

THE SPIRIT OF THE AGE.

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Poetry.

For the Spirit of the Age.

THE IMAGE BREAKER.

BY WM. OLAND BOURNE.

I walked the centuried aisle of Olden Time,
In the great temple of the added years,
And saw the old mosaic stained with tears,
Or graven with the style of monster crime;
The pillars, sculptured with the sharpened sword,
Bore images of vile device, and stayed
The antique roof of darkness, while there poured
Through blood-stained windows, where the sunlight played,
A lurid gleam, that with a doubtful ray
Kept Darkness struggling at the door of Day.

Far down the vista broke a feeble light,
And hastening thitherward my feet were turned;
There, in the secret chambers of the night,
A forge I saw, and fires thereon that burned;
The grotesque Vulcans, with their practiced skill,
Were taught by one who as a monarch bade
The artisans, that knew his inmost will,
And at his feet their choicest works displayed.

The vaulted roof, the arches, and the aisle
They lighted up, and forth the Vulcans bore
Their images of iron, brass, and more
Than e'er had names, and clanked their chains the while;
And sitting one by one on altars high,
They bade the worshippers of each draw nigh.

With golden censers down the aisle they swept,
Each to his altar that he loved the best;
And at the shrines strict service long they kept,
And faith in haldest lies with joy confessed;
The incense rose—the solemn anthems rolled
In swelling peals; the temple grim and old,
In which I heard the strains of worship rise,
Was Folly's fane of old Idolatries.

One was an image wrought of finest gold—
A Crown was on its head, and countless gems,
And jewels rare, and many diadems,
That lay around, the costly offerings told:
Upon his brow, "THE RIGHT DIVINE OF KINGS,"
In antique characters was graven deep,
While sceptres, thrones, and royal birth were things
Mid which the millions worshipped but to weep.

There frowned the monster of the Old World's death—
Hideous of form, outstretching countless hands,
Which grasped with demon force the iron bands
Corroded with the captives stifled breath:
And while they chanted still they groaned with pain,
And loved the "TYRANNY," but cursed the chain.

Near these sat one to whom ten thousand priests
Made sacrifice of souls in countless feasts:
One hand was raised to heaven—one grasped the earth:
With one it dared the sovereignty of God,
Yet longing for the things of sensual birth,
It claimed the clod.

One stood in bloody pools,
Near which a fierce old demon took his place;
Around were shackles, whips, and branding tools,
To sear the name of "slave" in every face;
And groans were heard, and sighs of anguish deep—
With crimsoned tears, that only slaves may weep.

One was of plastic clay. Refined or rude,
It changed its form to each as each drew nigh;
And though their vision varied, there they stood,
While "Great is Dian" rent the distant sky;
"Society" arranged by gods of old
Was here a demi-god of changing mold;
And down the aisle the deities were seen,
With priests and vestals at each sacred shrine,
The millions bowing as they passed between,
And swinging censers at the name divine;
The bloody Mars won holocausts of souls—
The gallows stood 'mid broken golden bowls—
The goddess Fashion won the giddy throng,
While Fame allured the cheated fools along.

Then THE REFORMER, clothed in glorious youth,
Who bore a ponderous sledge, resistless Truth,
Came down the aisle
And saw the altars vile:

With Light that purely beamed, and Love, and Peace,
He bade the erring world its folly cease;
With quickening feet he on his mission sped,
And while the lightning flashed, he said,
"What means this altar high?
What mean these bloody streams?
Forsake the ancient lie
For truth's unclouded beams."

And while he cried, "In God forever trust!"
He smote the golden image down to dust.

The iron monster, grim with old despair,
The thrones and sceptres, and the nameless things,
That formed the stock in trade of bankrupt Kings,
In scorn and mockery he scattered there;

He cried, "Oh Nations! learn
That ye are free to-day!
On holier altars burn
The sacrifice ye may!"

And with his uplift arm, one mighty blow
Laid both the altar and the idol low.

So on he sped! The thousand thoughts profane,
Materialized in grossest types of sin,
That cursed the world and bound it down in pain,
Unhonored fell in Triumph's battle-din;
The world's old idols, forged in darkness deep—
The world's old altars, built by robber-hands—
The world's old worship, luring souls to sleep—
The world's old sacrifice of blood-stained lands!

One holy altar built of Love He set,
Where fire came down from Heaven to live thereon;
And near the nations of the earth were met,
On whom unclouded rays forever shine;
And Liberty and Hope, and Faith divine,
In God's true worship keep their holy shrine.

Lowville, N. Y., 1849.

From the London Weekly Tribune.

ELECTORAL AND SOCIAL REFORM.

"MAN never is, but always to be blest," says the poet. The same may unfortunately be said of the working people in relation to political and social blessings, they always are to be, they never are politically or socially advanced. Promises are abundant as blackberries, performances are as scarce as black swans. The people labor like slaves for years, to carry some pet measure, and then they argue for years as to whether they have become worse or better for having carried it. Their faith whilst they labor, and their patience whilst they argue, are equally remarkable. Enthusiastic in carrying out their designs, they are equally enthusiastic in covering over their disappointments, or in taking up some new scheme as a pleasant exercise for their fancies and their hopes.

This has certainly been the case with the people of England for the last few years. Mr. Cobden made large promises on behalf of Corn Law Repeal, which promises we are afraid, in some measure, still lack realization. He is now again before the country, with a freehold land scheme, for the purpose of securing votes to the liberal interest, and, as he also states, with a view of elevating the character of the working people. As regards the first of these objects, it appears to us a very tedious and expensive way of obtaining that which could be more extensively gained if Mr. Cobden and his followers would take the field boldly for universal suffrage, or something approaching thereto. They, by this plan, countenance the old injustice of a money qualification. There are tens of thousands, most exemplary men, in this country, who have not the shadow of a chance of laying by from thirty to fifty pounds for the purchase of a vote, and any political agitation that does not in some way include this class, will never meet with a hearty public support.

Putting this out of the question, we see many objections to the possession of a vote where a man is not immediately connected by residence or business interests. Besides, the three or four per cent that land may pay, will be a very small annual return for the poor man, who has strained every nerve to scrape together thirty or fifty pounds. Thirty shillings annual rent, which may not be paid, will be a very poor compensation for seven years saving and seven years agitation.

As for the elevation of character attending this movement, it may, or it may not be, seeing that it will depend very much on the success of the undertaking; the suspicions and bickerings attending a disappointment of hope, may have an effect the very contrary. Upon the whole, this appears to us a very dilatory and very costly undertaking for the sake of a vote, and a small pecuniary interest uncertain in its payment.

Feargus O'Connor's land scheme in its day received a very large share of the patronage of a certain class of the working people. They had great faith in his promises. They subscribed their money into a common fund, and then when the land was bought, they took possession of it by ballot, in farms of two acres and four. They who were fortunate enough to be balloted counted themselves happy. They thought they were secured for the future, in, at least, the present comforts of life. They have been disappointed—sadly disappointed. Their colonies became nests of poor people, each struggling for himself, without any view to a common end; their coöperation ceased when their subscriptions ceased; isolation and individualism became the order of the day amongst people who were too weak to stand alone, and unfortunate failure is the natural result. Some few in these colonies are managing to get on, but these are people who, having some capital, bought themselves in; they were not amongst the original allottees.

This attempt on the part of the Chartists may be very properly contrasted with the coöperative experiments of America. There the parties began in debt and ended in affluence; their present condition is an exception to the rest of the world; without poverty, or debt, or beggary, or crime, they enjoy the happy fruits of a just coöperative equality.

In the collection of funds, both these societies have proved their power. The Chartists raised very large sums, and the friends of Mr. Cobden have also succeeded in doing the same.

The one, however, has managed the expenditure without advantage to the subscribers, and the other to our apprehension, does not seem likely to be much more successful, and even the fullest success promised to them will hardly benefit the class which stands most in need of political and social assistance. In fact, the section of the working people that can subscribe to such a scheme is a wonderfully small one.

The desirability of something being done for the people still remains, and we cannot help thinking that if an agitation was started for a plan including the better parts of both these movements, with some point added, in which the whole of the working people could feel a serious interest, something of happy advantage might be attained. Why cannot these people go a step further, and having proved the advantage of coöperation in subscribing, aim at coöperation in the expenditure of their funds.

It appears to us, that a society of men might be got together, who, having purchased an estate, and secured their votes, instead of letting their portions in small separate bits, or in connection with one or two others, might organize the whole thing for a grand coöperative experiment. This could be done by the subscribers themselves, or by an auxiliary society, formed for the purpose.

Such an undertaking would answer two purposes. It would in the first place secure the right to vote for members of parliament, and its next and most important function would be the solving of a problem, to which the working people of this age, all over Europe, are looking for their salvation.

We put this matter before the Social Reformers of England, in the hope that they will not dismiss it without giving it a calm and earnest consideration.

From Blackwood for December.

ROTHSCHILD.

All things are measured by money: and when money is acknowledged as the chief motive power, he who knows best how to amass it cannot fail to be the object of attention. But the marked and indiscriminate homage which is paid to wealth alone, without regard to the character of the possessor, or the means through which that wealth has been acquired, is, in our estimation, a feature disgraceful to the age, and, were it altogether new, would justify us in thinking that the spirit of independence had declined. We shall hold ourselves excused from illustrating our meaning by making special reference to a recent but striking instance, in which wealth suddenly acquired, though by most iniquitous means, raised its owner, for a time, to the pinnacle of public observation. We prefer selecting from the pages of Mr. Francis the portrait of a man whose character displayed nothing that was great, generous, benevolent, or noble; whose whole life and whole energies were devoted to the acquisition of pelf; whose manners were coarse; whose person was unprepossessing; whose mind never ranged beyond its own contracted and money-making sphere; and who yet commanded, in this England of ours, a homage greater than was ever paid to virtue, intellect, or valor. Such a man was Nathan Meyer Rothschild, the famous Jew capitalist.

Originally from Frankfort, this remarkable man came over to England towards the close of last century, and commenced operations in Manchester, where he is said to have speedily trebled his first capital of £20,000:—

"This," says Mr. Francis, "was the foundation of that colossal fortune which afterwards passed into a proverb; and in 1800, finding Manchester too small for the mind which could grapple with these profits, Rothschild came to London. It was the period when such a man was sure to make progress, as, clear and comprehensive in his commercial views, he was also rapid and decisive in working out the ideas which presented themselves. Business was plentiful; the entire Continent formed our customers; and Rothschild reaped a rich reward. From bargain to bargain, from profit to profit, the Hebrew financier went on and prospered. Gifted with a fine perception, he never hesitated in action. Having bought some bills of the Duke of Wellington at a discount—to the payment of which the faith of the state was pledged—his next operation was to buy the gold which was necessary to pay them, and, when he had purchased it, he was, as he expected, informed that the government required it. Government had it—but, doubtless, paid for the accommodation. 'It was the best business I ever did!' he exclaimed triumphantly; and he added that, when the government had got it, it was of no service to them until he had undertaken to convey it to Portugal."

Rothschild was, in fact, a usurer to the state, as greedy and unconscionable as the humbler Hebrew who discounts the bill of a spendthrift at forty per cent, and, instead of handing over the balance in cash to his victim, forces him to accept the moiety in coals, pictures, or cigars. His information was minute, exclusive, and ramified. All the arts which had been employed on the Stock Exchange in earlier times were received by him, and new "dodges" introduced to depress or to raise the market.

"One cause of his success was the secrecy with which he shrouded all his transactions, and the tortuous policy with which he misled those the most who watched him the keenest. If he possessed news calculated to make the funds rise, he would commission the broker who acted on his behalf to sell half a million. The shoal of men who usually follow the movements of others sold with him. The news soon passed through Capel Court that Rothschild was bearing the market, and the funds fell. Men looked doubtfully at one another; a general panic spread; bad news was looked for; and these united agencies sank the price two or three per cent. This was the result expected; and other brokers, not usually employed by him, bought all they could at the reduced rate. By

the time this was accomplished, the good news had arrived; the pressure ceased; the funds rose instantly; and Mr. Rothschild reaped his reward."

The morality of the ring has sometimes been called in question; but we freely confess, that we would rather trust ourselves implicitly to the tender mercies of the veriest leg that ever bartered horse-flesh, than to those of such a man as "the first baron of Jewry"—a title which was given him by a foreign potentate, to the profanation of a noble Christian order.

Such were the doings of Rothschild; let us now see him in person. "He was a mark for the satirists of the day. His huge and somewhat slovenly appearance; the lounging attitude he assumed, as he leaned against his pillar in the Royal Exchange; his rough and rugged speech; his foreign accent and idiom, made caricature mark him as its own; while even caricature lost all power over a subject which defied its utmost skill. His person was made an object of ridicule; but his form and features were from God. His mind and manners were fashioned by circumstances; his acts alone were public property, and by these we have a right to judge him. No great benevolence lit up his path; no great charity is related of him. The press, ever ready to chronicle liberal deeds, was almost silent upon the point; and the fine feeling which marked the path of an Abraham Goldsmid, and which brightens the career of many of the same creed, is unrecorded by the power which alone could give it publicity."

Poor as Lazarus may be, let him not envy the position of Dives. Even in this world, riches cannot purchase happiness. Any pecuniary loss was enough to drive Rothschild to despair. His existence was further embittered by the dread of assassination—no uncommon symptom, when the mind is rarely at ease; and those who knew him best, said that he was often troubled with such thoughts, and that they haunted him at moments when he would willingly have forgotten them. "Happy!" he said, to reply to the compliment of a guest—"me happy! what! happy when, just as you are going to dine, you have a letter placed in your hands, saying, 'If you do not send me £500, I will blow your brains out!' Happy!—me happy!" We are not compassionate enough to wish that it had been otherwise. Such thoughts are the foreshadowing of the end of those who have prospered beyond their deserts, and have failed in making even that negative expiation, which conscience sometimes extorts from the apprehensions of unscrupulous men.

And here we shall close our remarks. There is still a fertile field before us, on which we might be tempted to enter; but that discussion would bring us too near our own days, and involve the resumption of topics which have already been handled in *Maga*. The time doubtless will come, when, after the cessation of some new fit of speculation, and when men are cursing their folly, and attempting by late industry to repair their shattered fortunes, some historian like Mr. Francis shall take up the pen, and chronicle our weakness, as that of our fathers is already chronicled. In the meantime, it would be well for all of us seriously to lay to heart the lesson which may be drawn from this interesting record. Speculation, carried beyond due bounds is neither more nor less than a repetition of the old game of *BEGGAR MY NEIGHBOR* under another form. To fair and legitimate enterprise we owe much of our modern improvement; which has been further rendered necessary by the pressure which has increased, and is increasing upon us. To unfair and illegitimate enterprise, undertaken for the sole purpose of immediate gain, we owe nothing save periods of great misery and desolation. The game of *BEGGAR MY NEIGHBOR* may be played privately or publicly. Some of us have taken a hand in it privately, with what results we shall keep to ourselves. For several years

back, our statesmen have played the public game, and played it well. They have succeeded in inflicting successively a blow upon each great interest of the country, by dealing with each separately, and by alienating the sympathy of the others. The game is now pretty well played out; and when we come to reckon our counters, it is evident from the result, that not one of the parties so dealt with has been a winner! Who, then, are the gainers? We think the answer is plain. They are the Capitalist and the Foreigner.

From the London Examiner.

GERMAN UNITY.

Thoroughly to unravel the tangled web of German politics would be a difficult task for a German; for an Englishman it is a hopeless one. But by taking some of its principal threads singly, we may perhaps succeed, if not for our readers at least for ourselves, in freeing it somewhat from the apparently inextricable confusion into which it has at present fallen.

Depressed as the public mind in Germany, worn out with its late violent emotions, undoubtedly is,—indeed in somewhat unworthy, if not unnatural, despondency at not having at once realised all its vague aspirations; and complete as, on the other hand, appears the triumph of military reaction; the necessity of maintaining at least the semblance of free institutions is recognized by the most absolutely inclined of its Governments.

And, what is a far more remarkable evidence of the power of the popular will, although the endeavors of the Frankfurt Parliament for unity not only failed, but its whole proceedings have been covered with not altogether unmerited ridicule, yet among the many counter projects now bandied about among the Governments, not one supposes the possibility of a return to the loose Confederation of 1815. This, too, with the desire for unity much less equally felt among the German populations, if not much less generally so. For the Prussian, the Austrian, and possibly even the Bavarian, has a certain amount of pride of country purely as such, and may, with many great advantages, lose somewhat on the score of individual national dignity in becoming merely a German; whereas the Hanoverian, the Swabian, and the man of Baden has not much to lose, the third part of a Hessian and the fifth part of a Saxon everything to win. Here, then, we see recognized, even by the German Governments themselves, two great necessities,—that of yielding to the desire of the German people for representative Government, and that of satisfying in some way or other their craving for unity.

But the recognition of this latter necessity has begotten another,—that of uniting under the supremacy of one power. And hence the curious struggle now going on among the three contending dynasties.

We say three, for, independent of the two great powers, Prussia and Austria, the advantages of whose now undisguised rivalry were so well pointed out in a recent able article in the *Daily News*, a more modest pretender is now slipping almost unobserved into the field.

Bavaria,—which, when Austria was temporarily crippled by its Italian and Hungarian difficulties, put forward its fidelity to that power as an excuse for not consenting to any combination exclusive of it,—now that Austria has not only re-entered the lists but quietly divided with Prussia the temporary *Suzerainty* of Germany, is endeavoring to inveigle Saxony, Wurtemberg, and some of the large small states into a league, with the avowed object of counterbalancing the influence of both Austria and Prussia, but with the more real one of keeping the imperial chair open for its own small future chances.

This budding pretension, however, is but a negative one,

and worthy of notice rather for its powers of hindrance than for its chances of success. Merely keeping it in view, then, we will confine our attention to the two greater and more positive rivalries, as entwining with them most of the threads we are trying to unravel. And, in using the terms Prussia or Austria in this case, we of course speak merely of their dynasties and the Governments identified with them, not of their populations, whose interests or whose prejudices may occasionally be flattered by either party, but who are in reality being played for rather than with!

Prussia has in its favor,—it being a more purely German State,—the lead it has long taken in social and political progress,—the influence so skilfully acquired by the establishment of the Zollverein,—the superiority of its administration,—the excellence of its army,—the comparatively good state of its finances,—the strong desire of the populations of the smaller states to be incorporated with it,—and the preference for its supremacy entertained by those of the larger. The Protestantism of the North is for, the Catholicism of the South against it. The material interests of Germany are pretty evenly balanced for and against it. If it is to carry with it those of the North, it must decide for a liberal tariff, and then it disaffects the (supposed) manufacturing interests of the South; not only of the Southern Bavaria, but of Baden, Wurtemberg, and Northern Bavaria, the political sympathies of which are in its favor. But of these, again, Baden is already militarily incorporated with it by the occupation of Prussian troops; and with its approaching possession of Hohenzollern it will have secured a position in the rear of its most decided opponent. Against it are ranged all the petty provincial rather than national jealousies of the separate populations, and the active intrigues of the lesser courts, which, if recognizing perhaps the necessity for the supremacy of one or other power, see that that of Prussia would involve their virtual mediatisation, whilst that of Austria, hampered as it must be by its internal difficulties, would leave them a longer spell of comparative independence.

But more against Prussia than of any other circumstance is the character of the extraordinary jumble of human contradictions who personifies its ambition. In the mind of Frederick William ambitious desires and conscientious scruples, personal courage and mutability of purpose, asceticism and joviality, bigotry and free thought, the divine right of kings and the political rights of men, alike find place.

With intelligence to read the necessities of his time, but without the wisdom to bow to them; with the desire for extending away, but without the will to pay its price; of too much weight to be passed over in any combination, yet too unstable not to insure its failure; he is at once the despair of Prussia and of Germany. He would be Emperor of Germany: but to be that he must be content to be a *bona fide* constitutional monarch; and stronger than his dynastic ambition is his love of direct personal government. Now this, with Russian and Austrian countenance, he believes that he yet may exercise in Prussia for a while. Constitutional government has been accorded there, it is true; but for the moment it rests only upon his royal word. What is the value of that word in a mind so constituted let others say.

Austria has in its favor,—a far more decided will, if not in its head, in its councils,—its great military power, though this is more apparent than real,—the religious prejudices of the South,—as we have seen, the active sympathies of the German Courts,—possibly old associations, certainly the moral *vis inertia* of Germany, and all its illiberal tendencies;—but its main strength lies in the difficulties of Prussia.

Against it is the small proportion borne by its German population to its other heterogeneous elements; its decided

inferiority in general civilization to the rest of Germany; the great uncertainty attending its *own* fate, for with its non-German provinces it is an empire in itself, without them but a minor German state;—the requirements of liberal Germany, only to be satisfied by the establishment of a central general representation of the people, which Austria refuses—indeed, as now constituted, cannot consent to; and, to a greater or less degree, the material interests of the whole of Germany, for, in spite of the bait of gradually to be assimilated import duties thrown out by its Minister Schmerling, the interests of even the southern portions of the Zollverein must remain to a great degree opposed to it.

Between the two powers external influence is pretty equally divided. If Russian and French policy, big with the dread of a strong united Germany, sides with Austria, jealousy of Austrian obligations, if not political subjection to Russia, tells with Germany in favor of Prussia. And if our Government maintains a dignified impartiality in the question, the bustling sympathies of its small Pumpnickel diplomatic agents are warmly enlisted against every scheme which may endanger the existence of their twaddlesome nothingness.

While on the surface the intrigues and counter-intrigues, projects and counter-projects, biddings and counter-biddings, of the German Governments are thus crossing each other in every direction, beneath that surface the GERMAN PEOPLE, having pretty clearly indicated *what* they mean to have, are quietly deciding *how* they mean to have it.

The lower classes, always more easily to be excited for a moment in favor of violent subversive theories, than to be enlisted in the persevering prosecution of practical reforms, have fallen into a state of indifference, out of which they will probably only be roused by another revolution. The middle and the thinking classes, however,—those who make the opinion of a country,—if somewhat calmed down from their late exaggerated notions, are gradually banding themselves into three great political parties.

The Democratic party, the opinions of which may be considered to be represented by the writings of Vogt, is directing all its endeavors to the immediate propagation of republican opinions in the separate states, with the view of uniting them, when so republicanized, in one great central democratic republic, and meanwhile to the impeding of every scheme tending to the immediate unity of Germany without these conditions.

The Constitutional or Small-German party, which has its tactics directed by a committee elected at Gotha, and presided over by Gagern, has two immediate definite aims—the maintenance of constitutional monarchy in the separate German States; and the close confederation of those States, with a central general representation of both their governments and populations, under the hereditary supremacy of the Prussian Crown. And this to the exclusion of even the German provinces of Austria, which it would leave to reestablish, if it be possible, their ascendancy over the other Austrian possessions, and if not, to be received later into the more strictly German League.

The Austro-German, sometimes called the Great-German party, the third and last of these political sections, is opposed to any federation of Germany exclusive of Austria; but has as yet brought forward no feasible scheme for the maintenance of the connection, which it respectfully leaves to the Austrian Government to propose for its support.

But this last is rather a negative party, being chiefly composed of the opponents, secret or declared, of both unity and free institutions. Of the other two, the Small-German, or Constitutional, is by far the most numerous, and for the moment we believe gained ground. It must be recollected, however, that in the event of commotion the Democratic must always command to a greater degree the

support of the masses; and in the meanwhile it possesses a powerful ally in the King of Prussia, whose reign is one continued protest against Constitutional Monarchy.

Thus, we have separated a few of the threads, but the web is tangled as before.

With such conflicting elements at work, such numberless considerations to be taken into account, such chances to be allowed for, it would be bold indeed to prognosticate the result. As for the Governments, nothing practicable or permanent is to be hoped from them; and the experience of the last eighteen months would not lead us to expect anything much more so from the deliberations of the Germans themselves. Of the views, however, entertained by the three parties we have tried to define, those of the Small-German are perhaps the most practical, and certainly the most deserving of English sympathy. By the consolidation of Northern and Western Germany into a compact constitutional bond, represented in the European system by Prussia, the balance of European power would scarcely be affected, the relative position of Prussia and Austria being rather defined than altered. England, we are inclined to think, would find a natural and useful ally in Central Europe, against absolute aggression on the one hand, and revolutionary violence on the other; and better guarantees would thus exist for peace, than in the continuance of a confusion provocative of both.

From the London Weekly Tribune.

THE CONFESSIONS OF A REVOLUTIONIST.

[Continued.]

To come to facts: the admirers of the past, according as we view them in a religious, political, or economical light, are comprised in the term *Catholicism*, *Legitimism*, and *Property*; and the general term for these three is *Absolutism*.

Our present condition, powers, and wishes, are derived from the past; that is, from property, royalty, and Catholicism, either as flowing directly from them, or by opposition of principles, and we are no longer to-day what we were yesterday, precisely because we were so then. The manner of this evolution is threefold. Catholicism by its very attempts to rationalise itself becomes corrupted, and, through various phases, arrives at the tolerance, or rather legal and constitutional indifference of the 19th century.

So royalty, which, mathematically speaking, may be termed the interment of paternal authority, by its very attempts at organization, the division of labor applied to politics, leads inevitably to democracy; for the various changes that have been introduced from the time of Louis XI. to the constitution of 1848 are but so many manifestations of the revolutionary principle. Lastly, property, by the various influences it has continually been submitted to, from the feudal times to the latest attempt to equalize taxation, is ever tending towards a radical change in its nature and form. Hence we see these three parallel movements are but the expressions of one and the same thing, namely, the gradual conversion of the *absolutist* into the *democratic and social* idea. Philosophically considered, royalty is but an emanation of Catholicism, by the separation of the spiritual and temporal power; property is an emanation of royalty through the feudal system; in like manner Socialism, the final result of Catholicism, is but the last form of royalty and property. Socialism the necessary result, and, at the same time, the adversary of Catholicism. Catholicism, royalty, and property, these three are one, and under the name of absolutism, express the *past* of history and society, of which social democracy expresses the *future*. As long as these two parties do not understand each other, they will be at open war; but the moment they discover that both are tending towards the same result they will

hasten to combine and amalgamate, to the annihilation of all social and political differences. Catholicism has enunciated the problem, Socialism will give the solution; such is the inevitable necessity of events. But these revolutions are not brought about with the calmness and regularity of philosophy, for men receive new truths with reluctance, and human reason is naturally free; hence at every progressive step, a tempest of oppositions and contradictions arises, which, instead of being settled in an amicable rational manner, results in some terrible catastrophe. From these disturbing causes, human nature does not move on to its destiny in a straight and regular path, but is subject to a variety of transverse oscillations, which, combined with the attacks of Socialism and the resistance of Absolutism, produce that apparently discordant and varied drama of society which is ever passing before our eyes.

These secondary oscillations produce two other parties, equally opposed to each other and to the former two; the first is known in history, as the party of the *juste-milieu doctrine*, or *moderation*; the second that of *demagogic jacobinism*, or *radicalism*. The *juste-milieu* is the hypocrisy, as *radicalism* is the fanaticism of progress.

The former addresses itself peculiarly to the middle class, hates the inactivity and privileges of the aristocracy, and fears the radical tendencies of progress. The latter is the favorite of the people, for the more a man feels he is disinherited the more ready he is to destroy everything, and reconstruct society by violence.

These four parties may be considered as the four cardinal points of history, and are met with under some name or other in all ages of the world, are all equally necessary and useful in the evolution of man's destiny, and imper sonate the necessary conditions of social life.

The characteristic of Absolutism is its *vis inertia*: the truth it contains is its spirit of preservation, hence its other name of *conservative*. The *juste-milieu*, *moderate*, or *whig* party is distinguished by its sophistry and love of the arbitrary. Its true idea is the right to self-government. Law, according to this party, proceeds directly from the government, and is, therefore, preëminently *subjective*.

Radicalism is known by its violence against conservatism and arbitrary rule.

Socialism considers that society would be the result of a positive, an *objective* science; but is apt to look upon its theories as realities, and mistake its utopias for actual institutions.

There are, moreover, many different political parties, just as there are various systems of philosophy, the one arising out of the other, to which it serves as the extreme or opposite pole; hence the multitudes of shades of opinion. Sure every man who thinks must class himself with one or the other; and the man who never thinks is alone of no party, philosophy or religion. This last is the normal condition of the masses which, however, is not altogether unproductive; for it is the people who, in the long run, by their spontaneous creations, modify, reform and absorb, the plans of politicians and the doctrines of philosophers, and by continually creating a new existence are ever changing the basis of politics and philosophy. Of all the various parties and principles that have lately disturbed our country, what remains now under the flag of the republic but a combination of half-ruined *bourgeois* against a coalition of half-starved *poletarians*. Already political parties have ceased to exist, and universal misery will soon bring to pass what human reason has failed to accomplish; by destroying wealth it will have destroyed antagonism.

What has been said of the parties that have from the beginning divided society is simply a definition; and yet it comprehends all history, it is the philosophy of progress, the death blow of social mysticism, *finis theologice*, the end of theology. It is true, because it is necessary and uni-

versal, common to all ages and people; it is true because it cannot be that it should not be true.

Society, that living and perfectible existence, which develops itself through time, the opposite of the Deity who remains motionless in eternity, has necessarily two poles; the one directed to the past, the other to the future; the Absolutist who would preserve the past, the Socialist who would produce the future. But society, in accordance with the laws of human nature, continually oscillating and deviating to the right or left of the direct line of progress, comprises two secondary parties; in parliamentary language, a right centre and a left centre, a Girondist and a Mountain, which are ever turning aside the Revolution from its proper course.

From Haddock's Psychology.

THE SPIRITUAL WORLD.

The subjects of these trances would afford matter for many pages; but some were of a private character, and, although highly interesting to the parties concerned, would not be interesting to others, except as illustrating the nature of the spirit's home, and some of the general laws by which spiritual associations are regulated. All that she has said tends to confirm the distinction between moral good and moral evil, and the impossibility of those who depart this life in a state of moral evil, attaining hereafter to a state of moral goodness.

Her general statements represent man as a spiritual being, rising from the shell of the dead body immediately after death, a perfectly organized existence, and having a complete *sensational perception* of his fellow spiritual beings, and of the beautiful scenery of the spiritual spheres; that is, provided he possessed during his natural life a moral state, in harmony with those spheres. The male and female sex retaining all the characteristics necessary to a spiritual state of existence, and living together in a state of angelic union. Those who have been interiorly united here, coming again into a state of union hereafter. She represents male and female spiritual beings, thus united, as appearing at a distance as *one*, and says that they are not called two, nor the married, but *the one*. Infants and young children, who have passed from this world by death, are stated to grow to a state of adolescence, but more speedily than in the natural world. During infancy and early in childhood, they are confided to the care of good female spirits, or angels, whose delight it is to instruct them by various methods, especially by *representatives of things*. These spiritual spheres, and their spiritual inhabitants, are in close association with us, and exercise an influence over us, although we are unconscious of it. All that is wanted to have a *sensational knowledge* of their existence, is the closing of the external consciousness, and a full awakening of the internal consciousness. In the highest state of trance, she appeared to herself, to be among spiritual beings, as one of themselves; at other times she appeared to them more shadowy. The first receptacle of the departed spirit she describes as a sort of middle place or state, from which the good gradually ascend to higher and more delightful places; those that are the best having higher abodes than the others. All are welcomed by angelic spirits, on their arrival in the spirit-world; but the evil will not associate with the good, and recede of their own accord, more or less rapidly, to darker places below and to the left; but of these darker places, she had not been permitted to know so much as of the abodes of the good.

Being asked, in one of these long trances, if she now could explain *how* she saw distant individuals in the mesmeric state; she said, "Yes; I can see how it is now, but I could not before;" and then stated that if spirits wished to

see each other, distance is no interruption; and words to the effect that spirits are not subject to our laws of space and time; and that man, *as to his spirit*, is a subject of the laws of the spirit-world, even while united to the natural body. The opening of her spiritual consciousness, gives her a *sensational* perception of the spirits of all to whom her attention is directed; and thus, however distant the individual, he can be mentally present with her. But this she further represented, as being accomplished by the aid of intermediate associate spirits, by whom the connection is completed; and she further represented every one, as having a connection with the spirit-world *generally*; and a more *particular one*, by means of this associate spirit. Whenever Emma speaks of going into a trance, she always represents it as "*going away*," and "*going a very long way*." Of any one that is dead, she says, "They have left their shell and gone away," and will never admit that they are dead.

In the mesmeric state, Emma represented the fibres of her brain as falling forward, and the hemispheres separating at the top, when she became lucid; and she further said, that a brain capable of these movements was necessary in order to attain a state of lucidity. In one of the spontaneous trances, I asked her if she could see me in the same manner as when mesmerised. She replied, that she had no recollection of the state of her brain while in the mesmeric state; but that in the state she then was, everything seemed light, or rather was seen in light. She knew that she did not see with the eye, and yet somehow she seemed to use her eyes. She saw me plainly; yet I did not appear as I ordinarily did; she could not explain the difference, only that I appeared light. It appeared to her, that light issued from within, outward.

From the London Spectator.

A POOR MAN'S PICNIC.

A great pleasure party left the Eastern Counties Railway station, at Shoreditch, on Monday, to spend the day in the pleasant neighborhood of Havering-atte-Bower. Every year the poor of the parish of St. Mathias in Bethnal-green, are carried out into the country to see how Nature made the hills and the valleys before man made Spitalfields; being too numerous for exportation in one mass, the holy-day makers are taken out in different parties; and this time the company included some twelve or fourteen hundred souls. And a strange sight was it to see them pouring by one of the side-doors on to the platform of the station, in order that they might be absorbed into the carriages of the train; now came a charity school of boys—one of girls—a body of weavers in their Sunday clothes—a score of work-house men—an aged couple—a miscellaneous crew of weavers, men, women and children, young and old, fat and lean, grave and gay, dirty and clean—a score of old work-house women—a horde of boys—the Sunday school teachers, the aristocracy of the race—more miscellany: there seems no end to them: the hour wears away, and still they come, like ants in Africa. The only change is, that as the time slips on they come faster; the railway officers stimulate them with "Now, this way! Carriages in front!" Boys get excited and run; fat women with large families display a power of collective locomotion which is amazing; aged couples do their best—which is not much.

The spectacle ought to be a pleasant sight, as any multitudinous holy-day should be; but it is not, at least on the surface. The race thus filing before you is not prepossessing; neither does it look happy. It is upon the whole a stunted race; plain flat features, with pallid cheeks, are the staple—not a starved, but an underfed, unwholesome, unventilated look. The old people are short, small-limbed,

and big-faced; slender types of Teniers' human-kind. The boys are dull and heavy-looking—less stupid than dull: they can get up a run, and shout and a grin; but they cannot muster the radiant life of your country boy. The women are better—women always are!—less deteriorated: but they are homely, if not squalid, care-worn, feeble, oppressed with the troubles of life. Some are bad sights—brutal and joyously malignant: no spectacle can be more repulsive than your robust work-house hag, spoiled to all memories except a brutal profligacy, deadened to all hope except the brawling gin-bottle. The girls are the best—women as yet unspoiled, except by whatsoever has stunted their growth. Beauty peeps out here and there, faintly, like a wild-flower in the neglected alleys of Bethnal-green. But for some part of her life at least, women carries the affections in her countenance, and that charm cannot be obliterated.

Altogether it is a depressing sight—so many living things, and so little life. Their mien is disengaged, as if free from restraint, yet they are on the whole subdued and slow.

At last the vast herd is packed away, and the train moves off. From the embankments you view the miserable tract of inhabited land—that parish of Bethnal-green from which these people have been drawn—an over-peopled, dingy, bustling, tumble-down place; you see squalid back yards—behind the scenes of that low drama; squalid loungers mounted at window and on house-top to cheer the parting train.

The engine, swift and steady, bears you into the freshening air; the lands grow greener and more green. The train stops; the narrow defiles of Romford station slowly disgorge the invading tribe; and when at last you take the road, the street of the market town is filled with the moving mass. Already they look more cheerful; and they fall into good walking order—through, the town passed, some few do run to the hedges to pluck the first dog-rose.

A slow journey it is to Havering, three miles off; but not a dull one. Exercise lends its healthful stimulus; and when at last the multitude turns into the great open field on the hill-side, breaking into varied and scattered groups, the people have grown quite gay and sportive. They sit down to the dinner they have brought with them, and then spread abroad. But excellent order they keep.

How is it! Some unseen spirit of order must possess this great herd of creatures from the troubled region of Spitalfields; where, you know, the people are too wretched to be virtuous where they are so sunken as to be beneath the influence of order. And indeed here is such a spirit. Moving among them, unmarked except by his ubiquity and the unostentatious deference paid to him, goes a man in black—guiding their steps, animating the feeble, checking the disorderly: he it was who planned the exhibition, who orders the carriages, who mapped out the route, who conciliated the local authorities—who provides for that multitudinous march, its object, its means of transport, its fixed path, its order. It is the clergyman of St. Mathias, the Rev. Joseph Brown, of whom Lord Ashley made such respectful mention. He is there with his family; his excellent wife—a true working parson's kind and diligent companion, and his active sons; and even the infant is brought out to share the holy-day of his people.

It is a priest in his duty—the father of his flock, their companion and guide, the teacher and exemplar of manners to his people, be they never so lowly and lost. He it is that brings them again from the stifled oblivion of the crowded Spitalfields to the presence of nature—carries them out into the fresh fields, to sing the praises of God, and to bear home with them kind and healthful memories—flowers that never fade. He does his duty in the pulpit, with credit and approval in the church to which he is appointed;

but here we find him doing a wider duty in the roofless church which is open to all, be they never so poor or so sunken. He is working for the welfare of the people. The consequence is obvious: he not only bears his doctrine where the mere pulpit preacher cannot reach, but he fastens upon his people an influence once common to the church, but now well nigh forgotten. Carlyle has said that the function of the priest as a teacher and guide, has passed to the more modern "cloth" of literary writers; and the remark is true, because the priest has forgotten duties which the want and misery of Bethnal-green have recalled to the kind and acute mind of Joseph Brown.

Of course such a man finds help; and accordingly Mr. Brown was surrounded by a few friends, clerical and lay, who aided him in his active duties. But strangers also assist. A leading magistrate came down to Romford station to help in the task of guidance and order; he had in his pocket the keys of Romford Town-hall, sent by a brother magistrate, in case it should rain; a gentleman at Havering lent the grounds; the local clergyman, the Rev. Mr. Faulkner, was on the spot, hospitably active for the comfort of Mr. Brown's personal friends. The ruling spirit extended to all engaged. It is penetrating no secret to say that Mr. Brown must be a poor man, looking after other interests than his own: but he is powerful in zeal and rich in kindness, and by those two great influences, although he cannot renew the miracle of feeding the whole multitude from his own scanty store, he does contrive that they shall have their holy-day in ease and comfort without hindrance and without reproach.

THE SPIRIT OF THE AGE.

NEW YORK, SATURDAY, JANUARY 19, 1850.

LECTURES ON CHRISTIAN DOCTRINE.

BY T. L. HARRIS.

I.

THEISM—PANTHEISM.

There is **ONE** God—One uncaused, unlimited Personality whose being includes within itself Infinite Good; infinite Wisdom or consciousness of Good; and infinite Will,—power, energy or determination of Good. This Being is Cause, yet himself uncaused. He is Creator, yet himself uncreated. He is revealed in space and time, yet exists above space and beyond time. He is manifested in the Universe, which is finite, yet is himself the Infinite. He may be apprehended, but cannot be comprehended. He may be received into the soul, but the soul can neither absorb and appropriate Him as its personality, or be absorbed and appropriated—lost to self-consciousness—in His Personality. He is distinct from Nature. Nature having an origin, but He being the Original: Nature being dependant, but He supreme—independent: Nature being receptive without ever becoming infinite: God ever imparting himself without ever merging in the finite: Nature being a means for a divine end: God being the absolute Good in which that divine end was conceived, and the Wisdom in which it was ordered to its accomplishment. Nature is then a divine means or instrument fitted for a divine end, and is distinct from God, as the Idea is distinct from the Mind in which it is conceived and the Life by which it is unfolded.

God is also distinct from the human soul as he is from the material atom,—distinct from the family of souls making up the Universal Heaven, as he is from the family of worlds composing the natural Universe. Each separate soul having its own defined and limited organism, its own will or power of self-determination, its own proper life, mind, and consciousness, its distinguishing peculiarity, its distinctive position, use and orbit, in the material and spiritual world. The Soul thus having an origin, but God being the Original: the Soul being dependant, but God Supreme: the Soul being eternally receptive without ever becoming infinite, and God eternally imparting himself without ever becoming finite: spiritual growth being not into the unconscious, but into higher degrees of self-consciousness: Man, angelic, heavenly, immortal man, becoming more fully conscious of Sonship,—that is of individual, personal, distinctive existence, with every ascent into higher planes of being and with every new influx of the Infinite Life. The Spiritual Universe,—peopled with immortal and ever-progressive beings, all formed in the likeness of the Divine Person, and all co-operating for universal advancement in light, holiness and love,—is distinct from God its origin, its sustaining Life, as the end is distinct from its causing Power, and distinct from Nature,—its field of manifestation,—as the end from the means, the object from the instrument.

Thus God is One Being,—Absolute, Personal, Self-Conscious, Self-Determined Good. He is distinct from Nature his means, and from Man his divine end. He is the Creator of Nature and the Father of Man. He delights his Wisdom by infinite Art, exercised in endlessly unfolding Creations. He delights his Goodness by endless impartation of his own nature to Spirit-children. He makes his all-perfect Art the minister of their welfare. He makes their welfare to depend upon voluntary reception and impartation of apprehended good.

This view is Theism, as it is disclosed in Christianity. It considers God as eternally distinct from Nature, from the Soul, from the Universe, material and spiritual. It considers Man as distinct from God, in whom his being had origin and from Nature, in whose bosom his life is unfolded. These distinctions must be kept in view, as they afford the final ground for faith in Providence, Revelation, Law, Duty, Eternal Progress and Everlasting Life. The view which I have endeavored to present is, as I believe, disclosed from God in Revelation, ascended to through Nature by deduction, and apprehended in the inner mind through Intuition. It is that initial truth of natural and spiritual science in which both mind and heart find sure and peaceful rest.

Fixing the thought on Christian Theism as the centre and beginning of truth, we discover on one side the error of Polytheism, and on the other side the error of Pantheism: the former being the mistake of ignorance, the latter of meditation. Polytheism denies the truth of the Infinite Cause by asserting Nature to be produced and acted on by a multiplicity of Causes, a plurality of gods, finite because many, since infinitude can be but claimed for the One. Pantheism denies the truth of the Infinite Cause,—either, in its spiritual form, by denying the reality of Creation, by making all human

actions phenomena of the Absolute,—or in, its material form, by denying the reality of Creative Intelligence, by making the Universe a vortex of material substance, and person, mind, perception, passion, qualities developed by cohering atoms of that substance temporarily held in affinity. The age is not ignorant, therefore there is no tendency among us to Polytheism,—the error of Barbarians; it is meditative, and therefore there is a tendency to Pantheism,—the error of Civilization. Before proceeding to unfold my conception of CHRISTIAN DOCTRINE, I shall therefore call your attention to a brief analysis of the various theories classed under the general head of Pantheism, and the influences resulting from them.

Pantheism branches out into two species—Material and Spiritual. The first assumes matter to be the only reality and denies the existence of Intelligence, except as a result of the organization of matter. The second assumes Spirit to be the only reality, and denies the existence of being or action distinct from God. These systems being distinct, opposite and mutually destructive, must be treated of separately and in detail.

I. OF MATERIAL PANTHEISM. This denies the existence of any reality except the vortex of matter. It refers the phenomena of apparent creation to the action of laws or rather tendencies immanent therein. It makes person the result of coherent and interactive atoms; and love, will, intelligence, passion, the gradual consequence of organic activity. It denies the existence of God as Pure, Absolute, Infinite Being. The only God it can acknowledge is Intelligence resulting from the combined action and coherence of all substances. It limits him within the quality and quantity of matter, thus making him finite. It makes consciousness, passion, intelligence, to vary with the variation of matter, and thus makes him phenomenal and not absolute. It distributes God, the totality of intelligence and passion, among all organisms exhibiting action and passion, and thus limits God within them. He is thus considered the All of all, as well as the All in all. It makes Intelligence not antecedent but consequent and Personality phenomenal, and not absolute.

God is thus the All,—is Nature. He moves in the mineral, and lives in the vegetable, and assumes sensation in the animal, and rises to self-consciousness in man. He rustles in the standing corn, and shines in the effulgence of the summer noon. He moves in the pulses of the sea, and speaks in the voice of its many waters. He is light in the busy day, and silence in the still night. He is beauty in woman, and thought in man, and strength in the lion, and fragrance in the rose—The Universal Pan—the all of all. Creation is the flow, and destruction the ebb of this wide waste material sea. Suns and systems, like bells of shining foam upon the face of the eternal deep, break like the bubbles, and disappear forever. Material Pantheism thus finites God as it does Nature, within space, quality, and duration. It confounds in one identity, the dust, the worm, the man, the God. Its universe oscillates perpetually between the poles of the development and decomposition, being as a whole eternal, but in all its organisms and individualities ephemeral.

"The One remains, the many change and pass,
Heaven's light forever shines, earth's shadows fly;
Life, like a dome of many colored glass,
Stains the white radiance of eternity,
Until death shatters it to fragments."

This form of Pantheism is in our time assuming a modification unknown to the ancients; or rather their Idea is now becoming methodized and defined. The ancient assumption that thought, will, passion, consciousness, personality, spring solely from the organism of attracted atoms, has been blended with the newly-apprehended truth of the Progressive Development of the Universe—and the result is a more injurious error, already prevalent in our midst.

The Christian Theist in his reason, enlightened from the Absolute, beholds the Natural Universe first conceived in the Infinite Intelligence, as a means for a divine end of good, and then through Infinite Energy of Will unfolded in space and time. He traces the orderly and successive evolution of suns, and their systems, and from worlds the mineral, the vegetable, the animal kingdoms in which last he sees the culminating point of the material. He then sees Man—the divine end in creation occupying the Paradise thus manifested for his abode. In Man he sees the germ of the Spiritual Universe, and from the first created, he traces the multiplication of families, tribes and races exhibiting spiritual life in the natural plane, and from these he traces the multiplication of heavens, filled with the Angelic Creation, exhibiting spiritual life in the celestial plane: and thus his mind travels onward to the consummation of the ages, and beholds the final and universal heaven peopled with its beautiful Immortals, all living in consummate holiness and joy for universal ends and purposes of good.

But the Pantheist gazes on this magnificent vision, now gradually opening from the Infinite Consciousness into the Universal Reason of Humanity, and, combining a partial apprehension of it with his former idea, perverts it into a fatal error. When the Christian Theist discovers the creation of a finite Universe from Infinite Will, his mind suggests the evolution of a Universal Intelligence from active matter, makes the material all the embodiment and limitation of God, and fancies that it solves the mystery of the Divine Origin, making him first unconscious vitality, then conscious sensation, then active mind or gradually ripening and expanding intelligence. If by any process it were possible to open the spiritual senses to take the vision of the extent and development of the outward and inward Universe, while the Reason of the man, unilluminated by Divine Inspiration and unfitted for that enlightenment, by reason of the absence of self-consecration, still traversed merely the natural plane—the sphere of effects—this modification of Pantheism would be apprehended as the truth. A mind like this, would doubtless disclose truth in the sphere of form and law—in the finite—but would not disclose truth in the sphere of cause and life—on the infinite. Legitimately it would deny the existence of self-determining power of will in man, and thus destroy the absolute distinction between good and evil, virtue and vice.

Pantheism thus stated involves these inevitable conse-

quences. 1. The denial of Immortality, the final absorption of all persons and intelligences in the primitive abyss. For since it limits creation within the quality and quantity of matter, and since it makes matter eternally active and existent, and since it gives to the Universe an origin in time, and admits no infinite fountain of supply, it must also admit that it rose out of the ruin of former Universes, and tends to a like destruction. First comes its dawn and its spring: Suns and systems crystallize into form and order, from out the mighty deep. Then comes its summer and its day, living creations unfolding into sensitive beings which develop intelligence: and thus Human Races, Angelic Races, and a Divine Being, their totality peopling the Universe:—Wisdom, Passion, Beauty, Art, Order, Harmony, universally revealed. Then the Autumn, and the Evening,—Men and Worlds and God growing old and weary and exhausted—the mighty procession of the Universe walking mournfully to its grave. Then the final Winter and the Night:—Worlds with their living kingdoms, Heavens with their illustrious races, blackening and crumbling to their ruin, and buried at last in the Abyss which gathers and closes above the Past, and buries it in its long and lost oblivion. 2. It involves the denial of a Divine Revelation in the Past: the God in History: the God in Christ. Since the Universe is in the phase of development, and since that development is integral, it is impossible that the Divine Man, who is the culmination, and who belongs to the highest point in the Future, should have been manifested in the Past, in the midst of lust and ignorance, and sensuality. And even if that manifestation were possible, Jesus could not have been the Man, because his teachings involved the freedom of will and the consequent ideas of reward, punishment, duty, obligation and responsibility, which are fictions to this hypothesis. 3. It involves the justification of all, which the moral code of Christ denounces as sin. For, since all activity is necessary, and all impulses inevitable, there is no alternative presented to man, he must follow his inclinations to their consequences. 4. It involves the denial of any responsibility for thought, determination and action, since man is but a medium for the inevitable activity of the Universe. 5. It involves the establishment of a monstrous egoism or self-worship,—the exaltation of the self-hood above law—above cause,—as the culminating point in the totality of God. Thus does this form of Pantheism—in hostility to Christian Theism—make Nature, Man and God, three forms of the material; thus does it lead to the denial of Immortality, Duty, Responsibility, Retribution, Will,—and thus to final and practical licentiousness. Thus thinks, thus lives the Pantheist, concentrating the God, the Law, the End within himself—"work of his hand

He nor commands nor grieves,
Pleads for itself the fact,—
Us unrepenting Nature leaves
Her every act."

[To be Continued.]

'Tis the part of insanity to pursue what is impracticable,
but the wicked can act no otherwise than they do.

For the Spirit of the Age.

MOTIVES TO DUTY.

BY J. K. INGALLS.

Modern philosophy has attempted to exhibit a balanced account between benevolence and cupidity, and to show how the promotion of the public good will result to individual advantage. And this is true enough in a general sense, but does not admit of that specific application which could alone make it effective as a motive. However logical it may be to refer all action to self-love, the individual soul can never realize its truth; especially if swayed by the Spirit of the Master, who calmly contemplated the sacrifice of all, even of earthly existence, so that he might serve Man and perform his duty to God. The past is radiant with heroic examples, which a material philosophy has no power to explain. Doubtless there are many grades of self-love, exhibited in agreement with wisdom as well as folly; but it is the greatest absurdity to suppose that the truly benevolent mind, the conscientious spirit is guided by a cool calculation as to the results of any course, and before moving is first assured that the reaction will be personally beneficial. Right is right, whether the world will approve or condemn it: whether it will elevate you to a throne or a cross for being governed by its dictates. Kindness is kindness, whether the person you relieve will return your favors with friendship or studied treachery. The consideration of results do not constitute springs of action. Not until our noble nature has prompted to action, by its intuitive perceptions of what will accord with love and conscience, does worldly prudence come in with its estimate of consequences. To allow these to take a place among motives is to descend to their level in all our conduct, and reduce the whole question of morals to a mere system of expedients.

It is true that the internal results of action are always correspondent to the quantity and quality of the actuating motives; but it is not true that the individual can determine with certainty what will be the external result to him from the discharge of a certain duty. Philosophy has confounded the internal with the external consequences of action, whereas they only correspond to each other in the generals—not in particulars. He who saves his outward life by expedients, loses his true life; and he only knows spiritual life who would brave the loss of physical existence to maintain the law of life in the mind.

That selfishness which is directed entirely to the pursuit of individual good, by more open and adroit methods, seems on the point of culmination:—heaven speed its decline! It pervades all the secular and business departments of life, and has attained a conspicuous position in our religion and even in our systems of social and moral reform. Men must be honest—must not violate the current business maxims, if they hope to succeed in their schemes for realizing fortunes out of the toil of others. They must be religious to secure personal gain. The sensual and illegitimate temporal pleasures are placed in one scale, and heaven with its future pleasures in the other. Then with

hell for a make-weight it is shown that the latter preponderates on the logical beam. It is even attempted to prove that man will be benefitted pecuniarily by a conscientious observance of the Sabbath and the varied formalities of the Sects. Men are called upon to be temperate because it is more *profitable* than intemperance. The most sacred rights and duties of mankind are measured by a mercenary scale. Slavery should be abolished because *free* labor is *cheaper*, and would increase the wealth of the employer more rapidly. Go where you may this selfishness meets you. You must advance or retrograde—advocate war or peace, as they will make good a particular business and give opportunity to speculation.

This irreligious and ungodly parley with Mammon has wrought out results not few but questionable. A total recklessness of the general good; the corruptions of trade; the adulteration of almost every article of commerce; an irresponsible monopoly of all the bounties of heaven, and all the products of labor; the multiplication of the learned, scheming and useful classes, that swarm the land, like the locusts of Egypt, "devouring every green thing;" the desecration of morals and religion, to justify existing wrongs; a system of politics, where no questions of right, but only of expediency are entertained; a system of law and public justice, which counts the chances of personal advancement; and a religious profession for securing individual emolument, are some of the beauties of this temporizing philosophy, this counting-house morality. So false is it to all principle, that under its rule, not the culprit, but the victim is punished; not the coward, but the hero falls; not the lover, but the violator of justice is honored, while upon the head devoted to truth, to man, falls all the vengeance of the World God. Not lovers of self, but of man, have been the true teachers, leaders, heroes and martyrs—yet the world has ever honored the others. Nations will stand by and see each other reduced to despotism, calculating the chances of obtaining their own freedom by negotiation. They are willing to purchase immunities at the expense of a neighbor's thralldom. And individuals who are boisterous for their own freedom, will treacherously abandon, or help enslave others.

Too much importance should not be attached to the influence of principles, of morals and philosophy. It is probably true that the *times* exert as great an influence over the philosophy as the philosophy over the times. They rest upon each other. Both at present are most cowardly and selfish, and their influence upon each other is most deleterious. Nothing great or good will be accomplished in or for this age, until there arise self-sacrificing spirits; those who will not make as a first inquiry concerning any measure whether it is likely to bring them honor, ease or increased premiums, but simply whether it is just and fitting to be done, though they might not be able to get a living out of it. The men whose highest principle consists of worldly prudence, are entirely unfitted to the coming era. The destinies of our future shall be shaped, as the destinies of all times have been, by men whose rule of policy and estimate of forces shall not be based on a skillfully balanced account book. They will rather upturn the

whole calculations of Mammon, and demonstrate once more to the world, what has so long remained a problem in Christendom, that Love of God and of Man can make one true, although, in the place of filling his purse, it should require the sacrifice of every earthly hope and comfort. And this lesson has to be taught the world, and learned by it, ere it can make any advance except towards perdition. Parker Pillsbury's Deacon, who thought to make a good speculation by damming up "the river of water of life" to drive cotton machinery in the New Jerusalem, had a better conception of heaven than those politicians and religionists have of a truly Christian and democratic Socialism who imagine that the present prerogative of wealth, monopoly, individual aggrandizement and sectarian animosity can work anything but ruin to society and the race. We need to have done, once and for ever, with this material philosophy. It may have accomplished good, but its day is over; and if we would not go with it we must lay it aside. Many things must be done from a sense of right, independent of personal interest. The rising generation must be educated, and you must be taxed to do it, whether with or without a benefit to yourself. The teacher must abandon awhile his own pursuits, and, without direct intellectual benefit, labor to bring up the youthful mind to a comprehension of truths and principles old and familiar to him. The Poet and Prophet must give forth thoughts, diffuse hopes, and shed abroad a light that will never be reflected upon them. They have freely received, they must freely give. The Philosopher will make discoveries and inventions of incalculable benefit to the world, and be denied even the honor that belongs to him. Not by a motive of *quid pro quo* were Franklin and Newton incited to unfold the laws of electricity and the mighty powers of steam. The truth is that *life* and *action* are attractive to many, as well as the spoils of office to the politician, the beef and plum-pudding to the glutton, or even the *cent per cent* to the miser.

The aims and estimations of the world need elevating. To do any act of kindness, to visit the sick, to relieve distress, to proffer friendly advice, is above all sordid considerations; and he who attempts to account for his interest in such things on the ground that some time *he may be* in a condition to need such kind offices himself does injustice to the nobleness of his own nature, through a strange deference to a corrupt but current sentiment. The sun claims no return, but gives forth its light and heat, all for the blessedness of shining. The earth yields its stores of wealth only for the blessedness of giving. And is Man, the image of God, less godlike than these external forms? They have a poor understanding of the human mind who attempt to influence it to good or duty by appeals to its selfishness. This is all too strong now, and needs discouragement. Man is not merely an empty receptacle; his soul, for he has a soul, is permeated with the divine qualities of action—providence and dispensation. The Law of Love is the great Law of his being.

Whatever happens was designed from the beginning; thy lot is interwoven with the current of events from all eternity.

Reform Movements.

From the Boston Chronotype.

BOSTON TAILORS' ASSOCIATIVE UNION:

REPORT OF THE SECRETARY.

GENTLEMEN—The Constitution of our infant society requires that on the 1st day of January, in each year, a report of the progress we have made, together with a statement of our position and prospects should be given to you. In accordance with this wise provision, I proceed to give you a full detail.

This society, it will be remembered, was begun during the late memorable strike, at the close of a severe and protracted struggle of fourteen weeks duration, when the pecuniary means of the members of your trade were necessarily very much exhausted. The consequence was, that many who felt desirous of becoming members, were, for the want of funds prevented doing so, and the amount of stock subscribed for by those who originally became members, was, from the same cause, much less than was at first anticipated. After considerable difficulties and disappointments we at length resolved to commence business, even with the very slender capital in our possession, then only \$483, and to trust to our own humble efforts and the kindness and sympathy of an indulgent public for success.

On the 21st September, we opened our store at 88 Ann street, with a stock of goods that only served to make the nakedness of our shelves more visible. However, we had a firm faith in the good cause in which we had embarked, and determined to persevere.

In a short time we were visited by several kind friends who had encouraged us to form our society, who ordered several garments, and by their kind words cheered us on in the path which then looked so dark and dismal.

In a few days business began to increase, and we soon discovered that there was an amount of sympathy with us, of which we had no previous conception. Dr. Channing, of this city, who is ever ready to assist any good cause, called and left with us \$20, as a loan, and this was immediately followed by another loan of \$25 from a kind and philanthropic gentleman of Providence, R. I., who wishes to do good by stealth. This convinced us we had friends where we least expected, and that we had sympathy and support in circles of which we had no knowledge, and stimulated us to renewed efforts. At the end of six weeks we "took stock," and although we had considerable extra expense in fitting out our store, yet we found in that time that we had increased our capital by \$76. Since that time, eight weeks have elapsed, and we have continually found a firm and steady increase in our business. I will present you with an accurate account of the money we owe for loans, &c., the debts owing to us, and the amount of stock on hand. This will, more than anything I can say, show to you our true position.

BALANCE SHEET.

DR.	CR.
To total amount of Cash paid in by Shareholders since commencing to Dec. 31st, 1849, inclusive,	By Shares returned \$30.00
By Cash borrowed from various friends, 260.00	By Debts owing to us 183.92
To Cash owing sundry persons, 206.20	Amount of Stock on hand, 1575.38
	By Cash in Treasurer's hand, 107.09
	Total, \$1846.29
\$1,335.60	Deduct 1335.60
	Nett profit, after paying all debts, dues and demands, \$510.60

The result must indeed surprise you; it was not to be expected

by the most sanguine, that success so complete and triumphant should in so short a time have attended an effort originally so humble. To me as the founder of your society, the result is indeed pleasing, and I trust it will tend to convince all work ingmen of the immense lever they possess within themselves, by simple co-operation and association, to remove all the evils of which they complain.

And now, gentlemen, permit me to say that, having been the first to teach the working men of these States how to emancipate themselves from the mighty power of Capital, it is fit that you persevere to the end, in the great work which you have begun. For myself, I can see in the dim vista of futurity a glimpse of great magnitude and importance, to which our society must speedily arrive. You should bear always in mind that millions of the sons and daughters of toil are watching your efforts, with the most anxious feelings, and are only watching to see the problem, which you have undertaken to unravel, solved, to imitate your glorious example in hundreds of instances. See then that you cherish the holy cause committed to your keeping; watch over your society with the most anxious solicitude; above all things preserve it against the malice or envidia of any who might wish to convert the work of your hands into a source of profit and emolument to themselves, and who would not hesitate to crush the hopes and aspirations of millions, to put a few paltry dollars additional into their own private pockets.

I cannot too forcibly impress this upon your attention; as it is from this cause that so many similar efforts of workingmen in Europe have hitherto failed. Do you then in time make such regulations as will preserve to you and to your children this institution, and prevent it from being converted into a means of aggrandizing a few at the expense of the many, by building up a few of your own class into employers as despotic, tyrannical, but more unprincipled than the class already in existence.

I think we have now demonstrated the practicability of labor associations, and proved that the only safe, and easy way, to improve and elevate the producer to the position which he ought to occupy, is by simply keeping the profits of his industry to himself. The Printers of this city have, in two instances, imitated your example, and I hope to see it followed by many others. Let us always remember that the remedy is in our hands, and that "God helps those who help themselves."

To the gentlemen who so liberally came forward to assist us with their means, our warmest gratitude is forever due. To the public which has extended the most extensive patronage to us, we owe the deepest obligations, which we can best repay by increased exertions on our part to prove by the superiority of our work, the excellence of our system of trade to that of the old.

It will be necessary in another month to open an additional store in connection with our society, as business is increasing so rapidly that the present store will not be sufficient for our purpose; and I trust by 1st of January in next year, you will have not less than half a dozen stores in full and active operation, in various parts of the city.

For this purpose I would urge upon all the associates the propriety of paying up their shares, in order to afford sufficient means to carry on with energy and success our business operations.

In conclusion, let me impress upon you the necessity of cultivating feelings of Union and Fraternal Love amongst each other. Difficulties and dissensions may arise; but bear with each other's opinions for the sake of the cause in which you are engaged. For Messrs. Plunkett, and Leonard, and myself, I will only say that we have discharged our duty in the manage-

ment, honestly and faithfully. It has been our anxious study, by unwearied diligence, to promote the success and prosperity of our institution. The result is before you—judge for yourselves. For myself, whether I am with you or not, nothing will ever give me more unbounded pleasure than to hear of your continued success, and to see your Society extend itself until it embraces the entire body of your oppressed and badly paid trade. Persevere in the good work which you have begun, and the future historian will illumine the brightest pages of his history with a detail of that great social revolution of which you are the precursors—a revolution which will stand second only in importance to that of our fathers, wherein they forever crushed in this country the tyranny and oppression of England. Your ship is now fairly afloat, and propitious breezes swell the sails. The haven of happiness and prosperity wherein is centered the welfare of unborn generations, is distinctly in view. See that you man the good ship well. But if storms should lower, and difficulties beset your course, meet them with warm hearts and cool heads, and calm, and sunshine, and pleasant breezes will return. But whatever difficulties beset you, "never give up the ship." I remain, Gentlemen,

Yours fraternally,

B. S. TREANOR, Sec'y.

REPORT

OF THE GOVERNMENT OF THE CENTRAL DIVISION, N. E.
PROTECTIVE UNION.

Boston, Jan., 1850.—The government are reminded by the return of the Annual Session of the Central Division, that it may be proper for them to submit a few remarks, and to congratulate the Union on the continued increase and general prosperity of Sub-Divisions.

The Supreme Division of the Working Men's Protective Union was organized in January, 1847. At this time there were only 12 Divisions in the Union. No special efforts were made to propagate the plan of our organization, and yet, as a proof that the plan commended itself to the good sense of the people, when known, we are able to state that in January, 1848, one year from the organization of the Supreme Division, our Sub-Divisions numbered as high as 43; and previous to January, 1849, we numbered 64 Sub-Divisions. During this period nine of the divisions had either withdrawn from the Union or ceased to exist, from various causes incident to any new enterprise; and we were all astonished as well as gratified at the general steadiness and firm adherence to the principle of Union manifested by the Sub-Divisions during the infancy of our Institution.

In January, 1849, an important step was taken in the organization of our body, which we believe has been followed with most happy results. The proper and necessary preliminaries having been taken for a revision and alteration of the Constitution, the good work was happily consummated at the annual session of 1849. We are happy to bear testimony to the adaptation of our present Constitution, after a year's experience under it, to meet the necessities of a body like the New England Protective Union. The change of name, both for the Institution itself and this important and central branch of it, has given us new strength by removing from our path those titles which to many were only stumbling-blocks.

We commenced the year 1849 as the *New England Protective Union*, and this body has since been known as the Central Division. The increase of Sub-Divisions the past year has exceeded our most ardent expectations. Instructions for the organization of Divisions have already been issued as high

as No. 106, besides the filling up of some vacant numbers, made such by the withdrawal or dissolution of the Sub-Divisions to whom such Nos. were originally given. The records show the number of such failures to be only five during the past year. If there are others, the Secretary has no official notice of the fact. During these past three years the trade of Sub-Divisions through our Central Agent has rapidly increased, until now it appears that there are but few Divisions who do not embrace and improve this channel for their purchases; a fact which shows the well-merited confidence reposed in our trusty agent, and an approval of the Union principles; and we venture to express the hope that the time is not distant when each Division in the Union will consider it for their advantage to help to swell our united capital by adding to it as far as possible the amount of their purchases.

The first Report of the Committee on Trade that we find on our file, was made in January, 1848, for the previous quarter; the amount purchased is stated at \$18,748 77. Since that time, the amount purchased through the Central Agent each successive quarter we find to be as follows:

1848 April,	\$24,359 02	And to-day we
July,	33,000 00	learn from the
Oct.,	36,400 00	committee that
1849 Jan.,	40,910 34	the purchases for
April,	49,601 14	the past Quarter
July,	60,439 00	amount to
Oct.,	69,851 22	\$102,353 53

This does not look like going backward or dying out, but rather fills us with courage for the future; and we have reason to thank God to-day for the success of this People's Institution, and to encourage ourselves in the belief, that while our brothers remain true to themselves and to each other, our beneficent Union shall increase and strengthen with each successive year.

The expenses of our Central organization are not necessarily very great, and we trust the provision of our Constitution for meeting these expenses will be cheerfully complied with. The printing of documents, services of a Secretary, use of Hall for meeting, and stationery, constitute the chief objects of expense; and obligations arising from such sources, we have no doubt will be promptly provided for.

There have been received by the Treasurer of the Central Division assessments from Sub-Divisions as follows:—

During the year 1847,	\$41 38
" " " 1848,	115 44
" " " 1849,	42 77

Amounting in all to \$199 59

There has been expended by the Treasurer during this time, as appears from approved bills, for the legitimate expenses of the Division,

From which deduct the amount received \$258 74

199 59

And we are indebted to the Treasurer \$59 15

Which must be met from the assessment which shall be levied on Sub-Divisions for the current year, and the subject is referred to the attention of the Division. The Government recommend an Assessment to be levied at this Session on each Division now formed, or that shall be organized previous to July next, which shall be sufficient to defray this debt and the probable expenses of the year.

Respectfully submitted for the Government.

A. J. WRIGHT, Secretary.

SAVINGS' BANKS.—The Rochdale Bank defalcations will be read with painful interest by the thousands who are depositors in these concerns. The loss is set down at £40,000—no small

amount in one town. No doubt were the affairs of similar institutions in other parts of the country rigidly investigated, many other defalcations and rogueries would be discovered. This should lead the depositors among the working classes to consider whether some other means of investment could not be discovered by which, while their savings were secured, they might be made capital to work for them, instead of as under the present savings' banks system, being made a weapon in the hands of capitalists to crush them still lower in the social scale.—*London Tribune*.

QUARTERLY REPORT.

TO THE CENTRAL DIVISION OF THE NEW ENGLAND
PROTECTIVE UNION.

The Committee on Trade respectfully submit the following Report for the quarter ending December 31, 1849.

The Committee have been actively engaged during the quarter in carrying out the objects for which the Purchasing Department was instituted, and we are enabled, through the co-operation of the different Divisions, to report a still larger increase in the amount of trade than has been attained in any previous quarter.

The advantages of concentrating the funds of the different Divisions through one channel are better understood and more appreciated, and the practicability of the system adopted by the Union for distributing the products of labor among the working classes is no longer a question. The disadvantage which the poor man suffered under in purchasing the necessaries of life, in contrast with the advantages possessed by those of ample means, was the cause which originated our Institution, which we believe is capable of doing much towards securing to the laborer as large a quantity of a given article for his dollar as the rich man can command.

The Purchasing Agent has been very successful in getting the lighter and small package goods of first hands, and he is constantly availing himself of the advantages which offer from time to time for the benefit of the Divisions; and such articles as can be delivered at the store in the most economical manner are received and kept there. On heavy goods, the course formerly pursued, of leaving them where they are bought until they are sent, to the Depots, is found to be the most economical.

In the early part of the quarter, in accordance with the intentions made known at the last session, the Committee availed themselves of the services of W. F. Young, who went out to Western New York to see what could be done in relation to flour and other produce; and the result of his mission has been highly favorable to the movement. Through the assistance of Mr. Hugh Brooks, he was enabled to forward us some flour from three different mills, all of which has given the highest satisfaction, and also to obtain information which has proved valuable in relation to other lots; and it is believed by your committee that, taking the quality and weight into consideration, full 25 cents per bbl. has been saved on three thousand barrels of this flour.

We are still making efforts to secure a steady supply of flour of uniform quality and at reasonable rates, direct from the mill, so as to be able to send it from the mills to the Divisions with no other costs added but transportation, and as far as possible redeem the products, on which our existence mainly depends, from the control of monopolists and speculators.

We have received during the quarter several lots of Butter, Cheese, Poultry, &c., from the Vermont Divisions, which have

been sent by members of the Divisions, and we have considered the goods sent as the actual product of their labor, and as such we have endeavored to realize to its owners a fair remuneration, at the same time doing, as far as the nature of the case would admit, exact justice to all concerned.

In accordance with the policy heretofore pursued, no expenses have been incurred in anticipation of increasing business; but, as the receipts of produce and other goods will require it, a larger store will be obtained. The number of persons employed during the quarter, has been four permanently, and two transiently, making six in all. This force can be increased to any amount which the business demands. The Divisions will facilitate the movement by communicating with the Agency whenever they are offered any new article, either from a manufacturer, dealer, or pedlar; as instances have occurred where Divisions have paid much more for certain articles than they could be bought for by the ten or twelve packages at a time.

The amount of Goods purchased for the Divisions during the quarter is *one hundred and two thousand three hundred and fifty three dollars, and fifty three cents*—\$102,358 53.

JOHN G. KAULBACK,	PETER I. BLACKER,
E. H. BOOTH,	J. F. ABBOT,
WELCOME ANGELL,	ELISHA SMITH,
J. P. BURNHAM,	

THE NEW SOCIAL REFORM MOVEMENT IN ENGLAND.—Some parties object to the proposed scheme, because it does not lay down a plan of practical operations; others think it should start on a similar basis to the old Socialist agitation. With respect to the former objectors, we may state that those who wish for immediate practical operations, could not do better than lend a helping hand to the "Redemption Society," which appears to be conducted on such safe and sound principles as to render eventual success all but certain. Should that scheme not exactly suit some parties, then they must wait until another body of co-operators are ready to commence action for a co-operative community. To bring the latter speedily about, we must marshal public opinion; and this can best be done by lectures, discussions, and the issue of tracts, such as the proposed Association intimate their intention of carrying out. With respect to the other objects, we are opposed to a renewed agitation on the old Socialist basis, because it was made a sectarian and anti-theological crusade, and so conducted that no Communist or Socialist who did not make a certain metaphysical confession of faith, could join in it. A more cosmopolitan policy is now demanded. A new organization should be confined, as far as possible, to the recognition of those great economical and social truths on which all Social Reformers are agreed, and it should go before the country as a new and definite party composed of men who, though differing on certain points of faith and philosophy, are nevertheless agreed in the necessity of a new organization of labor on the co-operative basis. Besides, apart from metaphysical grounds, nothing could be more absurd and suicidal than to import into a young society the differences and disputes of a defunct movement, or to make new proselytes and parties responsible for old errors and mistakes.

The following propositions shall, for the present, constitute the principles and objects of the association:—

1. "That the means exist, in great superabundance, by which arrangements may be formed to produce, with ease and pleasure, far more than sufficient wealth to satisfy the reasonable wants of the whole population; and that these means may be

applied to effect this object, not only without injury to any, but most beneficially for all, of every class.

2. "That the means exist in more than ample sufficiency by which arrangements may be made to effect a most material improvement in the character of the present ill-trained adult population, and to educate the young in a most superior manner, by giving to all correct practical knowledge on the most important subjects connected with their welfare and happiness, and by creating new and favorable influence to re-form or well-form the dispositions, habits, and manners of all.

3. "That these means can only be efficiently applied by forming new combinations of circumstances in which to place the population, so that they may be enabled to produce and distribute wealth justly, harmoniously, and most advantageously, to educate wisely and practically, and to direct all their proceedings with justice, kindness, and mutual regard to the interests and happiness of all."

4. "That these new combinations of circumstances will constitute new co-operative townships or communities, each adapted for a population of from 200 to 500 families, or from 800 to 2,000 individuals.

5. "That these new townships may be formed without interfering with existing institutions, and will promote the peaceful progress of all useful reforms, with due regard to the interests of all classes.

6. "That this society eschew and deprecate the identification of Social Reform with any peculiar theological creed or speculations; such identification being contrary to fact, and calculated, most unjustly and falsely, to commit all who accept the economical, educational, and practical doctrines of Socialism, to theological or speculative opinions which they may not hold, and tending, in the existing state of public opinion upon such subjects, materially to retard the acceptance of the practical views of Socialism by society. But, at the same time, they claim for every individual, of whatever creed or sect, the most perfect unmolested liberty of conscience, and the right to express and advocate, with temper and fairness, his opinions upon all subjects."

TUCKERMAN INSTITUTE.—An institution bearing the above name has for some months been in existence for the benefit of the working classes in the vicinity of Tooteth Park. It is situated in Bedford-street, and has attached to it a news-room and a library, containing a well selected set of books, 900 volumes in number. The institution, which is held in a school-room, is open for the members from seven o'clock in the evening until ten, at the exceedingly low charge of one penny per week. Lectures on various subjects are also a prominent feature in the institution; and there are, in addition, other attractions of an intellectual tendency, all combining to render the institution one deserving of the attention and support of those for whose especial benefit it has been founded. It is gratifying to be able to state that, to a considerable extent, the working classes residing at Tooteth Park avail themselves of the advantages which the institution affords, the room being nightly well attended, as well as the lectures, in which much interest is taken. The continued increase in the number of members has led to a further step being taken in order to place the institution upon a permanent and sound footing, and a deed, setting forth the objects and principles of the institution, has just been formed, the trustees being William Rathbone, Esq., Thomas Harvey, Esq., Thomas Bolton, Esq., and R. V. Yates, Esq. There is every reason to suppose that this institution will, at no distant day, rank among the leading institutions in the town for intellectual and moral improvement of the working classes; and too much praise cannot be awarded to its founder, the Rev. Francis Bishop, whose object in naming it after the great American philanthropist, Tuckerman, will be generally apparent to our readers. On Thursday evening Mr. Leighton, secretary of the Roscoe Club, gave a lecture to the members on "The Voice, Speech, and Vocal Illusions." The lecture, which

was of an exceedingly interesting nature, was listened to with much attention by the auditory, and at its close Mr. L. was warmly applauded. The Rev. Francis Bishop, in an appropriate speech, conveyed to Mr. Leighton the thanks of the members for his kindness in coming forward to deliver the lecture.

CHURCH OF ENGLAND SELF-SUPPORTING VILLAGE SOCIETY.

A meeting of the Church of England Self-supporting Village Society was held at Exeter Hall, on Wednesday evening, to publicly deliver to certain successful competitors for essays on the principles of the Society in question the amount of prize money promised for the best production by working men. A report of the proceedings will be found elsewhere.

We are pleased that Mr. Morgan has succeeded in getting so many clergymen to patronize his scheme, and hope he may manage to carry it into practical effect, though we cannot but regret that in the speeches delivered on the occasion, honor was not fairly paid where it was due, and that while every remote or secondary cause that had given birth to the movement was made duly prominent, no credit whatever was given to those who for the last 20 or 30 years in France and England have done their part to create a public opinion in favor of Social Reform. Not even Mr. Owen's name, whose plan has been literally plagiarized in the scheme submitted to the meeting, with the addition of a Church, was mentioned, though one or two speakers professed to give an historical sketch of the communistic idea. While we regret that circumstances create so much mental cowardice, we are, nevertheless, pleased to find some portion of the members of the Church of England clergy taking up the question of Communism in any form, and glad we shall be to learn that sufficient capital has been subscribed to ensure the erection of the first "Church of England self-supporting village."—*London Tribune*.

THE LONDON TRADES CONFERENCE.—An adjourned meeting of the London Trades' Delegates was held on Wednesday evening, at the Literary and Scientific Institution, John-street, Fitzroy-Square, to "receive a proposition for the profitable employment of the unemployed of the working classes of the United Kingdom of Great Britain and Ireland; for purchasing the estates of private individuals; also to provide for portions of the crown lands, together with the aforesaid lands, to be appropriated to the establishment of home colonies, for the wealthful and beneficial employment of the unemployed of the working classes, and thereby promote the prosperity of all classes of the empire."

After a lengthened discussion by the delegates, the preamble of the bill was amended by inserting the words, "that it is the first duty of all governments to provide for and protect the industry of those governed, and that any government neglecting this great duty fails to fulfil its chief obligation."

After passing the preamble, the delegates proceeded with the discussion of the clauses; and having agreed to the first clause, constituting a board of six commissioners for superintending the establishment of home colonies for the industrial employment of the working classes—one-half of such board of commissioners to be men most skilled and practically experienced in the various industrial occupations for the employment of the working classes in the industrial establishments contemplated by the bill.

An adjournment took place until Wednesday evening next.

Miscellany.

A PERSIAN HOUSE.—The most remarkable disposition of the palaces and houses of the Mussulmen is divided into two very distinct parts; one for the master of the house, and the other for the women and the family. When the house is of any importance, the women have a part of the building set aside for their separate use. In the interior are two open areas; into the larger of these, planted with shrubs and refreshed by fountains, open the apartments of the men, and the smaller corresponds to the rooms of the ladies. Malcolm speaks of a ventilating apparatus placed on the roof of a Persian house, which receives the wind from whatever quarter it may blow, and cools the air in the different rooms of the building. The beds are spread on a kind of platform, without any other covering than the vault of heaven. The Persian palaces are of large dimensions, and, besides innumerable apartments they contain baths, kiosks, libraries, aviaries, and fountains of every kind. According to this author, there is no building of a more striking appearance than a palace at Ispahan. The spacious hall in the centre is open like the stage of a theatre, and is supplied with a fountain, from whence springs a jet surrounded with flowers; it is supported on elegant piers, carved and gilded with the greatest care. The dazzling brilliancy of the light, admitted at large windows, is softened by stained glass of an artistic character. A gallery, communicating with the harem, runs at a certain height round this hall. This gallery is devoted to the use of the women at feasts and gales.

"Between the porphyry pillars, that uphold
The rich moresque work of the roof of gold,
Aloft the harem's curtained galleries rise,
Where, through the silken net work, glancing eyes,
From time to time, like sudden beams that glow
Through autumn clouds, shine o'er the pomp below."

Before each of these structures is a large open space with a fountain, near to which the manials stand watching for the orders of their master, mostly seated at one of the windows. These constructions are usually of light and graceful style, and glittering, from the enamelled bricks by which they are covered.—*Architect and Building Operative.*

CALIFORNIA CASTLES "EXPLODED."—A correspondent of the *Boston Traveler* has made some calculations that may well startle this California-crazed country. He begins by stating that there are now in the bay of San Francisco, 300 vessels. Five hundred will have left the United States by the end of the year, all of which, with the steamers, will have carried 50,000 passengers. An equal number will go by land. The cost of outfit and passage for these 100,000 men cannot be less than \$300 each, making, in all \$30,000,000. It will cost them at least \$500 a year to live. This makes \$50,000,000 more. Suppose the time of each individual be valued at \$300 a year, and we have a further addition of \$30,000,000, making a round aggregate of 100,000,000. Not half this amount can be realized from the mines. But this is not all. The forsaken vessels have lost an immense amount of time. They have been knocked to pieces on the voyage, and any one who examines the low scale upon which the above calculations are made, will be convinced that \$100,000,000 will not more than half cover the actual loss to the country caused by the California emigration in one short year. The testimony is that the mines are less productive than formerly, and it will probably take a dozen years to make good to the country the losses of the present year.

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THE SPIRIT OF THE AGE.

PROSPECTUS FOR VOLUME SECOND.

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

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

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

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

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

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

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

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