from the orifice of the ear to it, is six inches.

The organ of *Order* was small.

The upper row of intellectual organs were among the smallest of his head. His forehead, at this part, was narrow, and did not advance. *Causality* was small, *Wisdom* small, and *Comparison* was larger. The length, from the orifice of the ear to *Comparison*, was 6½ inches. The distance of the center of each organ of *Causality*, 2½ inches; the breadth, at the outer extremity of the orbits, being 5½ inches. So that the want of intellectual power exhibited in his defence is fully accounted for.\* Such a brain would never have chosen intellectual pursuits, but must always

\*The head is further ill shaped. The posterior portion of the right side, and the superior portion of the back, are smaller; and the anterior portion of the left side, smaller than their opposites.

have occupied itself in the gratification of the feelings which the brute department of animals possess, some one, and some another, in equal force with ourselves.

Why was such a monster, such a monstrous organization, made? But why is the whole world a scene of suffering and wickedness? Why are innocent babies tortured with endless varieties of disease? Why are they agonized with the natural process of obtaining their teeth? Why do epidemic poisons devastate nations, the good and the bad equally? Why do agonizing and fatal hereditary diseases attack the virtuous? Why do countless causes of misery assail the just and the unjust? There is little happiness which is not produced with the unhappiness of others, tolling and anxious; or which is not liable to be smashed unexpectedly. As to the miseries occasioned by ourselves, why are we not so made as to wish and be able to act better? Why have we not more intelligent and more virtuous brains? Why is mankind so organized and situated that ignorance, superstition, vice and suffering, are the prevalent lot of humanity? Whatever the external show of happiness, we may find sorrow, actual or impending, almost everywhere, if we go behind the scenes, and learn the particulars of every individual; or, if not, we have only to wait, and we find it come. Not only while beholding the glitter, and happy excitement of our parks and streets, have we merely to turn our heads and see the famishing and diseased beggar, or visit the hospitals, or the dirty alleys and back streets, and behold want, and agonizing and wasting disease; but while we are enjoying the most glorious landscapes, the dwellings of the destitute, and almost houseless, are at hand; some victim of disease is never far off, and some suffering birds, fish, beasts, or insects, in more or less abundance, are always discoverable.

The head of Rush is no greater mystery than the rest of sentient nature. To give a shadow of a reason is impossible. The purpose of all this is past finding out. We must be content with beholding and submitting in silence, conscious of our own littleness and inability, and not foolishly and presumptuously attempting an explanation. We must be satisfied that it could not be otherwise than it is, and this is my own sole consolation. But while we thus encourage a humble spirit, let us do all the good in our power.

From Rush's head we must learn charity. Let every man remember that if he had such a charge of cunning, acquisitiveness, &c., &c., as Rush was burdened with, in the possession of such massive organs, and a corresponding deficient charge of higher feeling, and intellectual power, he would be a Rush. Let us detest such organizations, as we detest the organizations called wolf, tiger, rattlesnake, scorpion, or vermin; and let us defend ourselves and others from them, by all means which are absolutely necessary, and as little cruel as possible. But let us pity the individual, for he did not make himself—no, not a hair of his head.

#### REV. THOMAS DICK, LL. D.

A paragraph published by us a fortnight since, in reference to the pecuniary distresses of this great and good man, but faintly shadowed forth his actual condition. We are sincerely rejoiced, that so worthy an individual as Elihu Burritt, of the *Christian Citizen*, has taken the case of the distinguished author under his immediate attention, and published an appeal to the American public, who have been benefitted by Dr. Dick's numerous and admirable writings, to contribute individually a small sum, as a testimonial of their high regard for the venerable author of such works as the "*Christian Philosopher*," "*Philosophy of a Future State*," and other kindred works. Dr. Dick is now nearly eighty years old, and having disposed of the

copy-rights of his works, as they were prepared, at very trifling sums—the largest sum being only about \$500—and having been unfortunate in losing a part of his little property, is reduced to a condition of great want. A testimony from the American booksellers, who have reaped a rich harvest from his works, and from the tens of thousands of American citizens who have been benefitted by his unrewarded toil, would cheer and gladden the old age of the Christian philosopher, and be an honorable and reasonable acknowledgment of obligation to a man who has done so much for the advancement of Christian knowledge in the world.

That such a testimonial would not be unacceptable to the venerable Doctor, we have his own assurance in a note addressed to Mr. Burritt, in answer to an inquiry on this point, for he says:—"A little addition to my present income would certainly be acceptable; and if your American brethren were to come spontaneously forward to offer a sum as a testimonial that they had derived some benefit from my writings, I certainly would not refuse it. For they have been enabled to possess my writings at a much cheaper rate than in this country, in consequence of my not having a copy-right in America." Here is an opportunity for the thousands of young men of our country who have been delighted, instructed, and morally benefitted by the inculcations of this noble writer, to evince their gratitude in his time of need. Let each contribute but a small sum, and the aggregate would be immense. Yet money, of whatsoever amount, is but a feeble return for the benefit imparted by his writings, though it will show that we are not unmindful of his necessities, and freely contribute that which will render him, at the present time, the most substantial recompense.

It is with sincere pleasure that we state that ten or twelve young working-men of this city, on learning the needy circumstances of the Doctor, promptly subscribed \$60, which was forwarded to him in the last steamer. Any contributions sent to Elihu Burritt, Worcester, Mass., or left with Phillips & Sampson, No. 110, or J. Munroe & Co., 134 Washington-street, Boston, will be faithfully forwarded to him, or may be sent direct to "Broughty Ferry, near Dundee, Scotland."—*New England Washingtonian.*

From the Evening Post.

OCEAN POSTAGE,

A BURDENSOME TAX ON THE BUSINESS AND SOCIAL RELATIONS OF THE PEOPLE.

A morning paper relates that on Wednesday and Thursday last, there were dispatched from the New York Post-Office, the following number of letters:—

By the Canada, on the 13th, to Europe . . . . .	82,000
By the Ohio, on the 15th, to California . . . . .	14,500
By the Crescent City, " " . . . . .	1,000
By the Cherokee, " " . . . . .	200
By the Great Western, for Bermuda . . . . .	700
<b>Total,</b> . . . . .	<b>48,400</b>

Let us look at the postage on these letters sent by the Canada. We will suppose that these were all single letters, (which was not the case, many of them were double, triple, and quadruple,) weighing half an ounce each, their weight would be about *one thousand pounds*. The postage charged on them, is *seven thousand six hundred and eighty dollars!* The Canada charges one hundred and twenty dollars for first cabin passengers, and seventy dollars for second cabin. The postage paid on these letters is equal to the passage money of sixty-four cabin and one hundred and nine second cabin passengers. The freight of a barrel of flour to Liverpool, is now one and sixpence sterling, or thirty-seven cents our money, consequently these letters

pay the freight of *twenty thousand seven hundred and fifty seven barrels of flour!* It should be remembered that these passengers must all be provided with good berth, bed and bedding, and well fed and waited upon, but the bags of letters may be stowed away in any dark corner of the ship, and there remain till her arrival in Liverpool! No further care is required than to keep them in a secure place. But to carry 20,757 barrels of flour, great care must be used in keeping an account, and stowing them properly, which is attended with considerable expense; none is incurred in carrying the mails. All the labor is done at the Post-Office, and the steamer has merely to receive and stow away the bags and deliver them on its arrival at Liverpool.

The first question that arises is, is it right, is it reasonable is it expedient, that such a burdensome tax should be levied upon letters? Is there any justice in taking the correspondence of the people at this enormous rate? One thousand pounds of letters are charged at a rate that would pay the passage of sixty-four cabin passengers, or one hundred and nine second cabin, in the Cunard steamers, or the freight of twenty thousand seven hundred and fifty-seven barrels of flour, in any of our splendid packet ships. Let the people ponder on these facts, and if they do not immediately call upon Congress to reduce the rates of ocean postage, I am much mistaken.

In the above calculation I have confined myself to the letters sent from the New York Post-Office, exclusive of the closed mails from Canada and Boston. These probably contained ten thousand letters, which would pay an additional sum of two thousand four hundred dollars, amounting in all to upwards of *ten thousand dollars*, paid to the British government! Let us now look at another portion of letters sent on this occasion from the New York Post-Office. The three steamers carried fifteen thousand and seven hundred letters, and sixteen thousand newspapers to California. The postage on letters at forty cents, admitting they were all single, amounts to six thousand two hundred and eighty dollars, and, on papers at three cents, to four hundred and eighty dollars, making the sum of *six thousand seven hundred and sixty dollars!* This is a pretty heavy tax upon the business, the intelligence, and the affections of the Californians. Only conceive of *forty cents* for the postage of half an ounce; twelve dollars and eighty cents for a pound, one thousand two hundred and eighty dollars for a hundred pounds, and two thousand five hundred and sixty dollars, for two hundred pounds, or the weight of a barrel of flour!

The question then occurs, who pays this burdensome tax? My answer is, the *LABOR* of the people; for whether the correspondence relates to business, to literary subjects, or to keep alive the social relations, still the postage must be derived from the industry of the people. Can any one conceive of a more enormous and obnoxious tax on business, on knowledge, on intercourse with our absent friends. It falls peculiarly heavy upon the poor laboring man, and especially the millions of emigrants from Europe, who have left their kindred and friends behind them. And now, as our friends and relations are emigrating by thousands to California, we begin to feel that this high rate of postage is a serious impediment to our intercourse with them.

England set us a glorious example in reducing *inland* postage; let us now give her an example in reducing *ocean* postage. If we desire to raise revenue from ocean letters, our true policy is to reduce the postage. Where one is now sent, there will be ten in five years from this, as it will hold out inducements to the hundreds of thousands of emigrants that have come or are coming from all parts of Europe, to maintain a constant correspondence with their friends.

Will not Congress take this subject into serious consideration, and relieve the people from this enormous burden? Let the Secretary of State instruct our Minister at the Court of St. James, to bring the matter before the British government, and as Mr. Lawrence is a practical and benevolent gentleman always ready and willing to do good, he is eminently qualified to be the agent in this business.

BETA.

## THE SPIRIT OF THE AGE.

NEW YORK, SATURDAY, JANUARY 5, 1850.

### PROSPECTUS FOR VOLUME SECOND.

THE SPIRIT OF THE AGE is designed to be a medium for that *Life of 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 ALL MANKIND become united in Universal Brotherhood.

Its End is the Peaceful Transformation of human societies from isolated to associated interests—from competition to coöperation—from discord to harmony—by receiving all elements of good, Religious, Social, Political, Scientific, transmitted from past generations, and combining them according to laws of Divine Order, which God is now revealing, in various degrees, to all enlightened intelligences.

Its Method is Reconciliation—not by Compromise, but by Equilibrium—by Justice freely rendered through All to Each, and Each to All, in every relation of the Family, the Township, the Nation, the World.

Its Symbol is Universal Unity.

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.

II. *Organized Society*—or the Combined Order of Confederated Communities, regulated and united by the Law of Series.

III. *The One True, Holy, Universal Church of Humanity*, reconciled on earth and in heaven—glorifying their planet by consummate art—and communing with God in perfect Love.

IV. *Psychology and Physiology*—such views of Man, collective and individual, as are intuitively recognized, justified by tradition, and confirmed by science, proving him to be the culmination of the Natural Universe, and a living member of the Spiritual Universe, at once a microcosm, a heaven in least form, and an image of the Divine Being.

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.

Thus would this Weekly Paper coöperate with all who,

in our Transition Era, are laboring for Integral Reform, and express, in a measure, the Spirit which animates our age, but which our whole age only can adequately utter—that Holy Spirit of Divine Humanity—so impartial in justice, yet liberal in mercy—so uncompromising in world-wide claims of duty, yet patient to use progressive methods—so enthusiastic in promise, yet prudently exact in practical plans—so earnest to end the divorce between Mind and Matter, and to refine Natural into Heavenly existence—so longing and willing to organize Societies which shall be living bodies, transfigured by indwelling God!

W. H. C.

### TO CONTRIBUTORS.

The first volume has proved how large is the field wherein the Spirit of the Age desires to work, and how open its columns will ever be to all who are seeking the Kingdom of God and his Righteousness. By *CRITICISMS* of present society, both positive and negative—and by expositions of *TRANSITION-POLICY* in every sphere—this paper seeks to introduce the *ERA OF HARMONY*. So ample is its scope!

The Editor once again cordially invites his brethren to use the Spirit of the Age as an organ for their communications, prompted by the conviction that only by bringing many minds, enlightened from different spheres, and actuated by various motives, to convergence, can an approximation even be made to a just statement of the *TRUTH*, which inspires this generation. Among *SOCIALISTS*—using that word in its largest generic sense—are men wholly Practical, others wholly Scientific, others again wholly Spiritual, in their inclinations and habits; while, in a large majority, these several tendencies are intermingled, in countless degrees and modes. Now, the only real danger to be apprehended is from exclusiveness, partisanship, sectarianism, negations. Let every believer in Social Reorganization give out clearly, uncompromisingly, in a direct form, the faith that is in him—avoiding, as much as may be, denials, cavillings, and all manner of partialism—and we shall presently be gladdened and awed by the manifest Unity of the Life with which our whole body is quickened. The sublime movement, which the world has, by a prophetic instinct, named *SOCIALISM*, is not of any one man's, or any one nation's, design. It is the embodiment, throughout the civilized world, of a vast, inexhaustible, resistless, Influx from our Race in Heaven. Let every one, then, to whom a ray of this illumination has been given, shed it abroad, humbly, heartily, loyally, liberally, pure from self-will and self-conceit. This treasure is ours, not to hoard or to turn to private profit, but for large, wise use.

While the Editor, by virtue of his delegated office, thus urges his Associates to follow their guiding monitor in any department of the Social Movement, Spiritual, Scientific, Practical—he takes leave to indicate *some* of the topics upon which he desires to receive communications.

Will the friends of Protective Unions present the claims, principles, progress and results of that movement? And, as correlative, will Merchants expose the temptations, trials, &c., of Commerce, and point out the next steps toward equitable exchange?

Will National Reformers discuss, in its length and breadth, that fundamental question of politics, Land Ownership; and show how to redeem the soil, with just consideration for all classes?

Will some thorough-bred Stock-jobber and Financier, sick of his trade, and repentant of his peccadilloes, let out the secrets of the prison-house of Mammon, describing the art of honest money-making?

Will those most conversant with the whole working of Mutual Insurance, in all departments, tell us what farther applications can be made of that principle, and detail plans, methods, &c.?

Will Working-men, from their dear-bought discipline, explain the operation of the present system of Competition and Combined Capital, make known the Rights and Wrongs of Labor, and show forth a system of Practical Policy fit for the times?

Will Students of Spiritual Philosophy, whose investigations and experiments authorize them to expound the laws of life, collective and individual, open to us the wonders of human existence, and reveal the way to Sanity, Growth, Harmonious action?

Finally, will practical Associationists, now living in communities, or who have been connected with movements which have failed, throw light upon Principles of Social Science, or methods of applying them, from experience?

The Editor would suggest to his friends, too, that they may aid in the common work in which we are engaged, by *Correspondence*, showing the state of the Social question, and of reform tendencies in the communities where they reside, by *Sketches of Actual Life*, by *Notices of Books*, *Works of Art*, &c., and, generally, by recording, however briefly, the Signs of the Times.

One word, only, in closing. It is recommended that articles, if long, should be broken up into *distinct parts*, under *headings*; so that, if necessary, in order to secure variety, they may be divided and apportioned out in successive numbers.

W. H. C.

#### TO FRIENDS, SUBSCRIBERS, AGENTS.

In presenting the first number of Volume Second to our readers, we feel authorized, by the vitality of the principles advocated by this paper, to call upon our friends for increased effort in extending the circulation of the Spirit of the Age.

What end is so worthy of devotedness as that Integral Reform, which, by prophetic aspirations, scientific views of Man's nature, relations and destiny, efforts after practical coöperation countless in number, exhaustless in variety, animates our whole generation with the hope of a *Divine, Human, Natural life*, in communities and individuals?

Aid us, then, so firmly to establish this organ of Christian Socialism, and so largely to increase its funds, that at the end of the next six months we may make the Spirit of the Age, in every department, a worthy exponent of the sublime movement which, by *Transition*, seeks the era of COMBINED ORDER.

In type, paper, correct printing, and general execution, we intend that the present volume shall be, in every respect,

an improvement upon its predecessor, and have made arrangements which, we are assured, will be highly satisfactory to our readers.

The first number is sent to many of our old subscribers, with the hope that they will renew their subscriptions, and make the Spirit of the Age generally known among their friends and neighbors. Use the paper, friends, as the vehicle of your views, and communicate freely your wishes as to its doctrines and spirit. And, meanwhile, take every suitable occasion to commend whatever truth you find in our pages, to all within your circle. We wish to double our subscription list, at least, within the coming six months, and you can easily enable us to do so.

We propose the following terms for subscription:—

One copy for one year . . . . .	\$2 00
Three copies " . . . . .	5 00
Six " " . . . . .	9 00
Ten " " . . . . .	14 00
Twenty " " . . . . .	25 00

Subscriptions should be directed to Messrs. Fowlers & Wells, publishers, Clinton Hall, Nassau street, New York.

Communications for the paper should be directed to the Editor of the Spirit of the Age.

#### TO OUR BRETHREN OF THE PRESS.

With cordial thanks for the welcome that greeted Volume First of the Spirit of the Age, Volume Second is commended to the consideration of friendly editors. Will our brethren of the Press who desire to receive this paper in *exchange*, signify their wish by giving our prospectus—in whole or in part—an insertion in their editorial columns? We shall be glad, on our part, to reciprocate civilities, and meanwhile heartily express to our associates the good wishes appropriate to the season. What a glorious work does 1850 open before all who, through the public prints, are seeking to diffuse the light of life which illuminates our age.

#### THE OLD AGE AND THE NEW.\*

BY THOMAS L. HARRIS.

There can be no doubt that many of the words of the Son of Man contain meaning within meaning—suggest single truths which open to us an infinite series of truths—reach from the special to the universal—and are thus a living Word to all ages and all men. The words which I have just read partake of this character. The disciples wished to know what signs should visibly indicate the end of the Jewish Hierarchy, and the beginning of the New Christendom. Jesus, in answer to that special question, states a universal truth, suggesting the whole providence of God in human history, and indicating the signs that should precede, and the results that should follow, each and every crisis in the development of the Race.

"Whenever," he says, (for thus we may paraphrase the

\* This article is a part of a discourse, chiefly extemporaneous, preached on Sunday morning last, (from Luke xxi. 28, descriptive of the second Advent,) suggested by the season and by the times.

passage.) "you see signs in the heavens of human opinion, new orbs of truth rising above the horizon, and shining there—whenever you discern distress among the Nations, men awaking to realize the insufferable burdens that press upon them, whether burdens of evil habit or evil institutions—whenever you discover perplexity among Rulers, old laws insufficient to restrain, old institutions to protect, old formulas to sati fy, old paths ending abruptly in the untried and unknown: when the waves of thought and aspiration and endeavor rise among men, and the winds lash them into swiftness, and mighty voices of terror and of hope are heard, echoing from continent to continent, amid the moanings of the sea: when fear reigns upon the timid, and despair upon the worldly, and men stand aghast before the unknown Power that is so mightily abroad; when the very powers of the heaven are shaken, and the highest seem trembling to their fall—then, then a new and better era of Humanity draws nigh. Christ, in the increasing life, light, power, law, of his living Christendom, cometh in power and in great glory. Then look up and be glad, waiters and watchers for the Morning, for your Redemption draweth nigh."

Intense activity of intellect is prophetic, of the opening of higher and wider spheres of Truth for Man to subdue and explore. The opening of higher, wider spheres of Truth is prophetic of higher, wider fields of Human Action. Activity, moral, mental, or physical, in that wider field of labor, is prophetic of a corresponding extent in the Area of Christendom, or of ascent into a higher sphere of individual spirituality, or of institutional morality within Christendom. Every throe of agony, even to the bloody sweat and crucifixion of Christian Nations is indicative of the presence and the power of an inward Spirit of Life that at last shall gloriously prevail. God is both latent and active in the bosom of the ages. Every transition in the corporate life of Christendom implies ascension. After every crisis there is a nearer, clearer, fuller coming of the Son of Man. Humanity, constantly revived by influx of Supernatural life, and purified, enlightened, strengthened, made obedient, and perfected through the discipline of this mighty pilgrimage shall at last ascend from the natural to the spiritual plane of its existence. Then the veil between the actual and the inward universe shall be rent away, then the temple of God shall be with Man, and the peaceful order of the heavenly worlds shall be established below.

We meet together this morning at the close of the year, and at the close of the half century. We meet in a time of unexampled confusion, trouble and anxiety. "Signs there are in the heavens and on earth, men's hearts failing them for fear and for looking for those things which are coming on the earth." The powers of the heavens are shaken. In our land Slavery is gathering its forces for a final onset upon the principles of freedom which lie at the basis of our Republic. During the last week its voice has reached us, asserting that our boundaries shall not be extended unless to afford new prisons for the slave. In Europe, Despotism has marshalled its hosts to drive Liberty from earth. The man who claims to be the representative and successor of the Son of Man on earth has entered

Rome, over the bleeding forms of its defenders, in a storm of iron hail, and in the name of Heaven has anathematized the defenders of Freedom, and condemned its principles as infernal. In France, the Feudal Power has coalesced with the Hierarchal Power, to strangle the young Republic in its birth. Poland is heard no more; her very moan has died away in the silence of the grave. Hungary has been betrayed by the Judas whom she trusted in, and crucified as between two thieves. Russia, strong in the ignorance and brutality of her people, strong in her inaccessible fastness among the northern snows, strong in her organized, centralized despotism, has combined with every Satanic Power, Spiritual and Political, to bring back the ancient night, to stifle every free thought that seeks expression among men, to destroy every man, woman, or child whose forehead is not branded with the "mark" of the beast, to establish in Religion blind credulity, and in Government absolutism, thus arresting the wave of Human Progress, and burying the Future in the grave of the dead Past. When the half-century began, the young Napoleon stood on the high Alps, and shouted deliverance to startled Europe. Now the half-century ends, and in his place stands Nicholas, and he loosens the avalanche of Barbarism, and foretells the return of the ancient Night.

Nor is this the worst. Bad institutions are but the organized wisdom of evil men. Despotism, Slavery, and Superstition have their fastnesses in every heart where there is selfishness, sensuality, and skepticism. The fortress and stronghold of evil is in the dark mind, and imbecile will, and hard and hollow heart. Wherever lives a hard, unjust man, there lives a natural ally, a sworn servant of the Prince of Darkness. When I go down to the low places of our city, and hear the poor curse the rich; when I go to the high places, and see the rich despise the poor; when I enter the Churches, and see the most necessary reforms opposed by a blind, fanatical conservatism; when I go out into the street, and hear the Radical call property robbery, and religion an imposition, and God a lie; when I see slave-ships in our harbors, and slave-traders at our sacraments, and slave-owners in our pulpits; when I glance at the Religious Press, and see a temper exhibited, and language used, under pretense of zeal for God, that would not be tolerated among men of the world, who know nothing of the Gospel; when I see sects once progressive recoiling into a blind Ecclesiasticism; then I tremble, for I see that Slavery, spiritual and material, is here among us, and ere long may drop the cowl and cassock, and stand forth in casque and armor, may fling away the dagger with which it now assassinates in secret places, and stride to the throne of power, and grasp the battle-ax of law.

Our position is not insular. Our welfare is inseparably bound up in the welfare of Humanity. Every dollar which we send to the Despotisms of Europe brings a curse upon us. Every blow which is struck there pierces our vitals. Humanity is One. Every Martyr whose blood stained the Roman streets, or whose bones bleach upon Hungarian plains, died a martyr, not to the enfranchisement of one people, but for the deliverance of the United Race. The War of Opinion is but just begun. Those who fought

against Truth with the sabre in Europe, will here use corrupting luxuries, and sophistry, and gold, weapons more dangerous than bayonets or bullets. The next half-century is to decide whether or no the Cossack is to subdue America to his creed, as he has Europe to his sword.

Spiritual Truth, which is to natural truth what substance is to shadow, is a continual Inspiration of God. No nation can be led into Truth, or preserved in Truth, unless God shall guide and quicken it. That Holy Spirit, while it guides men into all Truth, will only descend into hearts that are consecrated for its presence. Without a Reviving of Religion in this People, its peculiar mission can never be accomplished. I know that we have the Bible. God's Word is in it. But the Bible is a sealed book to the selfish, sensual man. Leo X. had the Bible, and he issued the bull of indulgence. Pio Nono had the Bible, and he tramples on Humanity's martyrs, and crowns its oppressors. Our Southern brethren have the Bible, and they justify slavery out of it. And yet is not the Bible a Gospel of Light, Liberty, and Love? We have Reason too, intensely and powerfully active. But Hobbes, in the might of reason, wrote his "Leviathan," and our Pantheists to-day, in the might of reason, make marriage adultery, and morality degeneracy. Reason, unless under the guidance of the holy heart, is like Greek fire in a madman's hands. We have physical science, and scientific inventions, and so had the Old Egyptians, and they groped in the darkness of Nature Worship, and were ground to powder beneath a cruel despotism, and they were blotted from the face of the earth. We have Democracy, and so had the Greeks; and their melancholy history should convince us that no government is so unstable, no tyranny so capricious and unjust, as that of a populace without God active in the understanding and the heart. The commercial supremacy of the world is to be ours. Our own city must become the golden gate to India. But Tyre, and Venice, and Spain have all in time had this commercial greatness. And now they are abandoned to the very spirit of desolation. One word sums up their history: that word is Ruin.

Unless I err in reading the signs of the times, the Satanic principle, antagonist to Christ, will seek to justify oppression, political and hierarchial, from the Gospel itself; to subvert truth in the name, and by the misuse of Reason; to oppress the poor, and to debase the rich, by the very inventions which lessen the labors of the one, and create new comforts for the other; to make Democracy a tool for extending the area of slavery; to foster the spirit of war, and to familiarize the masses with the thought of bloodshed, till through War and Slavery, our Republic is shattered. Money, from some among this people, sent bomb-shells to explode in Roman houses. Shouts were heard in this land when Hungary was betrayed and martyred, and those who in spirit stormed the one, and trampled the other, would rejoice to stifle here the ideas that Rome and Hungary fought and died for. Nay, with different weapons, they do carry on the war of Evil against Good—of the flesh against the spirit.

The fate of Humanity turns now upon the fidelity of this people to God and Man; on the renewing of the individual

heart; on the reviving of the Church; on the descent of the spirit of God into the Mind, Will, and Heart; a light to guide; a love to quicken; a power to save the world. The Gospel is a sword and banner of flame, but only the holy hand can unfurl the banner, and wield the sword. Democracy is a fortress of impregnable strength, but only the virtuous and obedient can garrison it. Reason is God's word, that creates and renews the universe, but only the pure heart can utter it. Science, with its discoveries, is a perpetual miracle to clothe and feed a naked and a starving world, but only justice can make it effectual in its end. Humanity trampled on earth, Humanity redeemed in heaven; the one looking up to us, the other looking down on us, implore us to be faithful. Living Souls, living in the continual reception of the Holy Spirit, must save the Church. Then Christ will come through the Spiritual Life of Christendom, to open in the future an age of Brotherhood and Peace, brightening and widening to the perfect day.

## MAN AND HIS MOTIVES.

BY JULIEN LE ROUSSEAU.

### I.

#### OF ATTRACTION IN GENERAL.

Observation discovers in all beings, and even in all inorganic bodies, an occult force, which unites the different molecules of which they are composed, determining thus their material unity. This same force acts, also, exteriorly, and impels bodies toward one another with power and swiftness relative to the conditions in which they are placed. This mysterious power, which is met everywhere, has received divers names, according to the particular character which it presents. Thus, it has been called affinity, cohesion, weight, gravitation, attraction, instinct, affection, passion, according to the mode of its manifestations in certain beings or bodies. As we do not see the necessity of giving so great a number of names to the same phenomenon, and as it only establishes a troublesome complication, we designate it by the generic word attraction, which appears to us to express most fully the action produced; and, as attraction presents peculiar characteristics when manifested in the human being, we determine, then, its signification by the adjective *passional*.

One will know, then, when we speak of *passional attraction*, that we mean by it, the indestructible force which constitutes the essential life of man.

The most general property of attraction is to re-unite, to agglomerate, to group, to tend to confound all in complete unity.

Until Charles Fourier, physiologists, naturalists, philosophers, and psychologists, had not dreamed that attraction was extended, indifferently, through all the kingdoms, and that it had its place in the universality of beings, with modifications corresponding to their respective destinations. No one had had the genius to rise to the conception of one law for the physical and the moral world; or, at least, if any man had done it, he had not thought, or, perhaps, had

not dared to propose the application of it to terrestrial societies. And, moreover, this mysterious power of attraction had never received the scientific name which was suitable to express it, any more than it had been submitted to calculation. The *dominant* love of Swedenborg was only a matter of pure sentiment, a simple psychological fact, but it had not taken its place in science.

Without doubt, it had been recognized that man, as well as animals and plants, tended with all his power toward objects susceptible of procuring for him enjoyments,—but if the sensitive and instinctive tendencies of the brute and the vegetable were deemed legitimate, those of man were pitilessly condemned, as leading him astray and to perdition. The genius which should analyze these tendencies, prove their harmlessness, still more their great worth; the genius who should satisfy them by placing them in their natural conditions, had not yet been born.

## II.

## ATTRACTION—THE UNITARY LAW.

If attraction were not the only spring in Nature there would be neither simplicity, unity, economy, nor wisdom. Many agents would be employed where one alone would suffice; there would be a complication without anything to justify its existence; confused or opposed movements would tend to injure or paralyze each other; and finally it would be absurd if attraction, which leads to the execution of all things from the single stimulant of pleasure, were insufficient, and Nature was obliged to have recourse to the spring of constraint, always painful and distressing to those who are obliged to submit to its action. This hypothesis alone would be an accusation of unintelligence, of cruelty, or impotence against the Author of all things. There is, then, one law which regulates all movements, of souls as well as of brute bodies; but this law is composite, full of richness, unity, and harmony in man, whilst it is simple and rudimentary in the flint which is found in the bowels of the earth.

By obeying this unitary and universal law with intelligence and docility, humanity will accomplish its destiny without effort and with happiness, as we see all beings move harmoniously in space, from the celestial spheres to the insects in their societies.

Attraction is the preserving love which penetrates all; it is even the cause of the manifestation of life, for when it is withdrawn, existence is suspended.

## III.

## ATTRACTION, THE ATTRIBUTE OF LIFE.

Attraction is in reality the fundamental attribute of life. It is the most vivid manifestation of divine love for all creatures, or rather, it is the eternal fire, which warms and animates all that lives; and in each being, the spark, snatched from this central fire, is more or less brilliant as its receptacle is found more or less favorable and perfect. In inferior beings, attraction is monotonous and feeble; in man it has a thousand richly colored faces, especially when he is in a state in harmony with his nature. Thus, the passions elevate, refine, purify, ennoble by a right direction; whilst they lose their character and goodness when repressed or abandoned to the rule of the gross appetites.

## IV.

## ATTRACTION, THE DIVINE LEVER.

In the hand of God, Attraction is an all-powerful charm, which leads his creatures to obey with enthusiasm; that is to say, to reconcile their free will with his will. It is a stimulant which incessantly impels the being in the way of his destiny and happiness, and he should comprehend that always when he suffers, he removes himself farther from his destination—that he abuses his liberty.

But if attraction leads beings to their destiny by pleasure, it also confirms them in it by the same influence.

What, then, is this man, so proud of his reason, of his wonderful faculties, and who, nevertheless, shows less of true wisdom than the animal who eagerly flies the approach of suffering? O! philosophers and doctors, you have exhausted many efforts and many ages in order to become more ingenious in your resistance to the impulses of the Deity.

What more striking proof could you give of the insufficiency of human wisdom? Alas! this wisdom, before God, is only the most miserable folly, when it does not ally itself with the design of Providence. Great men, whom generations have admired, you carry in yourselves the light of revelation, you profit by its light to follow the career to which you were assigned, and accomplish noble works to which you were attracted; but when you should point out the way to your equals, you have extinguished the light, and conduct them into darkness. Pride has ruined you, in leading you to believe that you were of a more excellent nature than others, that to you only it was permitted to follow a vocation of pleasure and attraction, whilst the vulgar should eternally remain enchained by constraint and ennui. There were, without doubt, generous sympathies in your hearts for the griefs of your brothers; and it would have been your greatest joy, your most beautiful triumph to have remedied them; but then there should have been more humility in your researches. You have placed too much your faith and hope in yourselves. You have had the audacity to think that you could complete the works of God, by filling up his deficiencies, and repairing his faults, and your genius has been struck with sterility! But now rejoice. The beams of happiness return to enlighten our dejected faces, divine revelation enlarges and completes itself, the Evangel of safety will be revealed in our internal senses, and announced anew on the earth. Love is to receive a definite application and a new consecration.

*The Progressive Party; the Retarding Party; Conservative Principle, that Man is Depraved; Reformatory Principle, that Man is inherently Good; Legislative Meliorations; Practical Measures; Robert Owen.*

London, November 23d, 1849.

DEAR FRIEND CHANNING:—The Associationism that can feel assured, even the most adverse circumstances are for the best, is perhaps a doctrine as true as it is comfortable. Certainly, our continental neighbors have use enough for such a philosophy. At the same time, we must not conclude, that as affairs never stand, little or nothing has been gained to the cause of humanity. If the progressive

party has learnt how to act more wisely in future, one of the greatest social blessings has fallen on them, whether they hold the actual reins of power or not. Our old friend Epictetus, says, "It is in your own power to make everything auspicious to you," and if this is true individually, it is even more applicable in public affairs. Perhaps it would be a salutary law, that the conservative, or retarding party should always hold the administration. They certainly, as yet, have the majority with them, and while that is the case, the progressive party should, on the principle of granting the vote to the majority, be contented with infusing as much young blood as possible into the body social, without pretending that they constitute the old bones, as well as the new life.

If all political power were this moment placed in the hands of the philosophical reformers of the day, they would be scarcely any better enabled to promote human welfare, than they now are. The people would not be thereby any more enlightened, or more loving, and these are the essential elements of human progress. Outward forms, or the possession of power, the promulgation of ideas, or efforts in experiment, are only reliable so far as they contribute to one or both of these realities. It is true that the administrative, or governmental powers of the world, have done as much to encourage human vice and ignorance, as to supersede them by virtue and knowledge. The efforts of conservative legislators have hitherto been directed to effects, rather than to causes. They have tampered with evil, instead of aiming to eradicate it. The reformer, likewise, has pursued this course; he has merely endeavored to modify the action of the conservative. But we must now aim to change the very principle and basis of legislative action. The key-note has, up to this time, been that of human depravity. It is said we are either born so wicked, or have such tendency to sin, that law-makers are God's vicegerants upon earth, to scourge man into something like decency and order. Even the loudest laudators of your own boasted constitution, confess that it is only a system of checks and balances.

What we want, what we ought to come to, is a policy standing on a basis the reverse of this, namely: that man is inherently virtuous, or in virtuous circumstances, will become so. The despots of the earth take like ground with the slaveholder, who asserts that the slave is not prepared for freedom, which we all know will be a fact, so long as he remains a slave. While man is treated by the legislator as an hereditary sinner, coercive and unbrotherly laws will be as necessary as unjust, and as fatal as they have always been. But let the opposite idea prevail; let it be admitted that humanity is to be humanely treated; let laws be passed, founded not on contention, but co-operation; not on avarice, but generosity; not on the principle that all men are selfish, but that love has a place in the human being, and these virtues will flourish, and the evils will die. As an excess of punishment, such as hanging for forgery, multiplies criminals, so every leaning to the amiable side, encourages and engenders amiable behavior in the people.

So long as those minds who perceive the necessity for

great changes in our social principles are unable to give a perfect practical illustration of their ideas, there are two other courses open to them easy of attainment; and as it seems logical to suppose that no such specimen can be produced, while the governments, acting on the antiquated principles, remain so far in the rear, these paths should be traveled with the greater earnestness. The first is to urge continually on the legislature every possible melioration of the law; which laws being an extremely influential education of the people, will prepare the way for laws on the true principle. The other is the adaptation or support of every practical measure prognostic of the new life; such as supplies of water, baths, public cleanliness, improved clothing, and, above all, buildings. Not only in large towns, but all over the country, there is a great want of suitable buildings, not only for the poor, but for all classes of society. If we do not want "Lodging Houses," which in London is a hateful name, we ought to have instantly large and comfortable "Houses for Lodgers." The public spirit of New York City, should, without delay, erect a large and commodious fire-proof building, having stairs in common, like our inns of courts and colleges, with suites of two, or three, or four rooms, to accommodate families of every dimension. The accommodation should extend to as many articles, usually called fixtures, as possible; such as stoves and linen-drawers, wardrobes, and every item that each family is sure to require, so that a removal need not be that formidable and costly business which every May-day witnesses in your city. Such a system would be found much more economical and comfortable than the present, and is perhaps a necessary step, in the practical training of mankind from the isolated to the congregative state; from the system of selfish contention, to a life of affectionate consideration.

On Sunday last, the great and venerable apostle of the new era, Robert Owen, now in his 79th year, opened a new lecture campaign in London, with all the ardor of youth, and the hopefulness of inspiration. A reunion of this description has been so long deferred, that Farrington Hall was crowded to its full capacity, and a cordial sympathy encouraged the further exposition of sentiments, which, if not immediately practicable, seem to contain germs of celestial truth, at no distant day to be realized in our terrestrial existence.

Yours in peace,

CHARLES LANE.

TRIBUTE TO MOZART.—The *Brussels Herald* says that the mansion which Count Loewertz has had constructed at Vienna, on the spot occupied by the house which Mozart inhabited, and in which that celebrated composer breathed his last, is now entirely finished, and will be called the Hotel Mozart. In the center of the principal court of this building—which is already adorned with the busts of the most celebrated musicians in Germany—will be erected a colossal marble statue of the immortal author of "Don Giovanni," to be executed after a portrait of Mozart, by Eichbein, at present in the possession of M. Andre, at Frankfort, the owner of the MSS. left by Mozart. This portrait was recently discovered at Mayence, and is said to be, according to the opinion of persons well informed, a striking likeness.

## Reform Movements.

### GEORGE THOMPSON AND PARLIAMENTARY REFORM.

The *Glasgow Chronicle* of the 28th ult., contains a full report of the proceedings of a public meeting of the citizens of Glasgow, held in the City Hall, to receive and listen to speeches from Sir Joshua Wansley, and George Thompson, M. P., in favor of the reduction of taxation and the extension of the elective franchise. The spacious hall was crowded to excess, and the greatest harmony and enthusiasm prevailed. A strong array of well-known and estimable citizens were on the platform, and Alexander Hastie, Esq., was called to the chair. From the long and powerful speech of Mr. Thompson, we can find room this week for only the following brief extracts; but these will suffice to show with what ardor, energy and determination he has thrown himself into this great reformatory movement.

"We plead the rights of those who have been denied the position in the state to which their worth as the children of the soil—their intelligence as rational and immortal men—their value as the producers of wealth—and often, their piety, as sincere Christians—entitle them. (Applause.) We stand upon the immovable and impregnable rock of right. We plead a cause in every sense, and in all its aspects, a good one; if it were not so, we should not be here. (Loud cheers.) We are the advocates of a measure that would be one of atonement where wrong hath been done; a measure of reconciliation where there have been separation and animosity. We would—

"That friends who have been long estranged,  
And hearts that have grown cold,  
Should meet again, like parted streams,  
And mingle as of old."

We are the advocates of a measure of safety, where danger is to be apprehended; and of Christian duty, for it is written—"Provide things honest in the sight of all men," "Give unto others that which is just and equal," "Let no man defraud his brother in any matter;" and, by one "who spake as never man spake," the principle has been laid down which would right the universe, and make this world of ours a paradise.—"All things whatsoever ye would that men should do unto you, do ye also unto them." (Cheers.) For whom do we plead before you to-night? And I address myself to those who have the elective franchise, and not to those without it. We plead with you for your neighbors and friends. We plead for your workmen and your managers. For men who are industrious, ingenious, and skilful. For men who are honest, thrifty, and pains-taking. For men who are trusty, brave, and hospitable. For men who are the foundation, the props, the pillars, the ornaments, the glory of our native land. (Loud cheers.) I will confess it! My heart swells with something like a feeling of pride, while I point to England's and to Scotland's hardy sons, and say, "These are my clients." (Great applause.)

You want a thorough revision and expurgation of the Civil List—leaving the monarch in affluence and splendor becoming her station—but showing no needless mercy to those glittering, painted butterflies, and animated clothes pegs, who flutter and stride amidst the beams of royalty, only that they may be fed and clothed at the public expense—destitute of the excuse of the pauper in the union-house, whose idleness is compulsory, whose disease is his misfortune, and whose dependence is involuntary and irksome. (Loud applause.) You want a reform in the Pension List, with the Duke of Marlborough, who draws,

£4,000 a year from the post-office, because another Duke of Marlborough, 140 years ago, was forced to accept the palace of Blenheim, a million of money, and a princely domain. (Cheers.) You want a reform in the pension list, with the Duke of Grafton, who, because his ancestor was an illegitimate child of Charles II., draws £3,400 from the post-office, besides a pension of £7,191 from the excise revenues—so much for soap.) You want a reform in the pension list, with the heirs of the Duke of Schomberg, whose ancestor, a Dutchman, fought at the battle of Boyne, and was well rewarded for it, but whose heirs, 160 years afterwards, continue to draw £2,900 a year out of the post-office. Are you aware, my letter-writing friends, that you must put 2,473,300 Queen's heads upon your epistles, before the Dukes of Marlborough and Grafton, and these heirs of Schomberg can get their money? And that these ducal mendicants consume that which would by 2,473,300 penny loaves, to feed the shoeless, famishing orphans that wander through our streets? (Loud cheering.) The pension list! Yes, with its Hanoverian Potentate, £31,000 a year; its Prince of Saxe Coburg and £30,000; its Belgian Sovereign and £50,000; its Dowager Queen and £100,000. (Hear.) And time would fail to tell of the Broughams, Colchesters, Canterburys, Cannings, Bexleys, Glenelgs, Campbells, Lyndhursts, Lushingtons, Crokers, Heytesburys, Penroses, Primroses, and Percivals, who, because themselves, their fathers, or their grandfathers were chancellors, speakers, ambassadors, warriors, governors, and secretaries, all with enormous salaries for every hour they served their country, (and some of their services were worse than equivocal,) are now pensioned upon the public, and are supported by taxes levied upon those whose every shilling paid to the State is the fruit of their labor in the mine, the field, the workshop, or the loom, and are by those huge, unmerited pensions deprived of part of the nourishment their wasting toils demand. (Cheers.)

O! that these Belgravian recipients of alms from the wretched would sometimes think, when alone on their silken couches, or riding in Hyde Park, of those pale, faint, consumptive creatures who furnish them with their luxuries—(Cheers)—that they would sometimes send their thoughts to the heated, fetid, room of the slop-maker, or the lonely garret of the seamstress, where "work," "work," "work," "stitch," "stitch," sit those who, from Monday's sunrise to Saturday's sunset, toil for twopence to threepence, in their den, that these state paupers may fare sumptuously every day. (Loud cheering.) You want financial reform! Yes, to drive the ploughshare through the stupendous abuses of the army, the navy, and the ordnance, with their joint expenditure of seventeen millions a year, spent on soldiers and mariners; on rockets and shells, on horses and harness, and gun carriages, on ships of war and arsenals, on docks and fortifications, on 50,000 bellowing cannon, and 65,000,000 of ball cartridges, and 170,000 barrels of gunpowder, and 1,200,000 sand-bags; and, besides all these, spent on admirals without ships, and half-pays, and superannuities, and allowances, &c. (Immense cheering.) Tell it not on the plains of Orissa, where England, through her missionaries, is seeking to stop the car of Juggernaut, that 47 millions of pounds a year of British money is sacrificed to the Moloch of War. (Loud cheers.) You want financial reform! Yes, to cleanse that worse than Augean stable, the woods and forests, with its insane mismanagement—its extravagant and sinecure salaries—its jobbing and fraudulent leases—its most guilty local malversations—its favoritism to the nobles of the land—its barbarous and feudal privileges—its inconceivable petty peculations—its misuse of the land and its resources—its perversion of the soil, which is the birthright of the children born

upon it—its unserviceable oaks—its useless verdurers—its costly metropolitan establishment—and all its manifold and monstrous abuses. (Cheers.)

Unite with your reform brethren in every part of this misgoverned land. (Hear, hear.) Appear in your numbers and your strength. Together, form one compact, indissoluble and irresistible reform association—(Loud cheers)—and, in the sublimity of your aggregation, in the omnipotence of your blended energies, in the unconquerable resolution of your will, you shall soon obtain the victory, and win for yourselves and for your children those political rights which will henceforth give you and them the power to do something for the prosperity and happiness of the land you live in, and for the peace and welfare of the world. (Loud and continued cheers.) Be encouraged by the signs of the times. The spirit of reform is abroad; so, also, is the spirit of bondage and of despotism. (Hear, hear.) But be of good heart; for who can doubt the the issue of the conflict! Not I. Amidst the roar of elements, the tumult of voices, and the clash of arms, I hear the cry, "reform! reform!" (Loud applause.)

Mr. Thompson resumed his seat amidst loud and enthusiastic cheering, which lasted several minutes.—*Liberator*.

## Literature and Art.

THE AMERICAN DRAWING BOOK. By J. G. Chapman. Published by J. S. Redfield. Clinton Hall, New York. Nos. I. II. III.

The nation may well be proud of this admirable work. In design and execution, the Artist has been singularly felicitous; and nothing can surpass the beauty, correctness, finish of the style, in which the publishers have presented it to their countrymen.

The book is strictly what it claims to be—a Teacher of the Art of Drawing. The method is so thorough, comprehensive, and progressive; its rules so wise, exact, and clearly laid down, and its classic illustrations are so skilfully adapted to train the eye and hand, that no pupil who faithfully follows its guidance, can fail to become, at least, a correct draughtsman. We have been especially pleased with the Treatise on Perspective, which entirely surpasses anything which we have ever met with upon that difficult branch of art. If it is not presumptuous to suggest a wish in relation to a work so conscientiously thought out, and carefully completed, we would express the hope that Mr. Chapman may find it compatible with his plan to teach his scholars to commune with Nature in her very form and spirit, somewhat as Harding has done in his drawing-book, and the Oxford student in the inimitable descriptive passages of his *Modern Painters*. But the artist's taste is the surest pledge of what is best in keeping with unity, and we await with confidence the successful accomplishment of the work so well begun. The next number is to appear during the summer of 1850.

The American Drawing-book should find a welcome place in every well-appointed house, in all schools, public and private, in our colleges, and in our workshops. The time is not distant, when lessons in drawing will be considered as indispensable a requisite of good education, as lessons in writing. No child should grow up without that delicate discipline, not only of vision and touch, but of the inner senses of form and ideality, which drawing from nature, and copying fine models, especially the former, alone can give; and none are too old to begin to refine their powers. One scarcely dreams of the exhaustless variety of forms, proportions, light and shade, which

the universe spreads prodigally around him, till he tries to represent these ever fresh miracles of Divine skill. And just in degree as he practices art, does he learn from experience how all the symbols of the material world are significant of spiritual laws. The art of drawing is a culture of the head and heart, as well as hand. A pleasing proof of the fitness of this work to fulfil its end is found in this extract from a letter: "I was a farmer-boy, and it was while daily following the plow that I saw the first number of the American Drawing-book. It has been a treasure. In it I found just what I wanted—a plain, sure road, to that excellence in the art of arts, which my boyish mind had pictured as the object of desire, and the first steps toward which I have taken by making rude sketches on my plow-beam, or using the barn-door as my easel, while with colored rotten stones I copied nature. I am now at college, and have a class in drawing, and find in these numbers the sure guide for the teacher also." C.

THE POETICAL WORKS OF PERCY BYSSHE SHELLEY. With some Remarks on the Poetical Faculty, and its Influence on Human Destiny; embracing a Biographical and Critical Notice, by G. G. Foster. Third edition. J. S. Redfield, Clinton Hall, New York. 1850.

The time is passed when Puritan pedants presumed to summon in their star-chamber of bigotry such a freedman of God's universe as Shelley. By the heart of humanity he is recognized as an appointed prophet, who, by the very brightness of the sunshine wherein his form was glorified upon the heights of hope, revealed, by contrast, the gloom of twilight in the valleys and lowlands of fear and doubt. By the very sweetness of his spirit, the simplicity of his life, the beautiful harmony with nature and humanity of his whole tone of thought, he judged his judges, and left an ungrateful world, who knew not how to prize him, the legacy of forgiveness, benignant sympathy, unflinching promises of regenerated mankind's consummate triumph. Of all men who wrote and spoke the English tongue, in the last age, there was no one so quickened through his whole being with the spirit of this age.

In his genial, high-toned preface—a prose poem of rare excellence—Mr. Foster thus finely presents a similar view of Shelley.

"As a poet, I regard Shelley as not only the most perfect and entire in the language, but as the possessor, in their highest form, of all the diviner attributes of the poetic nature—in short, the prophet of a new era in the history of humanity. The significant changes, which, since he lived and died, have come upon the physical, moral, and social condition of mankind, and which point, as unerringly as the barometer the storm, to that cloudless, peaceful, and universal revolution, which will extirpate slavery and compulsory labor of every kind from the world, banish Crime and its parents, Ignorance and Want, and leave purified human nature free to develop its heaven-linked attributes—to recover and reconstruct its mutilated, degraded, and defiled, yet immortal symmetry—are all prefigured in the mind and page of Shelley.

"At the time—or a little before—Shelley began to live, there commenced a great movement throughout the civilized world, which even the wise and learned of earth then saw not, but is now just beginning to be seen and felt by the humblest. This movement was the destiny of the human race awaking from a long sleep, and making gigantic strides to recover the ground lost in sleeping. The end of this progress is the universal dream of poetry and prophecy made practical—the emancipation of man from the chains of the only real tyrants that have ever oppressed him, or compelled him to suffer oppression—Want and Ignorance. When it is accomplished—and accomplished it will be, as surely as the great heart of benevolent Nature continues to beat—no man shall be enslaved to another, to work his soul out through his bones and muscles, that he may get a little barely necessary bread, with which to prolong from day to day that misery he is forced to accept in lieu of life.

When it is done, woman, too, shall be disenthralled—her fine and exquisite spirit cast abroad into the light again, like a bird let loose from its jesses—its eager wings restored, that it may roam free and unrestrained everywhere throughout the universe of Thought, seeking and finding the beautiful, and restoring to the brother soul of man his needed counterpart, the long-lost moiety of his imperfect symmetry. When enlightened labor, directed by art, and aided by those giant arms, pulsing with a force millions times more powerful, yet millions times less precious, than human blood, shall have filled the world with vast and abundant products to supply all physical wants—when the whole world is fed and clad out of a vast surplus of corn and clothing produced with lightest labor—no labor, but merely a pleasant and thrilling diversion—when palatial habitations rise like exhalations on every hand, at the bidding of any man, and the whole face of the earth is strewn with redundant luxuries, free to the hand but half outstretched to grasp them—then shall the work-weary, emaciated, degenerate race of man have time to THINK. Then, having cast off forever the miserable, galling fetters of day-labor, and the yet heavy and clanking chains of trade, and art, and literature, and other professional serfhood, shall he begin to inquire of his soul, "What art thou, and wherefore thus dost thou mirror the stars, and all the fiery and unfathomable beauty of heaven?" and he shall discover that his soul, so weary, so lost under mountains of toil, and care, and suffering, and privation, is heaven—that he himself is heaven—and that every wild hope and aspiration, gleaming meteor-like through his long hours of death and bondage, was but a sparkling forth of that universal light-fluid in which God and all his creation swims. Of all these was this man Shelley the seer and the prophet; and on the pages of his poems here, these magnificent things, and many more, are pictured.

"It is most assuredly one of those coincidences—so called in the imbecility of language—that belongs not to the miraculous, that the mere instincts of a young poet, living a life of seclusion at college, or in the dreamy recesses of dim forests, or shady lakes, far removed from even the reverberations of the loud-jangling world, should have conducted to the same great and eternal scheme of practical social redemption, as was reached after years of laborious and most philosophic thought, most patient and minute investigation, by the great FOURIER. But it is nevertheless so, as is seen by an examination of the principles of social reform evolved by both; and the fact establishes that great and inevitable other fact so unhappily lost sight of, buried under the dead formulæ and pasteboard phraseology of philosophy—that ideality, poetry, inspiration, prophecy, are all one and identical with immortal truth."

## Miscellany.

**MAGNETIC ACTION ON RAILWAYS.**—The notion that railway axles become by use chrystallized by galvanic action, and are then easy of fracture, has been the subject of debate in the British Association. Mr. Stephenson disputed the fact. He said, with respect to the influence of vibration on the structure of iron, he considered there was good room to doubt that the bearing force or pressure upon metals caused crystallization. It was by no means proved that railway axles were subject to the passage of currents of electricity, and therefore granting the assumption that the passage of the electric current changed the character of the iron, there was a link wanting in the chain of reasoning, inasmuch as it was not proved that axles were subject to this electrical influence. Moreover, he was inclined to doubt whether, if a piece of iron was at first perfectly fibrous, vibration would ever change the structure of the metal. The beams of Cornish engines, for example, were subject to vast pressure, they never become chrystallized; the connecting rod of a locomotive was subject to great vibration, strain, and pressure, vibrating eight times a second when the velocity is forty miles an hour. He had watched the wear of a rod for three years, and no change was perceptible in the structure of the iron.

**NEW BATH.**—Take a piece of lime about half the size of your clenched hand, and wrap around it a wet cloth, sufficiently strong to prevent water running through it. A dry cloth is to be wrapped around this. Place one of the packets on each side, and by both thighs, (a few inches from them) of the patient.

An abundant humid heat is soon developed by the action of the water on the lime, which quickly induces copious perspiration, the effect lasting two hours at least. When sweating is fully established, the lime may be withdrawn, which is now reduced to powder. In this way neither copious drinks nor loading the bed with covering, is required.—*Gaz. Medicale.*

**INDUSTRIAL EXHIBITION OF 1851.**—We are informed that Prince Albert continues to labor very sedulously on the initiatory measures for carrying out this admirable design in a manner commensurate with its magnitude and importance. A commission is about to issue for its superintendence, by high and distinguished personages, above the taint of suspicion of favoritism, and calculated to afford assurance of just decisions, and the prevention of jobbing, into which such an undertaking is so likely to run. The Duke of Richmond, Lord Clarendon, and some fifteen other eminent persons, will be named trustees in this document. Mr. Scott Russell will be the secretary. The arbitration and awards of the prizes will proceed under this authority. We hear, however, with some surprise, that the contractor for the building to receive the articles, has already been appointed, and has lodged £20,000 at the bankers, as guarantee for his proper execution of the work. To say the least, this seems to be a rather rapid, and rather private arrangement.

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