

THE SPIRIT OF THE AGE.

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Poetry.

THE WARNING.

FROM SHELLEY'S REVOLT OF ISLAM.

"Ye Princes of the earth ye sit aghast
Amid the ruin which yourselves have made ;
Yes, desolation heard your trumpet's blast,
And sprang from sleep! dark Terror has obeyed
Your bidding—Oh that I, whom ye have made
Your foe, could set my dearest enemy free
From pain and fear! but evil casts a shade
Which cannot pass so soon, and Hate must be
The nurse and parent still of an ill progeny.

"Ye turn to Heaven for aid in your distress ;
Alas, that ye, the mighty and the wise,
Who, if he dared, might not aspire to less
Than ye conceive of power, should fear the lies
Which thou, and thou, didst frame for mysteries
To blind your slaves: consider your own thought ;
An empty and a cruel sacrifice
Ye now prepare, for a vain idol wrought
Out of the fears and hate which vain desires have brought.

"Ye seek for happiness—alas the day !
Ye find it not in luxury nor in gold,
Nor in the fame nor in the envied way
For which, O willing slaves to Custom old,
Severe task-mistress! ye your hearts have sold.
Ye seek for peace, and when ye die, to dream
No evil dreams: all mortal things are cold
And senseless then. If aught survive, I deem
It must be love and joy, for they immortal seem.

"Fear not the future, weep not for the past.
Oh, could I win your ears to dare be now
Glorious and great and calm! that ye would cast
Into the dust those symbols of your woe,
Purple and gold and steel! that ye would go
Proclaiming to the nations whence ye came,
That want and plague and fear from slavery flow;
And that mankind is free, and that the shame
Of royalty and faith is lost in freedom's fame.

"It doth avail not that I weep for ye—
Ye cannot change, since ye are old and gray,
And ye have chosen your lot—your fame must be
A book of blood, whence in a milder day
Men shall learn truth, when ye are wrapped in clay.

From Blackwood for December.

THE POWER OF MONEY.

With all our boasted education, we are, in so far as money-matters are concerned, a singularly ignorant people. That which ought to be the study of every citizen, which *must* be the study of every politician, and without a competent knowledge of which the exercise of the electoral franchise is a blind vote given in the dark, is as unintelligible as the Talmud to many persons of more than ordinary accomplishments and refinement. The learned expounder of Thucydides would be sorely puzzled, if called upon to give an explanation of the present funding-system of Great Britain. The man in easy circumstances, who draws his dividend at the bank, knows little more about the funds than that they mysteriously yield him a certain return for capital previously invested, and that the interest he receives comes, in some shape or other, from the general pocket of the nation. He is aware that consols oscillate, but he does not very well understand why, though he attributes their rise or fall to foreign news. It never occurs to him to inquire for what reason that which yields a certain return is yet liable to such surprising and violent fluctuations; he shakes his head in despair at the mention of foreign exchanges, and is not ashamed to avow his incapacity to grapple with the recondite question of the currency. And yet it may not only be safely, but it ought to be most broadly averred, that without a due comprehension of the monetary system of this country, and the general commercial principles which regulate the affairs of the world, history is nothing more than a tissue of barren facts and perpetual contradictions, which it is profitless to contemplate, and utterly impossible to reconcile. Nay, more, all history which is written by authors who have failed to acknowledge the tremendous potency of the monetary power in directing the destinies of nations, and who have neglected to scrutinize closely the source and operation of that power, must necessarily be fallacious, and can only mislead the reader, by false pictures of the condition of the present as contrasted with that of a former age. No eloquence, no genius, will avail to compensate for that radical defect, with which some most popular writers are justly chargeable, and a glaring instance of which we propose to examine.

The study is said to be a dry one. Certainly, until we have mastered the details, it does look forbidding enough; but, these once mastered, our eyes appear to be touched with fairy ointment. What formerly was confusion, worse than Babel, assumes a definite order. We behold, in tangible form, a power so terribly strong, that with a touch, it can paralyze armies. We behold it gradually weaving around us a net, from which it is impossible to escape, and claiming with a stern accent, which brooks no denial, a right of property in ourselves, our soil, our earnings, our industry, and our children. To its influence we can trace most of the political changes which perplex mankind, and which seem to baffle explanation. Like the small reptile

of the old Northumbrian legend, it has grown into a monstrous dragon, capable of swallowing up both herd and herdsman together. The wisest of our statesmen have tried to check its advance and failed; the worst of them have encouraged its growth, and almost declared it harmless; the most adroit have yielded to its power. Interest after interest has gone down in the vain struggle to oppose it, and yet its appetite still remains as keen and insatiable as ever.

When, in future years, the history of this great nation and its dependencies shall be adequately written, the annalist must, perforce, give due prominence to that power which we weakly and foolishly overlook. He will then see, that the matchless industry displayed by Great Britain is far less the spontaneous result of bold and honest exertion than the struggle of a dire necessity which compels us to go on, because it is death and ruin to stand still. He will understand the true source of all our marvellous machinery, of that skill in arts which the world never witnessed before, of our powers of production pushed to the utmost possible extent. And he will understand more. He will be able to comprehend why, within the circuit of one island, the most colossal fortunes and the most abject misery should have existed together; why Britain, admitted to be the richest of the European states, and in one sense imagined to be the strongest, should at this moment exercise less influence in the councils of the world than she did in the days of Cromwell, and though well weaponed, be terrified to strike a blow, lest the recoil should prove fatal to herself. The knowledge of such things is not too difficult for our attainment; and attain it we must, if, like sensible men, we are desirous to ascertain the security or the precariousness of our own position.

From Blackwood for December.

CORRUPTING INFLUENCE OF A NATIONAL DEBT.

That the exigencies of every state must be met by loans, is a proposition which it would be useless to question. Such loans are, however, strictly speaking, merely an anticipation of taxes, to be raised from the country and generation which reaps the benefit of the expenditure. Such was the old principle, founded upon law, equity, and reason; and it signifies nothing how many instances of forced loans, and breach of repayment, may be culled from our earlier history. Mr. Macaulay says, "From a period of immemorial antiquity, it had been the practice of every English government to contract debts. What the revolution introduced was the practice of honestly paying them." This is epigrammatic, but not sound. From the time when the commons had the power of granting or withholding supplies, they became the arbiters of what was and what was not properly a state obligation. In order to ascertain the actual value of a debt, and the measure of the creditor's claim, we must necessarily look to the nature of the security granted at the time of borrowing. Forced extortions by kings are not properly debts of the state. The sanction of the people, through its representatives, is required to make repayment binding upon the people. The practice which the revolution introduced was the contraction of debt not intended to be liquidated by the borrowing generation, but to be carried over so as to affect the industry of generations unborn; not to make the debtor pay, but to leave the payment to his posterity.

It was reserved for William, by a master-stroke of policy, to create a new party by new means, which in time should absorb the others; and to strengthen his government by attaching to it the commercial classes, by a tie which is ever the strongest—that of deep pecuniary interest in the stability of existing affairs. At the same time he was most

desirous, without materially increasing the taxation of England, to raise such sums of money as might enable him to prosecute his darling object of striking a death-blow at the ascendancy of France. The scheme answered well—possibly beyond his most sanguine expectations. Nor was it altogether without a precedent.

"In Holland," says Mr. Doubleday, "the country of his birth, the Dutch king and his advisers found both a precedent to quote, and an example to follow. By its position and circumstances, this country, inconsiderable in size and population, and not naturally defensible, had been compelled to act the part, for a series of years, of a leading power in Europe; and this it had only been enabled to do by that novel arm which a very extensive foreign trade is sure to create, and by the money drawn together by successful trading. Venice had at an earlier period played a similar part; but a series of struggles at last led the huckstering genius of the Dutch into a system at which the Venetian public had not arrived: and this was the fabrication of paper money, the erection of a bank to issue it, and the systematic borrowing of that money, and the creation of debt on the part of government, for only the interest of which taxes were demanded of the people. Here was machinery set up and at work; and, in the opinion of interested and superficial observers, working successfully. It was, accordingly, soon proposed to set up a copy of this machinery in England, and in 1694, the blow was struck which was destined to have effects so monstrous, so long continued, and so marvellous, on the fortunes of England and her people; and the establishment, since known as the Bank of England, was erected under the sanction of the government."

The worst and most dangerous feature of a permanent national debt is, that during the earlier stages of its existence, an appearance of factitious prosperity is generated, and the nation consequently blinded to its remote but necessary results. The tendency to such a delusion is inherent in human nature. *Après nous le déluge!* is a sorry maxim, which has been often acted on, if not quoted by statesmen, who, like a certain notable Scottish provost, being unable to discover anything that posterity has done for them have thought themselves entitled to deal as they pleased with posterity. The proceeds of the earlier loans enabled William to carry on his wars; and the nation, puffed up with pride, looked upon the new discovery as something far more important and valuable than the opening of another Indies. Nor did William confine himself merely to loans. Lotteries, tontines, long and short annuities, and every species of device for raising money, were patronised and urged on by the former Stadtholder, and the rage for public gambling became uncontrollable and universal. As we have just emerged from one of those periodical fits of speculation which seem epidemic in Great Britain, and which in fact have been so ever since the revolution, it may be interesting to the reader to know, that the introduction of the new system was marked by precisely the same social phenomena which were observable four years ago, when the shares in every bubble railway-scheme commanded a ridiculous premium. We quote from the work of Mr. Francis:—

"The moneyed interest—a title familiar to the reader of the present day—was unknown until 1692. It was then arrogated by those who saw the great advantage of entering into transactions in the funds for the aid of government. The title claimed by them in pride was employed by others in derision; and the purse-proud importance of men grown suddenly rich was a common source of ridicule. Wealth rapidly acquired has been invariably detrimental to the manners and the morals of the nation, and in 1692 the rule was as absolute as now. The moneyed interest, intoxicated by the possession of wealth, which their wildest dreams had never imagined, and incensed by the cold contempt with which the landed interest treated them, endeavored to rival the latter in that magnificence which was one characteristic of the landed families. Their carriages were radiant with gold; their persons were radiant with gems; they married the poorer branches of the nobility; they eagerly purchased the princely mansions of the old aristocracy. The

brush of Sir Godfrey Kneller, and the chisel of Caius Cibber, were employed in perpetuating their features. Their wealth was rarely grudged to humble the pride of a Howard, or a Cavendish; and the money gained by the father was spent by the son in acquiring a distinction at the expence of decency."

It is curious to remark that the Stock Exchange cannot be said to have had any period of minority. It leaped out at once full-armed, like Minerva from the brain of Jupiter. All the arts of *bulling* and *bearing*, of false rumors, of expresses, combinations, squeezings—all that constitute the mystery of mammon, were known as well to the fathers of the Alley as they are to their remote representatives. Nay, it would almost appear that the patriarchal jobber had more genius than has since been inherited. William's retinue did not consist only of mercenaries and refugees. Hovering on the skirts of his army came the sons of Israel, with beaks whetted for the prey, and appetites which never can be sated. *Vixers fortes ante Agamemnona*—there were earlier vultures than Nathan Rothschild. The principal negotiators of the first British loan were Jews. They assisted the Stadtholder with their counsel, and a Mephistopheles of the money-making race attached himself even to the side of Marlborough. According to Mr. Francis—"The wealthy Hebrew, Medina, accompanied Marlborough in all his campaigns; administered to the avarice of the great captain by an annuity of six thousand pounds per annum; repaid himself by expresses containing intelligence of those great battles which fire the English blood to hear them named; and Ramilies, Oudenarde, and Blenheim, administered as much to the purse of the Hebrew as they did to the glory of England."

It has been estimated, upon good authority, that from fifteen to twenty per cent of every loan raised in England, has, directly or indirectly, found its way to the coffers of those unconscionable Shylocks; so that it is small wonder if we hear of colossal fortunes co-existing with extreme national depreciation and distress. We might indeed, estimate their profits at a much higher rate. Dr. Charles Davenant, in his essay on the *Balance of Trade*, written in the earlier part of the last century, remarked—"While these immense debts remain, the necessities of the government will continue, interest must be high, and large premiums will be given. And what encouragement is there for men to think of foreign traffic (whose returns for those commodities that enrich England must bring no great profit to the private adventurers) when they can sit at home, and, without any care or hazard, get from the state, by dealing with the exchequer, fifteen, and sometimes twenty, thirty, forty, and fifty per cent? Is there any commerce abroad so constantly advantageous?" We apprehend not. Capital is defined by the economist as the accumulation of the savings of industry. Such men as Rothschild have no doubt been industrious, but not according to the ordinary acceptation of the term. Their industry is of a wholesale kind. It is confined to a resolute and systematic endeavor to avail themselves of the savings of others; and we need hardly state that, in this pursuit, they have shown themselves most eminently successful.

The remarkable change which took place in the monetary system of England, under the auspices of William, could not, of course, have been effected without the concurrence of parliament. That body had certainly no reason to charge him with neglect of their interests. The representatives of the people for the first time began to understand that there might be certain perquisites arising from their situation as men of trust which could be made available to them, provided they were not too scrupulous as to the requirements of the crown. The mastiff which had bayed so formidably at James and his predecessors, because none of them would deign to cajole him, became at once amenable to a sop. Mr. Macaulay should have written:—

"The revolution of 1688 did not introduce the practice of regularly summoning parliament; what it introduced was the practice of regularly bribing them." Mr. Francis, though an apologist of King William, who, as he thinks, was compelled to act thus from imperious necessity, is not blind to this stigma on his memory. He also believes that the settled animosity between England and France, which has caused so many wars, and led to such an extravagant expenditure of blood and treasure, is mainly to be attributed to the persevering efforts of William of Orange. The following summary is of much interest:—

"The parliamentary records of William's reign are curious. The demands which he made for money, the hatred to France which he encouraged, and the frequent supplies he received, are remarkable features in his history. Every art was employed; at one time a mild remonstrance, at another a haughty menace, at a third the reproach that he had ventured his life for the benefit of the country. The bribery, during this reign, was the commencement of a system which has been very injurious to the credit and character of England. The support of the members was purchased with places, with contracts, with titles, with promises, with portions of the loans, and with tickets in the lottery. The famous axiom of Sir Robert Walpole was a practice and a principle with William; he found that custom could not stale the infinite variety of its effect, and that, so long as bribes continued, so long would supplies be free. Exorbitant premiums were given for money; and so low was public credit, that of five millions granted to carry on the war, only two and a half millions reached the Exchequer. Long annuities and short annuities, lottery tickets and irredeemable debts, made their frequent appearance; and the duties, which principally date from this period were most pernicious."

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

BY HENRY JAMES.*

But now, if personality imply the power of self-derived or spontaneous action, then it is manifest that this power supposes in the subject a composite selfhood. It supposes its subject to possess an internal or spiritual self as the end or object of the action, and an external or natural self as its means or instrument. For clearly when you attribute any action to me personally, or affirm my exclusive property to it, you do not mean to affirm that it was prompted by my nature, that nature which is common to me and all other men, but by my private taste or inclination. You hold that I have some internal end, some private object to gratify by it, and thereupon you declare the action mine. I repeat, then, that personality, or the power of self-derived action, supposes a dual or composite selfhood in the subject, a selfhood composed of two elements, one internal, spiritual, or private, the other external, natural, or public.

But this is not all. Personality, or the power of self-derived action, not only supposes this composite selfhood in the subject, not only supposes him to possess an internal self and an external self, but it also supposes that these two shall be perfectly united in every action which is properly called his. For example, I perform a certain action which you pronounce mine on the ground of its having visibly proceeded from my hand. Now I say, this is not sufficient to prove the action absolutely mine. In order to prove it absolutely mine, you must not only show that it was done by my hand or my external self, but also that this external self did not at the time dominate or overrule my internal self. If the two elements of my personality were not perfectly united, perfectly concurrent, in

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

the action; if the internal self were overruled by the external, or *vice versa*; then the action is not truly mine, is not a legitimate progeny of my will and understanding, but a bastard or *filius nullius*, abhorred by God and man.

Let me precisely illustrate my meaning by a case in point. A certain man is murdered by me. You witness the deed and denounce me as a murderer. On my trial it is proved that the deceased stood in the way of a certain inheritance coming to me; that I had exhibited various marks of vexation at this circumstance, and had been heard to wish him out of the way, and even threaten to remove him myself. Your direct testimony, backed by such evidence as to my state of mind with regard to the deceased, leaves no doubt as to my actual guilt. I am accordingly convicted and hanged. For all that the community wants to know is, which of its members actually committed the deed, that knowing this they may proceed to avenge it. The care of the state extends only to the outward or public life of its members, not to their inner or private interests. In making inquiry into the murder, it has no desire to decide as to my interior or spiritual condition; this it leaves to God, who sees the heart. It only seeks to know the actual perpetrator, that it may not punish the innocent for the guilty. Thus, in pronouncing the murderous deed mine, it does not mean to say that it pertains to me spiritually, but only outwardly or visibly; pertains to me, A. B., as outwardly distinguished from C. D., E. F., and the rest. To outward view, then, or in man's sight, the action is doubtless mine, and I submit my body to man's law. But now, admitting the deed to be thus far mine, admitting that I actually slew the man, and am therefore responsible to the extent of my natural life; is this deed necessarily mine to inward view also, or in God's sight?

I unhesitatingly say, No, and for this reason, that my internal or spiritual self and my external or natural self did not really unite in it, but the former was overruled by the latter? How "overruled?" I will show you.

Suppose me very much to dislike living in Germany, or any other of the old European states. The language, the manners, and the customs of the country are all foreign to my habit, and I do not spontaneously make my abode in it. But I am poor, with very few resources against natural want, and I hear of a fortune being left me in Germany, on condition of my going there to reside. I accordingly go. Now in this case my private or spiritual repugnance to this step was overruled by my natural necessities. If I had enjoyed an ample supply of these necessities, I should not have gone. My spiritual aversion to the step would not have allowed it. But I was absolutely destitute of provision for my natural wants, save at the expense of abject toil, which a man hates, and it was the outward or natural destitution, which constrained my spirit into obedience. Thus my spirit was overruled or dominated by my flesh, and the result consequently is, that though to outward appearance or in man's sight I am in Germany, yet in reality or in God's sight I am still in America—that though my body is in Germany, my spirit is a thousand leagues away.

This example illustrates what I mean by "overruling" in the case of the murder. I say that the action in this case, though apparently mine or mine in man's sight, as having been performed by my hand, was yet not really or spiritually mine, was not mine in God's sight, because in doing it my spirit was overruled by my nature, and did not yield a spontaneous concurrence. I desired a certain inheritance capable of relieving me from pressing natural want. The longer I felt the want, the more urgent grew my desire for that which would relieve it, until at last it overcame my internal or spiritual repugnance to murder so far as to allow me to slay him who alone stood in the way

of its gratification. I am not attempting to palliate the enormity of the act. It is perfectly detestable in itself, and will always be so. I merely deny that my spirit and my flesh were one in it, which unity is necessary in every act that is spiritually mine. I merely assert that my spirit was overruled by my flesh to do this evil thing. The flesh gathered potency from want, from actual destitution, overruled or constrained the spirit to its ends, and the action consequently, instead of being really or intentionally mine, is referrible exclusively to what the theologians call a *depraved nature*, meaning thereby a nature disunited or in-harmonic with spirit. The universal heart of man ratifies this judgment, or acquits me spiritually of the deed, when it commends me to the mercy of God. You have forfeited man's mercy, say they; betake yourself, therefore, to that of God, which is infinite, or open to all degrees of defilement.

No one dares forbid me, all red as I am with my brother's blood, from hoping in God. This is a fact full of meaning. The meaning of it is that we do not believe any man to be evil at bottom or in his inmost heart, but only from a lack of outward freedom. The meaning of it is that we consider none of our judgments final, since they extend only to appearances, but look to have them overruled and corrected by Him who sees the inmost heart, and judges therefore according to the reality. A divine instinct, in truth, in every soul of man, continually derides all our criminality as transient or unreal, so that no criminal ever shows himself so black as to make us feel that he is beyond God's power to bless. No man does evil save from the stress of nature or society, save from a false position with respect to his own body or to his fellow-man. Accordingly we never hesitate to consign the worst of criminals to the boundless clemency of God. If we really believed the man to be bad in himself, bad independantly of his physical and social conditions, we should never dare send him to God. We should do all in our power to hide him from God, as from a devouring pestilence.

Here let us pause a moment to survey the ground we have traversed. We have seen that creation is but the revelation or imaging forth of divine personality. We have consequently seen that nature is incompetent to this revelation, because nature is destitute of personality, destitute of power to originate its own action. And finally we have seen that man is the only competent revelation or image of God, because man alone possesses personality. So far we have attained.

But now, from the definition given of personality, it is manifest that it is to be ascribed to man only in his very inmost or highest development, and not at all in his physical or social relations. For personality, when applied to any subject, affirms the subject's infinitude or perfection, affirms, in other words, the subject's entire sufficiency unto himself. It affirms his self-sufficiency or perfection, because it implies the power of originating his own action. He who has power to originate his own action is sufficient unto himself, and to be sufficient unto one's-self is to be infinite or perfect. Infinitude or perfection means self-sufficiency. I admit the words are often used by rote, or without any definite intention. But whenever they are used intelligently, they are designed to express the subject's self-sufficiency. We can form no conception of the divine infinitude or perfection other than is expressed by saying that He is sufficient unto Himself. And if we further ask ourselves what we mean by His being sufficient unto Himself, we reply instinctively that we mean to express His power to originate His own action. This power, which is inherent in God, is the basis of His personality or character, is that thing without which to our conception He would not be God, that is, would not be infinite or perfect. Had He not this

power He would be finite or imperfect. His power, like that of nature, would be limited by something external to Himself.

If, therefore, personality, when applied to any subject, expresses his infinitude or perfection, expresses his self-sufficiency, it is manifest, as was said before, that it cannot be applied to man in every aspect of his subjectivity, namely, as a subject either of nature or of his fellow-man, but only in his very highest aspect, which is that of a divine subject. For man's highest or inmost subjection is a subjection to God, which lifts him entirely beyond the sphere of necessity or duty, and indeed enables him, if need be, to lay off the bodily life and the friendship of men as easily as he lays off his garments at night. This subjection of man to God is involved in the very relation of Creator and creature. For the Creator being essential life, life in itself, cannot communicate life, save by *communicating Himself*, to the creature. And He cannot communicate Himself save in so far as the creature be made receptive, which receptivity becomes effected by means of the creature's natural and moral experience, the issue of which is to exalt him above nature and above society, endowing him with the lordship or supremacy of the external universe. Man's natural activity degrades or obscures his personality. It is not spontaneous—does not originate in his internal self, but in a mere necessity of his nature common to all its partakers. Instead of expressing his distinctive personality, therefore, it expresses a common property of all men. Regarded as a subject of nature, therefore, man lacks personality, lacks at least all such personality as reflects the divine.

His moral subjectivity presents a similar fatal defect. Morality covers my relations to society or my fellow-man. Thus, as my natural action is conditioned upon a law of necessity, or of subjection to nature, so my moral action is conditioned upon a law of duty, or of subjection to my fellow-man. I act morally only in so far as I act under obligations to others, being morally good when I practically acknowledge, and morally evil when I practically deny this obligation. Thus morality displays me in subjection not to God, but to society or my fellow-man, and thus equally with nature denies me proper personality. For personality implies the subject's absolute property in his action, which property is impossible unless the subject constitute also the object of the action, or, in other words, unless the object of the action fall *within*, be internal to the subject's self, and this condition is violated when I act not to please myself, but to please my fellow-man. Hence neither man's natural nor his moral action confers a divine or perfect personality on him. The former does not because it displays him in subjection to nature. The latter does not because it displays him in subjection to his fellow-man. Both the moral and natural man are imperfect. Both fail to exhibit that balanced or self-centred action, which is the exclusive basis of personality, and both alike consequently fail to express the *DIVINE MAN*, or accomplish the divine image in humanity.

But here it may be asked whether benevolence does not confer personality. Decidedly not, for the reason that benevolent action is not spontaneous, but purely sympathetic. Personal action—all action which warrants the ascription of personality to the subject—is of necessity spontaneous, or inwardly begotten. I say of necessity, because action which is outwardly begotten, or originates in something foreign to the subject, does not pertain to him absolutely but only partially, pertains to him only as he stands involved in nature or society. Now sympathetic action evidently falls under this latter category, being begotten not from within but from without the subject's self, as the etymology of the word indicates. It supposes a want on the part of somebody not the subject, disposing the latter to relieve it. If, therefore, you take away suffering from all others, you

take from the benevolent subject all power of action. And surely no one will consider that is a divine or perfect personality, whose power of action is controlled by circumstances foreign to himself.

Thus the fundamental requisite of personality, namely, that it attest the subject's self-sufficiency or perfection by exhibiting in him the power of self-derived action, is necessarily made void in all purely benevolent action. And the inevitable conclusion therefore is that the benevolent man, as such, does not possess true personality, or is incompetent to image God.

From the New England Washingtonian.

OVER-SEA SKETCHES.

BY D. W. BARTLETT.

A REFORM MEETING.

The Chartist excitement in Britain, in the spring of 1848, was intense. In London, especially, the people were thoroughly roused, and were demanding their agents with threats of physical force, instead of the long-used moral force. The Chartist leaders were unprincipled men, and the Chartists, themselves, low, ignorant, and many of them without principle. The more industrious, the temperate portion of the working-classes, while keenly alive to their position, and the wrong inflicted upon them, refused to have anything to do with such men as Feargus O'Connor or Ernest Jones. But there were millions of ignorant, determined men in the kingdom, who, with competent leaders, were ready to fight for their rights; and if they had only once fairly opened the campaign with physical force, leaders of tact, perseverance, and courage, no one can imagine the horrors into which the nation would have been plunged. But, through the treachery of O'Connor, the plot suffered a miscarriage. He had *talked* physical resistance as loud as any one, until he became fearful for his own precious body, and then became a sudden convert to the peace cause—a conversion not relished by the moral-force men.

It was a few nights after the downfall of the Chartist agitation when Lord John Russell declared in Parliament that the British nation did not wish further reforms. The Chartists, as a party of agitators, were dead—completely slaughtered; but this insulting lie of the premier made them writhe with anger. Yet they could effect little against it. Finally, the friends of peaceful agitation in favor of universal suffrage were determined that Russell should suffer a rebuke for his infamous remark, and therefore some of the first men in the kingdom secured the hall of the London Tavern—one of the most aristocratic halls in the world—for a mass meeting of peaceful reformers on the subject. It was determined to exclude the violent, foul-mouthed demagogues, who were exciting the people to deeds of murder, as, if they were present, the voice of the meeting would not go forth to the world with half the power that it would, if none but sensible, cool, enlightened men took part in its deliberations. Tickets were issued, and it was thought if those who distributed them were sufficiently careful, no trouble need be borrowed as to the result of the meeting.

But the Chartists were maddened at the thought of a great meeting to advocate their ideas which would not endorse their mode of enforcing them, and a few of their leaders counterfeited the admission ticket; and when the evening came, a majority of those present in the body of the great hall were fighting Chartists, and a great number of moral-force men, who had secured tickets to their own

meeting, were excluded. Having an invitation to sit upon the platform, I accepted it to witness the storm of a public meeting in the metropolis on an exciting subject. When I took my seat, the body of the hall was crowded to suffocation; there was not a place where another man could be wedged in, so compactly was the room filled. The windows were open, and the streets were full of the thousands who could not gain entrance—they seemed determined to show the passers-by a testimonial against Lord John.

Upon the platform I saw, as I entered, Joseph Sturge, with his soft hair and mild blue eyes, and saintly countenance; Colonel Thompson, the Parliamentary reformer, with a head as white as the driven snow; Sherman Crawford, an Irish M. P.; young Henry Vincent, with his face glowing with excitement, and his body uneasily seated in the arm-chair next the one reserved for the speaker; Charles Gilpin, with his tall, spectre-like form; the Rev. John Burnet, with his face overflowing with good humor and wit; Elihu Burritt, in a retired position—he was there, like myself, as a spectator; Robert Charlton, of Bristol, a veteran reformer of the Friends' Society; Edward Miall, of the *Nonconformist*, with his pale face and nervous hands; and many other distinguished ones I now forget.

Colonel Thompson was moved into the chair, and was received with deafening shouts and acclamations. He stood up before them, and he was as fine a picture of an earnest reformer as I ever saw. His body is of good size, his face is honest and smiling, and his hair is as white as snow. He tried to speak, but the thunder of the applause prevented him for awhile. At last, the sea of heads beneath his feet grew calm, and he burst forth at once into a strain of fiery eloquence. He spoke the name of "Lord John Russell," and, in an instant, it seemed as if the very walls of the hall would be shaken to pieces by the groans, and hisses, and shrieks of "Shame upon him! shame upon him!" The myriads in the streets learned the cause of it, and added their quota to the general thunder of discontent. It was in vain that Colonel Thompson tried to still the audience—one-half of them were fiery, fighting Chartists, and they would not be stilled. His voice could no more be heard there than a dozen feet from Niagara. At length he sat down, then rose, and, with an expressive motion of the arm and look of the eye, commanded silence. The effect was instantaneous, for they were quiet at once. Then he went on with his speech, burning with indignant eloquence.

When he sat down, Henry Vincent was called to the floor, and that night he was in all his glory. He was very excited when he rose, and in ten minutes was in a perfect pandemonium, as far as shouts and shrieks of applause could make it so. His eloquence was almost or quite fearful. He touched upon Lord John and his base lie, crushed every bone and fibre in his body, and when he was done sat down amid "A three times three for Harry Vincent!" The people down in the street heard it, and the shout of "Three times three for Vincent!" came to our ears, followed by a tremendous volley of cheers. Then mild Joseph Sturge came to the floor, and every mouth was still to listen to his Christ-like utterance. His words fell from his lips like drops of precious dew upon the flowers. He calmed the angry tumult of mind almost miraculously. He was firm against restriction of suffrage, but deprecated violence or a violent spirit, and was not afraid to say so in the face of the many fighters assembled. From any other man they would not have taken so much, but from good and glorious Joseph Sturge they could not help taking anything in good faith.

When he sat down, old John Burnet got up and kept the great audience laughing for an half-hour. Then a very talented speaker, but one who detested with his whole soul the unprincipled leaders of Chartism, arose—invited by the getters-up of the meeting—to support a resolution

which expressed a disapprobation for the late violent proceedings of the Chartists. The moment the resolution was read the Chartists present broke forth into a tornado of screams, and hisses, and groans. They knew very well that they had no business at the meeting, and had procured their entrance through villainy, but that made no odds: they were determined on breaking it up if possible. It was utterly out of the question for the resolution to be argued; already the Chartists showed indications of mob-resistance, and one ragamuffin, just in front of me, leaped from the crowd up on to the platform and commenced to speak. A brawny Scotchman at my side was roused at this, and took the fellow by the collar and swung him back into the sea of human beings below, as he would have done a child. This started the Chartists, and headed by Ernest Jones—now a close prisoner—they made an onset upon us. Of course a few of us could not prevail against such a mass of villains, and, reluctantly, Colonel Thompson left the chair, and we all retreated out of a back door, save the Scotchman, who gave one or two fellows a good thrashing first, and then joined us.

Such is a veritable picture of a London public meeting I once witnessed.

From the London Weekly Tribune.

P. J. PROUDHON,

PROUDHON was born in 1809, of parents in humble circumstances, at Besançon, the birthplace, by the way of Fourier; and where Proudhon began life as a compositor in a printing-office. This printing-office he afterwards occupied on his own account; but some years since, he quitted Besançon for an engagement in a mercantile house at Lyons. In his youth he was much attached to metaphysical, philological, and theological studies; but he subsequently became familiar with questions of banking, inland navigation, and general traffic. In 1839, while still residing at Besançon, he produced his first work, an essay "On the Celebration of the Sabbath," the Academy of Besançon having offered a prize for the best memoir on that subject; but as Proudhon's memoir contained opinions on social points to which the Academy could not subscribe, it did not gain their approbation, and the author published it himself. For the same learned Society he produced, in the following year, a second essay, entitled "What is Property," in which the anti-social doctrines that had appeared in his first essay, were developed with such audacity, that when it was printed the Society publicly disclaimed all connection with it. The book, however, became widely known; and, being read in some circles of Paris, it apprized people there of an eccentric paradoxical being living at Besançon: whilst the attention of the Minister of Justice being called to it, the author narrowly escaped prosecution as an enemy of public order. The impression made by this treatise was renewed from time to time, by subsequent works from the same pen, including a "Second Memoir on Property;" a pamphlet entitled "A Warning to Proprietors;" a volume "On the creation of Order in Humanity," published in 1843, and a large work published in 1846, named "Economic Contradictions on the Philosophy of Misery;" besides tracts on "Credit and Currency," and on the "Competition between Canals and Railways." It was only a month or two before the revolution of 1848 that Proudhon, then about 39 years of age, went to reside at Paris, presenting himself to persons who had already known him through his books, as a man of spare and somewhat peculiar figure, with severe hirsute visage, and wearing spectacles.

"To give an idea of Proudhon to those who have not seen any of his writings is impossible," says the writer of a very able paper in the *North British Review*, No. 20.

"To say that he is a Socialist, or even that he is the most daring and profound of Socialists, is to call up a notion very insufficient. Of an intellect that one would call enormous, plying a remorseless logic, bringing into literature a plainness of speech quite unusual, and paying deference to hardly any man or sect that he names, one regards him at first as a great scornful misanthropist, dealing blows out of sheer hate. Even then, one admits his gifts as a writer—the terrible energy of his style, the almost blasting eloquence that bursts up amid his algebraic reasonings, the resistless force with which he makes the French language go down to depths that it rarely seems to reach. At length, through some characteristic passage one sees him better, and recognises in him a man whose mood is that of fierce and universal intolerance. Not as a smooth-tongued flatterer does he come before the people, with the French balderdash in his mouth of *glorie, honneur, &c.*, but as a taskmaster with a whip of scorpions. That crime is punishable and retribution just; that work is obligatory; that marriage is holy, and all unchastity an offence against nature; that a lie is the murder of the intelligence; that law is not the expression of will, either individual or general, but the *dictamen* of conscience applied by reason; that he who provokes to debauch by word or witness is infamous; and that he who denies God is frantic—such are the sayings that Proudhon seems to rest in and recur to, careless whether or not, to use one of his own expressions, his readers may find the medicine too harsh, the brewage too bitter. Though he marches, therefore, in the same general direction as the Socialists, it is in a character quite his own, and with a disposition ever and anon to knock one of them down. Caussidiere, for example, loving him as he says extremely, yet cannot but lament very much that waywardness which leads him, in his fits of despondency, to 'turn round on his own supporters, and to treat men as if they were nine pins.' On many points Proudhon is at one with the Economists."

From the London Weekly Tribunes.

THE CONFESSIONS OF A REVOLUTIONIST.

This remarkable and original production of the boldest writer of the French Socialist school, displays on its very title page a motto which is completely characteristic of the man; it is taken from the song of Moses, in Deuteronomy 32 and 40, "For I lift my hand to heaven and say; *I live for ever*," that is, in M. Proudhon's translation *my idea is immortal*; a very modest reply to the question asked in his work on property, "who is *he* that says property is plunder?"

In the first chapter entitled *CONFITEOR, I Confess*, after declaring that the Democratic and Socialist party is everywhere crushed under the superior physical force of the pretended friends of order and family, and that Europe is now governed by a prætorian guard, he maintains that even now the fate of these charlatans is sealed, and that the republicans have the game in their own hands, if they will only refrain from attempting revolutions; and, leaving their cause in the hands of Providence, with the confidence of certain victory, employ the present period of inactivity in educating and strengthening themselves in their faith. France has ever been the great exemplar of nations, whether in her shame or in her glory: if she rises, the nations arise; if she sinks, the nations succumb; therefore, it is important to all people to trace the causes that have led the French nation to taste only the bitterness of democracy, without experiencing its promised advantages. He proposes, by an examination of the various steps of the revolution and by a statement of his own proceedings, projects, and errors, to show who are the real anarchists, atheists and plunderers. He will compare the faith of the Democratic

Socialists with that of these men of God, who, the enemies of every society that will not reward their vices, of every religion which condemns their licentiousness, and, laden with the spoil of the fatherless and the widow, cry out with hypocritical indignation against us as robbers and irreligious rebels. In exposing the motive of his own actions, and thus publicly confessing his faults, he expresses a hope that it may lead the Democrats to discover the secret of their miseries and to indulge the hope of a happier future.

In the 2nd Chapter, entitled "PROFESSION OF FAITH: NATURE AND DESTINATION OF PARTIES," M. Proudhon first declares his abhorrence of the priestly doctrine that the views of Providence are inscrutable to human wisdom, that fallen man has no more right to inquire of God what are the reasons of his dealings towards us than the vessel has to ask the potter why he has made it; and adds, that by the help of philosophy, he will endeavor to make the ways of Providence intelligible to all; that although we must bow before the indisputable decrees of the Deity, we may, and ought to investigate every thing to the bottom, and above all examine the causes of our differences; for had we always occupied ourselves in this way, man would long ago have been the master of the earth, and the Democratic Socialist would not from February 24th, 1848, to June 13th, 1849, have forsaken the substance for the shadow.

He then goes on to examine the causes of the differences of opinion amongst men on social and political subjects. Society, like time, consists of two dimensions, *Past* and *Future*—the *Present* is the imaginary line which divides them. Past and future are the two poles of humanity; the first the parent of the second—the latter the necessary and logical complement of the former; these two dimensions of history, viewed in their totality, form a complete *social system*, without interruption (*solution de continuité*, a medical term, signifying the separation of parts caused by a wound,) identical with itself in all its parts, in which the anomalous and accidental circumstances serve to bring out more plainly the order that reigns through the whole course of history. Hence no one can possibly understand the social system in its integrality until it be completed at the end of time: the last man will alone be able to comprehend the truth, beauty, and uniformity of the whole social system; we can only approximate to it by crude conjectures, and our business, therefore, is, from a comprehensive knowledge of the past, to aid the development of the future. Our fathers handed down to us a certain form of society—we, in our turn, shall transmit another to our descendants.

Since humanity is progressive, acting upon the memory of the past, or the foresight of the future, it is necessarily divided into two great classes; the one, admiring the experience of former ages, hesitates to trust itself to the dangers of an untried path; the other, impatient of present evil, is eager for reform. It would be contrary to the imperfection of human reason to hold an even course of progress by deciding impartially between the merits of tradition and theory: hence discord is the first condition of our education. Having thus discovered the cause of our disputes, we may reasonably hope to banish them from human society without the aid of magic or mysticism.

Think and act just as if thou wert about to quit the world. If there be a God, he will harm thee not; otherwise a Godless world were not worth living in. But there is indeed a God—a providence which has a care over man, which shields him from every real calamity; for if what we esteem misfortunes had been so in reality, then should we have been gifted with the means of avoiding them.

THE SPIRIT OF THE AGE.

NEW YORK, SATURDAY, JANUARY 12, 1850.

THE LEGACY OF 1849 TO 1850.

Who is wise enough to weigh in even scales the gains and losses of Humanity during the last twelve months?

Yet every editor should bear his part in rendering in the volume of testimony, whereby God's ways and thoughts are justified to man. And among the many lessons which this eventful year has taught, the following stand prominent:

I. The progress of *Liberalism* is irresistible. To the senses Absolutism and Reaction may appear to have triumphed; but the spirit discerns that the true autocrats of the age are Mazzini, Manin, Kossuth, and their heroic compeers, crowned with glory, robed in praises, wielding the sceptre of indomitable influence. Let the bandied tyrants, mad with pride, hatred, avarice, defy God, and strive to monopolize the sovereignty which he distributes. Their massacre of the innocents but proves their faith that the Messiah is born. Immense armaments, diplomatic counterplots, and the infusion of Reactionary prejudices through every avenue of finance, commerce, literature, religion, manifest the universal consciousness of rulers and people, that Constitutional, Elective, Representative Governments alone correspond to the laws of human nature and of divine providence. The whole system of Feudalism—based upon exclusive appropriation of land, and rising through privileges of birth, exemption from productive industry, idle leisure, special opportunities of refined culture, social dignities not won by social service, partial legislation, the claim of an aristocratic caste to govern, till it culminates in hereditary nobility and monarchy,—is undermined by the fast swelling freshet. The questions in relation to Free Institutions are those alone of *Times* and *Modes*. When and how to constitute the Common-Wealth is the only problem.

It is the intuition of the Age,—which Nicholas and the long file of potentates, principalities and powers, of every name and degree, are forced to recognize, as plants in dark cellars put forth tendrils towards the light and warmth,—that every man is co-sovereign with the race, in virtue of his manhood, his reason and good-will; that the sole claim of the Collective Man to regulate the conduct and character of the Individual Man, grows out of a presumptive possession of *larger* Justice and Love; that every human being is a divinely accredited legislator and governor in proportion to his intelligence and rectitude; that only by combining in highest harmony the wisdom and goodness of all heaven-appointed law-givers and kings, can a truly Legitimate Policy be organized, which will in some form be a Republic.

II. *Liberalism* cannot stop short of *Socialism*. If one fact has been made manifest during the last disastrous year, it is that the reason why Feudal Monarchs and the Privileged are slow to grant Political Reform, however equitable and expedient,—is their conviction that changes

necessarily will grow out from changes, until Society is dissolved into its constituent elements; and equally plain is it that the reason why the Middling Class, and a large proportion of the People reluctant to swell the flood of Political Revolution, is their foresight that a *total reconstruction of Industry and Property* is the only effectual cure for existing evils, and that civil and foreign strife is not a help but a hinderance to Social Reform.

Civilized Christendom has passed through a development of intelligence, within the last half century, unprecedented for swiftness and magnitude, in human history. Scientific discoveries, improvements in agriculture, mechanical inventions, extended commerce, facilities for locomotion, political economy, and in a word, augmented skill in each branch of industry; diffused intelligence through public schools, lectures, lyceums, cheap publications, translations, travelling, and efforts to bring the cultivated and common mind of the nations into freest intercourse; above all the ever-widening philanthropic plans, called out by contrasts of wealth and want, luxury and squalidness, gentleness and brutality, and the instinctive tendency to cooperative action in every department of social life—have brought men at large up to a level table-land of thought, that over-looks the highest summits to which in earlier times an aspiring few attained. Insensibly old distinctions of Caste have been left behind—Justice has learned to be no respecter of persons—Humanity craves unchecked opportunity for genius and character to expand, in children of poor or rich, low or high, bad or good equally. In a word the science and art of Politics are found to consist in providing the amplest conditions for developing MANHOOD, collective and individual, to perfect proportions.

But there is nothing vague in these views, vast as is their scope. The visionary dreams of Political Revolutionists in the last century, have become transformed into palpable convictions. Men have outgrown their reverence for paper constitutions. Mere modifications in government will in nowise secure this integral development of human nature in all classes, which the conscience of the age demands. Popular institutions are good, not as an end, but as a means—the means of bringing distinctly out to universal intelligence popular rights, popular wrongs, and the judgment and heart of the people as to methods of removing wrongs by application of rights to every existing relation. The example of this Republic has proved to the world, that a Free Government can and will be ruled by Finance and Commerce, by Bankers and Merchants, by Combined Capital, by Industrial Feudalism, until through some truly radical policy—radically constructive—the composite tyranny of Rent, Interest, Speculation, Wages is broken. The vital question, after all it is seen, is the fundamental one of Labor and Wealth, which *must* be settled, and settled according to Laws of Divine Justice. Carry out a revolution in any civilized community, organize popular assemblies, elect a ministry, bring in a programme of measures; and the first debate will prove, that the real points at issue are Land Appropriation, Remuneration for Labor, Equitable Exchange, Public Administration, so extended to internal improvements and foreign in-

tercourse, as to make legislative and executive bodies truly Industrial. Liberal Policy is summed up in the words, ORGANIZATION OF INDUSTRY.

Obvious to most transient observers are the facts and tendencies here noted. There is not a poor drudge so stupefied by want and toil, not a prosperous droue, so elate with gain and folly,—to whom intimations do not come of the impending change, which by overturn or by growth, will swiftly bring classes remotely sundered into nearest neighborhood. And Reactionists however proudly seated in power, or Revolutionists however prostrate, are blind and deaf,—if from the past year they do not draw at least this twofold lesson, that *Liberalism is of God, and that its heaven-appointed end is SOCIAL REORGANIZATION.*

III. *The surest, speediest way to Socialism is PEACE.* The immensity, complexity, profoundness of the problems presented all at once for solution to civilized states, have appalled the experienced, and made even the most sanguine long for sunny skies, in place of the red glare of war's tornado. Unspeakably much has of course been gained, by startling the world into attention to the just claims of the People. But meanwhile precipitancy has blocked up a once open pathway with ruins, which prejudice has reared into barricades. Can anything be more apparent than that a vast proportion of the so-called foes of Socialism are banded, in self-defence, as they suppose, against a movement for universal spoliation, license, irreligion, and crazy utopianism? On the other hand, is it not undeniable, that the obstinacy, bad faith, meanness, cruelty of Reaction have bred most savage thoughts of exterminating destruction in the hearts of the consciously oppressed? And what a fog of obscure notions on every conceivable topic, political, domestic, religious, scientific, has overspread the public mind from the meeting of currents of thought, so unlike in temperature, and so little in equilibrium!

Could the outbreak of eighteen forty-eight have been postponed until a rapidly increased dissemination of Social Science had prepared Statesmen and People for the inevitable transformation of Civilized Christendom; could the Socialists of France and Europe, even when the outbreak came, with decisive unanimity, have beaten swords into plough-shares, spears into pruning hooks, and concentrated their means and energies upon proving by practical experiment, that Social Reorganization is the *only possible mode* of reconciling adverse claims, doing justice to conflicting parties, harmonizing discordant interests, really uniting liberty with law, and Christianizing mankind; then the tantalizing tragedy of these eighteen months, so prodigally wasteful of genius, heroism, humanity, might have been spared. To Man's want of love and wisdom, not to the indifference or severity of Providence, let us charge this account of gratuitous disaster. And burying the past with forgiving benedictions, let us gratefully welcome the risen hope. Liberalism, Socialism, are more vigorously alive than ever.

Even now, mad as the allied powers of Absolutism appear to be to stake their all in one last desperate struggle, and faithless as the People have become of reclaiming their

just inheritance by magnanimous patience—even now the word which Humanity in Heaven reiterates to humanity on earth is Peace. Not from effeminate exaggeration of war's cruelty—for there may be other desecrations of God's image in mankind as hateful—is a policy urged of declining the combat which Tyrants offer; but from conviction that TRANSITION is the surest, speediest way to the era of Combined Order. The Privileged Classes, with the Potentates at their head, are not wholly insensible to facts, incapable of reason, indifferent to humanity, presumptuous towards heaven. They can be made to comprehend the actual crisis, and to recognize the alternative presented—of directing by their means, influence, personal agency the Social Reformation, or of being ground to dust by Social Revolution. Surely, they can be convinced that the only course not absolutely suicidal for the Privileged, is to meet the People, more than half-way, in a spirit of Christian Brotherhood and Positive Justice, and by a thoroughly compact, progressive policy of transitions, extending from land-ownership, finance, &c., up to universal education and religious coöperative societies, to prepare for that *Organization of Confederated Communities*—associated serially in all relations—whereby alone the Ideal of Christendom can be realized in Universal Unity.

W. H. C.

THE PROBLEMS OF THE PRESENT.

Account for it as we may,—the fact is plain, that our Age is inspired with the Idea of a *Life perfectly harmonious* in individuals and communities. Its restlessness,—criticism of men, measures, systems,—destructiveness towards detected shams,—suspicion of specious pretences—are but inverse signs of the intense enthusiasm, boundless in hope, credulity, optimism, sympathy, daring, which is working at its heart. The toughest Conservatives in Church and State are half conscious that the rind of their prejudices is burning, and that the root and stem of a wholly new style of existence, are germinating through their formal speech and stiff demeanor,—are afraid to own to themselves, to bosom companions and nearest confidantes, how profound and far-reaching are their hidden heresies. And one has but to turn over a file of newspapers, go about for a week to lecture-rooms, listen to average talk in steam-boats, and railroads, open a page of countless new publications, to learn how insanely presumptuous, upon every conceivable question of Destiny and Duty—according to past standards of sane Orthodoxy—is the Progressive Spirit of this generation. Not here and there in a few philosophers and poets, does the mighty movement, prophetic of Integral Reform, the Restitution of all creaturely good, the Reorganization of Society according to Heavenly Models, the Realization of Divine-Human-Natural Life, individual and collective, appear,—for every age has had its seers;—but the peculiarity of the present influx of inspiration is its *Popularity*. Men of the People they are who most gladly, with single minds and open hearts, catch the glad tidings of Heaven and Earth made at-one though Humanity.

It is the unpardonable sin against this Spirit of the Age

to be partial and negative, sceptical and cavilling, selfishly anxious, absorbed in practical trials, led away into ideal speculations, prisoned by caprice. The World has had far too much of such *divided* existence; what it longs for, now is *UNITY*.

For the end of showing how grand, complex, yet harmonious is the work to which we are welcomed, let us briefly state the Problems of the Present.

I. The Religious Problem, or the New Church.

II. The Political Problem, or the New State.

III. The Scientific Problem, or Laws of Divine Order.

IV. The Social Problem, or Serial Organization of Society.

These problems should be studied by all Socialists. No one of them can be slighted; no one can be satisfactorily solved alone. A vital relation unites them. The work to which this generation is welcomed is nothing less than Perfect At-one-ment.

W. H. C.

MAN AND HIS MOTIVES.

BY JULIEN LE ROUSSEAU.

V.

ATTRACTION, THE SOCIAL COMPASS.

SINCE attraction, as the principal attribute of life, is a universal law, which embraces necessarily all facts, it ought to be, at the same time, a certain guide to the knowledge of the destiny of humanity, the interpreter of God in relation to the organization of human societies. This is, in fact, the test of the value of different methods employed to govern the race, and by this we can determine if they are good or bad. If the natural attractions do not produce in each of us any clashing; if, on the contrary, they find satisfaction in the social form, then this form is in harmony with our nature, and consequently good; we live, then, under a true law of love and beauty. But if our attractions are painfully compressed, we submit to the yoke of men; we are slaves, and unhappy, and we ought to seek the means of freeing ourselves—that is to say, of constituting a medium in which we can find a guaranty for the regular and harmonious development of all our legitimate propensities. This medium is a perfect human society. To dispute the possibility of this society, is to reject entirely the idea of a happy destiny—it is to destroy the liberty of man, in affirming that he can never realize his end—it is to deny a regulating wisdom in the universe, and to fall into Atheism—that confession of powerlessness to elevate ones self to the calculations of causes and ends.

VI.

PASSIONAL ATTRACTION.

As our end here is to develop the principles of the science of man, it is important to study especially this living agent, without which his general destiny would never be accomplished.

Until now, the study of man has been pursued in the most incomplete manner only. The starting point has been a morality repressive, and not correspondent with absolute truth. Philosophers have admitted, as essential faculties of man, those only which appeared to enter within their narrow limit, and have proscribed, as the fruit of the fall,

of sin, of degradation, whatever it could not contain. It has not even entered into their minds to question morality and society. They have preferred to accuse human nature, immortal child of God, rather than the creations of their insane imaginations. Or if some one among them has been brave enough to proclaim the native goodness of man, and the corruptions of civilization, which deform and vitiate him, it was not with the end of raising him to a superior state of society; but on the contrary, of carrying him back into savagism, as Jean Jacques Rousseau desired.

Within these modern times, alone have Charles Fourier and Gall recognized and proclaimed the innocence of the faculties; but especially to the first, was reserved the honor of giving a complete representation of the passional constitution of man, and we look to him for a scientific indication of the tendencies and social end of each of the three spheres of our activity.

"Passional Attraction," said Fourier, "is the impulse given by nature, anterior to reflection, and persisted in, notwithstanding the opposition of reason, duty, and prejudice. This definition indicates, in a few words, what are the properties and general characteristics of human attraction. One sees, in fact, that it is sovereignly imperious; that it yields only for moments to resistance which it cannot surmount; that it recompenses by joy, health, and happiness, docility to its laws, whilst it punishes pitilessly wilful disobedience.

VII.

PRINCIPAL CHARACTERISTICS OF ATTRACTION.

Passional attraction has three principal characteristics. The first is its invincible tendency to union; the second, the invariableness of its impulses; the third, its use as a criterion for reason, to assure it that it is pursuing the right course.

Reason is often delusive, when it acts alone; but if it can have a compass to guide it, it becomes infallible. Attraction is this divine compass, by which man is permitted to direct himself in life. Provided he knows how to use this instrument, he has not the least pretext for complaining of Providence, because he can attain to absolute certainty—object of all his desires. It is unnecessary to observe that this compass does not acquire its complete and absolute worth, excepting under the necessary conditions for its action—that is to say, in a social medium, where the passions cannot go astray; although these deviations are only another proof of the indestructibility, and invariability of attraction. Whatever the social conditions may be in which man finds himself placed, there is always the same passional groundwork of existence; only different results are produced, according to the obstacles which the primitive forces encounter, or the circumstances which favor their development. The passion that finds itself arrested in its natural movement, produces inevitably very different effects from those which it would have manifested in following a direction co-ordinate with the general course of the other impulses. Passional force can be disarranged, and made to follow indirect methods, but it can never be destroyed.

MURDER DISCOVERED BY CLAIRVOYANCE.

POPLAR RIDGE, Cayuga Co., N. Y.,
December 10, 1849.

To the Editor of the Spirit of the Age.

DEAR SIR,—I wish to lay before your readers a brief account of experiments in Mesmerism, recently made in this vicinity, which have done not a little to establish in the minds of many heretofore skeptical, the claims of Magnetic Clairvoyance.

They may have learned from the newspapers ere this meets their notice, the particulars, so far as discovered, of one of the most diabolical murders on record, which has just been brought to light in the adjoining town of Venice. The principal facts, however, in order to be better understood, I will here repeat.

Nathan Adler, the murdered man, was a German pedler, and being somewhat acquainted with the family of Bayhams, called upon them on the evening of the 6th of November for entertainment during the night. Mrs. Bayham, at the time, lay dangerously ill—a crib of corn having fallen upon her that very afternoon, seriously injuring the spine and other parts; and precluding almost, in the opinion of all, the possibility of her recovery. But notwithstanding all this, it has been proven to the satisfaction of the entire community, that three sons of the almost dying woman—the oldest scarcely out of his teens—decoyed the confiding man to the barn, and there, in cold blood, murdered him! No suspicions were felt of the murder until his brother and cousin arrived at the house on the 24th ult., in search of him; when, being unable to trace him further, they imprudently accused the Bayhams of killing him, and left for Syracuse to obtain counsel. No move was made in the neighborhood until the return of the relations, with a search-warrant, on the 26th. Two nights were thus left for them to be employed in secreting the body and the goods. Search was made during that day, and in the night, or early next morning, the three sons were arrested for murder. In the meantime the search went on, the whole vicinity being much excited. On Wednesday, the 28th, a piece of candle and a pair of mittens were found in the woods, half a mile north-east of the house, buried four feet deep,—nearly over which, slightly covered, was the carcass of a horse. At another place, south-east of this, a skunk was found near the surface, but appearances plainly proved that the earth had just been filled in to some depth below.

At about this time some gentlemen went to visit a Clairvoyant, sixteen miles distant. Her husband mesmerised her, and without any previous knowledge on the subject, she was asked if there was any excitement anywhere in regard to a murder. She replied with a shriek; and then went on to give the circumstances of the murder. She said that the body was then buried for the third time, mentioning the carcass of the horse at the first place, and declared that it was then buried under a log-heap, or between two logs, together with the trunk; but she could give no definite directions for finding it, though promising

that it would be found. Her description of the last place of burial, as will presently be seen, was also correct.

In the meantime another Clairvoyant, a young man, was being tried at Northville, where the prisoners were, some three miles from the scene of the murder, by Mr. N. Kellogg. The first trial was made, I think, on Friday, the 30th ult. The subject agreeing substantially with the first tried Clairvoyant so far as he went. He traced the murderers to the top of a knoll after the body was dug up a second time,—when, as he said, all was dark. Nothing farther could then be elicited.

The next trial was on Saturday evening, the 1st inst., Mr. Kellogg operator, as before. Present, George Haight, D. Adams, and Mr. Pomeroy. The Clairvoyant described the murder, and two burials substantially as before, and again stopped on the top of the knoll. Here the Mesmeriser excited the organs of locality, eventually, firmness, &c., desiring him to look sharply,—when he exclaimed, "they've put him into a wagon." He then said, "they were going towards the barn," and finally, "by the barn,"—which is nearly half a mile, perhaps more, from the place, where it is supposed to have been buried the second time. The barn stands some ten rods north of the house, the latter being on the north side of the road running east and west. The body, it was said, was then taken out of the wagon, and carried on a south-west direction to the road, and again put into the wagon, which had been driven through the door-yard into the road, empty. To questions, "where are they now?" "where are they now?"—the Clairvoyant answered, "they're going west"—"they're going west;" and finally, "they've turned north." "Where? at the red school-house?" (the first corner about one hundred rods from Bayham's.) "No." "At Talcott's Corners?" (more than a mile from the red school-house.) "No." "Where then?" "Between the two." Here the operator supposed a mistake was made, as he recollected no road there, but the subject continued:—"They've turned into the woods," which reminded those present of a wood-road there. "The road was then described as accurately," in the words of Mr. Haight, "to the spot where the body was found, as any one can now describe it, who has been to the place." "The distance, too," continued the same gentleman, in answer to my inquiries, "were it chained to day, would differ but slightly, if at all, from that given—three-quarters of a mile from the public high road."

The next morning, Sunday, Messrs. Haight and Pomeroy set out in search of the place described by the Clairvoyant, and went directly to the place. Mr. Pomeroy even stepped over the body of the fallen tree, in the top of which the body lay buried, but perceiving no indications of it went on. Through the forenoon, nearly all continued as before in the eastern woods. But about noon, at the suggestion of the constable, and the people from Northville, two or three hundred men collected in a line, determined to scrutinize the entire woods, in which the body was said to be. About 4 o'clock, some shawls were found in a slough-hole, ten or fifteen rods from the body, which led to a more confident search in the immediate vicinity; when the body was found, together with a pack and trunk,

lightly buried, as before stated, between two large branches of the tree, over which Mr. Pomeroy had walked in the morning.

I have this statement from the lips of both Mr. Kellogg and Mr. Haight. As soon as the body was found the remainder of the family—the old lady excepted, who is still very low—the old man, two daughters, and the youngest son, were taken into custody. The examination was closed on the 6th inst., the three brothers committed to jail, and the rest discharged.

STEPHEN YOUNG.

Reform Movements.

NEW ENGLAND PROTECTIVE UNION.

QUARTERLY CIRCULAR OF THE CENTRAL DIVISION FOR
NOVEMBER, 1849.

It is considered important by the Central Division, that more full and complete statistics should be obtained from each Sub Division, than have heretofore been received. It is impossible to represent the importance of the Union, and the increasing magnitude of its operations, without a knowledge of certain facts which are in the possession of the several Sub Divisions. We have repeatedly urged upon the attention of the officers of Divisions, the necessity for complying with the provision in the Constitution concerning Quarterly Reports. The table of Divisions appended to this Circular, shows how fully this request has been complied with. It would no doubt be gratifying to each Sub Division to know the extent and amount of the trading operations of the whole Union, and to compare the results of each successive quarter. This result can only be obtained by each Division doing its appropriate part of the work, and forwarding to the Secretary of the Union, on or before the day of each quarterly assembling of the Central Division, the necessary information. With a view to obtaining this information, the Secretary will append to his next Circular, to be issued in December, a blank form, as follows:—

No. Div.	In what town or city.	No. of memb.	Capital in trade.	Am't purch'd through Central Agency during past qu'tr.	Am't purch'd through other sources during past qu'tr.	Am't of sales for year ending Dec. 31, '49.
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NAME OF DELEGATE. NAME OF PRESIDENT. NAME OF SECRETARY.
REMARKS.

With this form in the hands of the officers of each Division, it is hoped the facts may be obtained which will enable the Central Division to show to the world the progress and present importance of our institution. The great battle between the principle upon which our Union is founded, and the large class of persons who have constituted themselves agents for the people, to dole out to them, with multiplied profits, the necessities of life, is probably yet to come. The gigantic scheme which we have so successfully commenced, is yet to meet with fierce attacks from a powerful foe. We must be prepared to go before the middling and poorer classes with such facts as will clearly demonstrate the righteousness, justice, and reasonableness of our position. The Union is an institution for the benefit of the great masses who toil and eat, and when its plain principles are fully understood by those most interested for its ultimate success, its friends and adherents may be termed legion.

Then let these several Divisions be true to themselves, and true to the confederacy into which they have entered; if the

small host we already number stand each by his brother in the Union, no opposition can successfully contend against us.

Respectfully submitted,
ALBERT J. WRIGHT, Secretary C. D.

EXTRACTS FROM REPORTS OF DIVISIONS.

The Report from a Delegate of Div. 59, says:—"I expect soon to forward you more petitions. The cause is gaining ground rapidly in Vermont. The system is the system that is destined to do the mercantile business of the State."

Div. 73.—"Capital \$560. We are expecting our capital increased \$100 or \$150 in one or two months. Our prospects are very favorable. There is evidently a growing interest in favor of the Union."

Div. 3.—"About a year ago, Division No. 3 comprised nearly 300 members; a large majority of whom were determined to withdraw from the general 'Union,' vainly supposing that they were not benefited by the Board of Trade, and could trade to better advantage if disconnected from it.

The Division had sold their goods at an advance on the prime cost of 8 per cent, and discovered that they had lost money. A minority of the Division, believing that 'union' was the only safe course, withdrew from the location and started another store, retaining their number after the majority had adopted a new style.

Fearing that 8 per cent would not pay, the Division voted to put the per centage at 8 to members and 10 to the public, and after nine months, finding the increase of capital to be too speedy, the per centage was reduced to a mere trifle, as it is not the desire of this Division to make money.

The profits since last November amount to over \$850. The Division voted, that, since adhering to the Union has proved to be the only safe ground, they will give it all the support in their power.

This Division supplies the poor of South Boston with the goods at prime cost.

So far as the old majority (now known as 'Laborers' Union') is concerned, the impression is, that their 'tale will soon be told.'

Div. 55.—"Division 55 pays for rent of Store and Hall for meetings, \$108 per annum; pays storekeeper \$700; three Directors and Treasurer \$25 each. Amount of sales for the quarter ending August 24th, 1849, \$8,265 41. The sales to members are at cost of goods at the store; six per cent advance is charged on goods sold to persons not members; paying all the expenses, and leaving a surplus of \$190 50. There are about forty widows and indigent persons trading with the store on the same terms as members."

Div. 31.—"This Division has been formed something less than two years, and has in every sense exceeded, in point of usefulness, all our expectations. From a sale of \$150 per week, we have increased to something over \$500 per week, and I doubt whether there is another store in the place that sells near as much. We have probably increased the last three months, over and above our actual expenses, \$60."

PRACTICAL MELIORATIONS.

I am prepared to give you some preliminary statements on two new institutions for popular improvement that have been proposed and accomplished within a few years. I allude to the lodging-houses for poor families, and also for single persons of both sexes, and to the public baths. It is proved that establishments of this kind have not been burthensome to the Society for Meliorating the Condition of the Poorer Classes, which founded them; that they have even paid five per cent.

interest on the capital employed, and an increase of capital, which is designed, as it accumulates, to construct similar establishments. The Bishop of London took occasion of the Thanksgiving to make a voluntary appeal for subscriptions, in an Episcopal letter, in behalf of the Society. The amount of contributions increases every day. They amounted yesterday to about \$6,000.

The Society for improving the Lodging-houses of the Poorer Classes, which has already many houses in the vicinity of Bloomsbury and Hatton Garden, at the West End, and which numbers also in several places, and particularly in Leicester Square, many very flourishing bathing establishments, is about to open a new house, capable of holding a large number of families, in a crowded locality, between New Oxford and Russell-street. The establishment will be entirely ready for use by next March. It contains small suites of rooms and separate chambers. Each suite of rooms will have a small common parlor, fifteen and a half feet by sixteen feet two inches, a sleeping-chamber twelve and a half feet by eight feet two inches, a second sleeping-chamber ten feet by eight, a convenient ante-chamber, a kitchen, the means of ventilation, and an open gallery five feet in front. Each division forms a square apartment, containing less than seven windows, and consequently exempt from the tax. The total expense of construction amounts to \$39,350, and by paying a premium of 1 per cent. the building is insured.

The lower story is divided into numerous work-rooms, with a common wash-room and baths.

The communications between the different stories is by an open stairway leading to the galleries, where are the entrance and the ante-chamber of each suite of rooms.

The Society has already laid out \$85,000 upon its different establishments.—*Foreign Correspondent of the N. Y. Tribune.*

SOCIALISM AND ANTI-SOCIALISM IN FRANCE.

THE CHAIN OF WAGES-SLAVERY RE-RIVETED.

The Legislative Assembly have adopted the law changing certain articles of the penal code relative to coalitions on the part of masters or workmen for the purpose of strikes, lowering or raising wages, &c. By the old law, just abolished, masters were punishable for coalitions against their workmen, but the punishment was much less in their case than in that of workmen accused of the same offense. The new law remedies this, and enacts as follows:

"All coalitions among masters tending to lower salaries, if there has been an attempt or commencement of execution; all coalition on the part of workmen to create a strike, or prevent workmen from going there either before or after certain hours; and in general to suspend, prevent, or increase the price of work, if there has been an attempt or commencement of execution, are punishable, as regards the prime movers, with imprisonment of from two to five years. Further, all masters or workmen who shall have imposed fines other than those fixed by regulation, or shall make interdictions or prescriptions by threats, shall, beside the punishment abovementioned, to which they are liable, be placed for five years under the surveillance of the police."

REVOLUTION PROGRESSIVE.

PARIS, Nov. 22, 1849.

The Revolution is progressing steadily in France, and on the continent of Europe generally. The decline and fall of old ideas and the germination of new theories assist each other in their evolutions, as the fermentation and absorption of the pulp or fruit of any kind of seed accompanies and fosters the

development of the forthcoming germ. The men of capital and privilege and rank are falling out more violently everywhere among themselves—as men of labor, slavery and poverty are organizing new associations on the principles of unity and equity.

The Revolution is progressing steadily in theory and practice: all hands are busily engaged in pulling down or building up, and something grand and hopeful may be looked for confidently—and I think ere long—from the great providential movement of the age. One hopeful sign is manifested by the endless splittings of the "friends of order" and another by the active thought and zeal increasing everywhere among the laboring classes and the lovers of fair play. Socialism is gaining wisdom daily, and enlightenment as privileged authority is sinking deeper into silliness and foul obscurity.

These are happy signs—and I rejoice in them. The friends of Truth and Liberty may all rejoice in them; for they announce the coming day of Freedom for Humanity—whatever winds and storms may intervene between the fading darkness of the moral night and the long hoped-for radiance of the spiritual sun.—*Foreign Cor. of N. Y. Tribune.*

Literature and Art.

EMANUEL SWEDENBORG: A BIOGRAPHY, By James John Garth Wilkinson. Boston: Otis Clapp. New York: John Allen. pp. 270.

A more attractive title-page than this could not well be presented to any one who has read J. J. G. W.'s racy letters to the *Tribune* and the *Chronotype*, even if he has had no opportunity of studying the introductions to "The Animal Kingdom," and "The Economy,"—those admirable essays, whose pure, solid thought and well wrought, finished expression placed their writer at once in the foremost rank of English authors. And expectation, however highly raised by the title, will be fully gratified by the book. Sympathy has endowed the disciple with insight rightly to appreciate, worthily to portray the master. Most lovingly was the work attempted; most genially has it been fulfilled. "I have written the life affirmatively," says Mr. W., "because I could not help it. * * Nothing, however, will better please me than a fair biography, by another from the opposite point of view. * * I have said of Swedenborg the worst that I honestly can; it will be a good voice that says the lawful best. I have not attempted it."

Passages not a few are marked for extracts in future numbers. Meanwhile, however, readers who wish really to form acquaintance with a man, now universally recognized as a transcendent scientific genius, and reverently regarded by an increasing body of earnest believers as the *Seer* of modern times, are counselled to buy this book. It is worth being owned and studied till one makes it his own, or rather is re-made by it, in the image of the truly grand original, whom it describes. In going through it, the surprise is ever fresh at the skill with which Mr. Wilkinson has illumined the abstrusest doctrines, and thrown a charm of glowing naturalness around the most subtle spiritualism. Part I. opens thus:

"The majority, it is true, know nothing of Swedenborg; and it is for them we write. But the vast majority of those who do know—and the number is considerable in all parts of the civilized world—regard him with respect and affectionate admiration; many hailing him as the herald of a new church upon earth; many as a gift of the same provident deity who has sent, as indirect messengers, the other secular leaders of the race,—the great poets, the great philosophers, the guiding intellects of the sciences; many also still looking towards his works in order to gain instruction from them, and to settle for

themselves the author's place among the benefactors of his kind. We ourselves are in all these classes, allowing them to modify each other; and perhaps, on that account, are suitable to address those who know less of the subject, for we have no position to maintain but the facts of the case.

"Now whence this change in public opinion? It has been the most silent of revolutions, a matter almost of signs and whispers. Swedenborg's admirers have simply kept his books before the public, and given them their good word when opportunity offered. The rest has been done over the heads of men, by the course of events, by the advance of the sciences, by our new liberties of thought, by whatever makes man from ignorant, enlightened, and from sensual, refined and spiritualized. In short, it is the world's progress under Providence, which has brought it to Swedenborg's door. For where a new truth has been discovered, that truth has said a courteous word for Swedenborg; where a new science has sprung up and entered upon its conquest, that science has pointed with silent-speaking finger to something friendly to, and suggestive of itself in Swedenborg; where a new spirit has entered the world, that spirit has flown to its mate in Swedenborg; where the age has felt its own darkness and confessed it, the students of Swedenborg have been convinced that there was in him much of the light which all hearts were seeking. And so forth. The fact then is, that an unbelieving century could see nothing in Swedenborg; that its successor, more trustful and truthful, sees more and more; and strong indications exist that in another five-and-twenty years the field occupied by this author must be visited by the leaders of opinion *en masse*, and whether they will or no; because it is not proselytism that will take them there, but the expansion and culmination of the truth, and the organic course of events. The following pages will have their end if they be one pioneer in this path which the learned and the rulers are to traverse."

REVIEWS AND ESSAYS.—By E. S. Holland. Wm. Crosby & J. P. Nichols, Boston. Francis & Co., New York, printed with the admirable correctness and elegance which mark all the work of John Wilson.

This Book is "characterized by one leading idea," to use the authors language, "the supremacy of the spiritual nature in all that constitutes the true glory of man." Its temper is liberal, hopeful, humane; its trains of thought are expansive, calmly aspiring, for the most part attractively fresh; its expression is even, graceful, always simple, often strong. Had this book appeared twenty-five years ago, it would have been regarded as a prairie-land expedition; but now, it must be said that the wide west of hopeful discovery has been opened far beyond the clearings here described. There are passages, indeed, in the volume which indicate that the writer has been to "California," surveyed a placer or two, bagged some dust, and brought it home; but perhaps he thinks the Utopian fever in the public mind already too high, and prefers to tarry with friends in the homestead, till the railroad to the "Pacific" future is opened. To drop the metaphor: while we heartily respond to Mr. Holland's *Christian Liberalism*, we feel the lack of *Christian Socialism*. For those who are seeking for themselves or for others an Exodus from bigotry, theological, moral, literary, these Essays will be a safe, strong-limbed, brave-hearted guide. We have marked some extracts for future numbers, good gold coins from our author's mint.

PSYCHOLOGY: or the Science of the Soul considered Physiologically and Philosophically, with an Appendix containing notes of Mesmeric and Psychical experience; by Joseph Haddock, M. D. With engravings of the Nervous System. Fowlers & Wells, Clinton Hall, 131 Nassau street, New York. pp. 109. Price 25 cents.

Among the many interesting works on "Mesmerism," whose number and variety is certainly one of the most promising signs of the times, we have met with none which more briefly and clearly sets before the reader the facts and laws of

man's PSYCHICAL LIFE, than these lectures of Dr. Haddock. After a brief notice of Mesmer, the author proceeds to trace the degrees of the Psychic State from Simple Sleep to Spiritual Life—then examines the Brain and Nervous System,—which portion of the book, admirably complete and lucid in itself, is made more valuable by sixteen illustrations;—next discusses the Philosophy and Psychology of Mesmerism, making a new and important distinction between PSYCHEISM and SOMNOLISM, or the Soul Body and the Brain; and closes with an Appendix filled with instructive records of Psychical experience. We wish the American publishers had retained the authors title of PSYCHISM,—for it is a good name, a philosophically true name, a name that is needed, and one that should become popular.

Miscellany.

THE MYSTERIOUS KNOCKING.

The Editor regrets that the paragraph justly criticised below made its way, unknown to him, into the columns of *The Spirit of the Age*. While too slightly informed to hazard a judgment upon these remarkable phenomena, he waits with deep interest for the developments which there is reason to hope will soon be made. Meanwhile he readily gives place to the following communication.

AUBURN, N. Y., Dec. 26, 1849.

To the Editor of *The Spirit of the Age*:

In your paper of Dec. 15th, I find a paragraph with the classic heading, "*Stop dat knocking*," which is so much at variance with facts that I deem it right to correct some of its misstatements, without taking any notice of the style, so contrary to the general tone of *The Age*. In that it is stated that "the presence in any place of a Mrs. Fish and a Miss Cox, (should be Fox,) ladies well known in Rochester, produces the knocking; and without their presence the noise is never heard." The fact is, they are heard in a number of families in Rochester, Auburn, and various other places in Western New York. I state this on my own knowledge—not hearsay. They (the sounds) are heard not only where the persons above mentioned are not present, but where they have never been present.

If the editor had read the statement in the *Tribune*—published nearly two weeks before the date of his paragraph—in regard to the meetings at Rochester, it does seem that his common candor would have prevented him from inserting a paragraph so entirely at variance with the facts well known and widely published.

It is, as yet, an unexplained but fast-spreading phenomena, which has only three main facts incontestably established, viz: The sounds, the display of intelligence superior to the persons who hear them, and the absence of all collusion or deception. Leaving it here, those who have investigated the matter must ask others, if they can, to explain them in candor. If they cannot do it, let them—at all events such papers as the *Age*—refrain from using so cheap a weapon as ridicule and misrepresentation. E. W. C.

THE CHARCOAL ROAD—SOMETHING NEW.—The following statement from JOSHUA HATHAWAY, of Wisconsin, the Secretary of the Company, gives some interesting details about

the charcoal road on their line, between Poplar creek and Pewaukee.

The Madison, Watertown and Milwaukee Plank Road Company have contracted for the construction of four miles of charcoal road, in place of planking. The price of construction is \$1,200 per mile, exclusive of sluice ways and deep grading, which is to be paid for in addition.

The mode of construction is as follows:—

The wood taken from the track is cut into the longest possible cuts, being straight; the stumps reduced to the surface; the wood being piled lengthways, eight feet wide, four feet high, with slopes of forty-five degrees, is covered with straw, and earth from the ditches, is then charred and quenched in ten days. The earth cover is then raked off to the four feet next inside to the ditches; the charcoal is then raked open to the width of sixteen feet, two feet thick in the center, and a foot at the margin; the burned earth at the sides is then to be raked into shape, and the weather and use will complete the work.

The company are confident that this charred portion will prove the best and most economical and durable portion of their road.

SCIENTIFIC DESTRUCTIVENESS.—Commander Jerningham is concentrating the broadside of the *Leander*. The object of this is to ensure the certainty of delivering the first broadside with the most deadly effect; the whole of the guns should be fired simultaneously, or the smoke from a single gun would obscure the object at the moment the others are to fire; and after the smoke has rendered everything invisible from between decks, the only chance of getting a sight of the enemy is from the upper deck, or aloft, as long as the masts are left standing. Captain Jerningham's plan, therefore, which was satisfactorily proved on board the *Wellesly*, in India and China, in 1837, and on board the *Excellent* in 1847, is one that may be adopted in every ship without any additional fittings, and in a few hours. The guns may be brought into position to cover a horizontal line varying in length from one inch to fifty feet, at any distance up to six thousand yards within the angle of training of the guns in the ports, and the fire repeated with the same precision and rapidity as is now done with the single guns.

USEFUL INVENTION.—It is stated that a new machine has been invented for sawing ships' timbers, calculated to have an influence in cheapening construction which will be of some importance in connexion with the repeal of the navigation laws. It has been introduced into the ship-building establishment of Mr. Wigram, London (where four of them are now being put up), and is alleged to have been found upon trial to produce not only a considerable saving in wages, but also in materials. Its construction is simple, and it cuts the floors, the futtocks, and nearly every other part of the timbers required in a ship, so as to render them capable of being at once placed in their position without any operation of hand labor.

THE INDUSTRIAL EXHIBITION IN 1851.—The preliminary arrangements for the great trial of the industrial strength of nations which stands for 1851 are, we are happy to announce, progressing successfully. The sum of £20,000 to be given away as prizes has been deposited, and stands now in the hands of trustees for the objects intended. Mr. Lea, of Astley, Worcestershire, formerly a large manufacturer, has put the working men of Kidderminster into training for the contest. He has issued an address to them, in which he calls their attention to the projected exhibition as a means by which the

trade of Kidderminster may be promoted,—requests them to form committees of the men at the principal firm, and endeavour to make some improvements in their staple manufacture which may call the attention of foreigners to them,—and offers the munificent prize of 100 guineas for the man or set of men who may invent a new article of any description, provided it is done in Kidderminster, and adapted for general use.

BALLOONING.—The proposition made by Mr. Gale, through the London newspapers, to endeavor to discover the whereabouts of Sir John Franklin by a balloon ascent, has called forth, in Paris, a letter from a M. Dupuis Delcourt—alleging that the first idea of such an ascent in the Polar regions was made by him in a publication nearly twenty-five years ago, and was repeated in another publication in 1845. But this is not all. Mr. Delcourt, not content with robbing the English lieutenant of his laurels, gravely assures the world that he is about to promulgate a project for undertaking the *circumnavigation of the globe by means of balloons*; and he says that he shall appeal to the government, to foreign and national academies, and to other learned bodies for the means of executing his project. As we have not yet got beyond that state of aerostatic science in which the crossing of the Alps in a balloon is deemed a marvellous exploit, it may be doubted whether the Frenchman's scheme will meet with much encouragement.

COMMITMENTS IN BROOKLYN.—We are indebted to our friend Mr. A. Campbell, for the following statistics of crime in Brooklyn for the last twelve years. There were confined in the county jail in 1838, 111 persons; in 1839, 256; in 1840, 361; making a total of 728, under the mayoralty of Mr. Udell. In 1841, 362; in 1842, 328; in 1843, 417; making a total of 1,107, under the mayoralty of Mr. Stryker. In 1844, 587; in 1845, 712; in 1846, 864; making a total of 2,163, under the mayoralty of Mr. Jenkins. In 1847, 1,172; in 1848, 1,850; in 1849, 2,673; making a total of 5,694, under the mayoralty of Mr. Van Voorhees.

The statistics, as above arranged, show at a glance the rapid increase of crime within the period named. The expenses of supporting the jail is now about \$20,000 per annum. Does any one pretend to doubt that rum is the great cause of this alarming increase? There are now in jail 33 men for drunkenness, 27 women for ditto, and 8 boys, the children of drunk parents; and yet people fold their arms and do nothing.

THE LAW OF COPYRIGHT.—A curious case relative to this law was heard in the Court of Common Pleas last Wednesday. Messrs. Lender and Cock entered an action against Mr. Strange, for publishing in the *Musical Bouquet*, a song entitled "My Boyhood's Love," which was sung by Mr. Charles Braham at the Princess's Theatre, in an opera of Flotow's, entitled "Leoline." It appeared from the evidence that the plaintiff's copy was altered from the original, and that the defendant's was a literal translation of the German version. After hearing the evidence of several musical celebrities, the jury returned a verdict for the plaintiffs, giving, however, the defendant leave to move to have it entered for him, on the ground that he had published and not printed the song, and did not know that it was unlawfully printed and published.

NATIONAL FREEHOLD LAND-SOCIETY.—A meeting was held at the London Tavern, on Monday evening, in furtherance of the objects of this society. Mr. S. Morley having been voted

to the chair, opened the business of the evening in a few observations relating to the society. Mr. Cobden then presented himself for the purpose of moving the first resolution, which he did in these terms—"That the freehold land-movement, adapted as it is to the various positions and circumstances of all classes of the people, is calculated to improve the parliamentary representation of the country." The honorable gentleman spoke at some length, and was loudly cheered. He said he wanted to infuse the practical sense of the people into the Government, in order to prevent the latter's profligate expenditure of the public money. He saw no way of doing this but by increasing the number of voters, and there was no other mode of proceeding but by the purchase of 10s. freeholds. The resolution having been seconded by Mr. W. A. Wilkinson was carried. A second resolution, moved by Mr. C. Gilpin, and seconded by Mr. W. J. Hall, declared that the movement was calculated to improve the social and moral condition of the working classes. Mr. John Chapel spoke in support of this resolution, which was also carried unanimously: and with a vote of thanks to the chairman, moved by Mr. Cobden the meeting terminated.

A MONEY-LENDER'S CLERK'S CONSCIENCE.—At a trial which took place in the Court of Queen's Bench to recover the amount of a bill of exchange for £800, for which the defendant Mr. Howard, the nephew and heir of Lord Wicklow, had received no consideration, a witness named Parry, clerk to the plaintiff Lloyd, a money-lender, gave the following evidence on his cross-examination:—I was about a year in Lloyd's service. He trusted me. We had no difference, but that he did not pay me. I have got a judgment of the County Court against him for £15 for salary. I threatened him to do all the mischief I could unless he paid me. I have not yet been paid. I only want my money. *If he had paid me I should not have bothered myself about these transactions. I did make up my mind to do him all the mischief I could. I did not change my mind. I thought the business I was doing for him was nefarious. I did not tell him so. I had to get my living. I was not doing that for myself. I did not do the wrong—he did it. I am not responsible for what I did as his clerk.* The jury gave a verdict for the defendant.

AN INGENIOUS INVENTION FOR EARLY RISERS.—A mechanic, residing at 104 Newcastle street, Hulme, has constructed a little machine for the purpose of awaking himself early in the morning. To a Dutch clock in the kitchen he has attached a lever, from which a wire communicates through the ceiling to the bedroom above, in which he has affixed his novel invention. Having set the lever to any hour at which he may wish to be awakened, when the time arrives, it is released by the clock, and the machinery up stairs rings a bell, then strikes a match, which lights an oil lamp. This lamp runs upon four wheels, and is at the same instant propelled through a tin tube on a miniature railway, about five feet long, which is raised, by small iron supporters, a few inches above the bedroom floor. Near the end of the "line" is fixed an elevated iron stand, upon which a small tea kettle is placed (holding about a pint), and immediately under it, by the aid of a spring, the lamp is stopped, and its flame boils the water in the kettle in twenty minutes, this enables him to take a cup of tea or coffee prior to going to work. The bell attached is so powerful that it awakes his neighbor, and the machine altogether is of a very neat appearance, the mechanism being of polished iron. The inventor has made it during his leisure hours, and has been about eighteen months in bringing it to a state of perfection. He has also combined economy with utility, as the working of it does not cost more than a halfpenny per week!

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THE SPIRIT OF THE AGE.

PROSPECTUS FOR VOLUME SECOND.

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

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

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