

THE SPIRIT OF THE AGE.

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Selected Poetry.

FOR WHAT SHALL MAN LIVE.

BY CHARLES GAVAN DUFFY.

The following splendid Poem, full of high truths, we take from the *Nation*, the paper in New York so ably conducted by the Irish patriots

Brother, do you love your brother ?
Brother, are you all you seem ?
Do you live for more than living ?
Has your life a law, and scheme ?
Are you prompt to bear its duties,
As a brave man may beseeem ?

Brother, shun the mist exhaling
From the fen of pride and doubt ;
Neither seek the house of bondage,
Walling straightened souls about ;
Bats ! who from their narrow spy-hole,
Cannot see a world without.

Anchor in no stagnant shallow—
Trust the wide and wondrous sea,
Where the tides are fresh forever,
And the mighty currents free ;
There, perchance, oh ! young Columbus,
Your New World of truth may be.

You must strive for better guardons ;
Strive to be the thing you seem ;
Be the thing that God hath made you—
Channel for no borrowed stream.
He hath lent you mind and conscience ;
See you travel in their beam !

See you scale life's misty highlands
By the light of living truth !
And with bosom braced for labor,
Breathe them in your manly youth ;
So when age and care have found you,
Shall your downward path be smooth

Fear not ! on that rugged highway,
Life may want its lawful seat ;
Sunny glens are in the mountain,
Where the weary feet may rest,
Cooled in streams that burst forever,
From a loving mother's breast.

" Simple heart and simple pleasures,"
So they write life's golden rule ;
Honor won by supple baseness,
State that crowns a cankered fool,
Gleam as gleam the gold and purple
In a hot and rancid pool.

Wear no show of wit or science,
But the gems you've won and weighed ;
Thefts, like ivy on a ruin,
Make the rifts they seem to shade ;
Are you not a thief and beggar,
In the rarest spoils arrayed ?

Shadows deck a sunny landscape,
Making brighter all the bright ;
So, my brother ! care and danger
On a loving nature light,
Bringing all its latent beauties
Out upon the common sight.

Love the thing that God created,
Make your brother's need your care ;
Scorn and bate repel God's blessings,
But where love is, they are there ;
As the moonbeams light the waters,
Leaving rock and sand-bank bare.

Thus, my brother, grow and flourish,
Fearing none, and loving all ;
For the true man needs no patron—
He shall climb and never crawl ;
Two things fashion their own channel—
The strong man and the waterfall.

For The Spirit of the Age.

VANITY FAIR, OR RATHER BECKY SHARP.

EVERY one doubtless has read *Vanity Fair* by this time, and will therefore require no introduction to *Becky*.

The true heroine of *Vanity Fair*, is *Becky Sharp*. All the other figures, however meritorious many of them are in their way, sink into nothing beside her great completeness. The author designed to delineate in *Becky* a thoroughly bad subject, one in whom interest and principle were not only unreconciled, but actually identical. The child of a disorderly parentage, early left an orphan, and dependent upon her own resources for a living, she finds herself, full of genius or self-reliance, in the midst of a world where every thing her eyes fell upon was already appropriated, and where consequently her very large desires were not likely to be soon satisfied. She at once determines to be her own fast friend, and climb unflinchingly, through lying, and theft, and perfidy, and profligacy, and a charming urbanity, the topmost round of *Fortune's* ladder. The author never loses sight of his conception. Sometimes he is needlessly coarse, and sometimes betrays a little ignorance of human nature, as when for example, he thinks it necessary to *Becky's* bad integrity to make her hate her child. The consistent portraiture here would have been to show her either merely indifferent, or else fiercely fond of the child—fond of him and the utter demolition of whatsoever obstructed his path ; for selfishness has no more common and malignant form than aping the beautiful lineaments of paternity. With these trivial exceptions *Becky* stands before us like sculpture, and Mr. Thackeray may felicitate himself on having achieved a work as broadly based, as redundantly easy and graceful in pose, in movement, and in costume, as any of *Nature's* own.

But though the author's hand never falters from beginning to end, it is yet curious to observe how *Becky* wins upon his regard in spite of her alleged deviltry. He cannot resist her fascination. True, she is painted as internally destitute of all things ; yet she battles against adversity with such valor, with such serene patience and hope, exhibiting all the while so much capacity and understanding, and so great grace of manners, that you incontinently forget all this, and feel disposed take her to your bosom, bedewing her with tears of forgiveness. So too her *vis-a-vis*, *Amelia*, the author's intended heroine, who is fashioned on the orthodox molasses model of womanhood ;

obeys the will of fate, and sinks before the end into a dismal piece of inanity, indebted for her best happiness to the clear-seeing and vigorous Becky. Here let it be observed that Mr. Thackeray should leave goodysism to Mr. Dickens, who is just up to it, or down to it, as you please, and nothing more. Was there ever such a mankind under the skies as this latter gentleman's virtuous men and women? Does not every glimpse of those fearful brothers Cheerible make high-waymen delicious? But all his virtue is of a piece with theirs. He has no conception but of a purely passive virtue. He has no conception of it apart from compassion and alms-giving, so that his highest ideal of manhood were fitly symbolized by a great form of butter melting away under the fervid glances of the sun. Never was pathos so maudlin, so disowned of honest nature, so mechanically calculated and constructed. The tenderness he inspires is not towards humanity, wending calmly on its way, all unconscious of admiring eyes, but only towards exceptional or diseased specimens of it, groaning under poverty, persecution, misconception or the like. It is the tenderness of the nursery tale, which the adult man is instinctively ashamed to parade, knowing that a better tenderness befits him, a tenderness towards man as above all things, actor and not sufferer, as above all things man, and not merely pauper, orphan, idiot or the like. It is perfectly true that you would destroy Dickens' muse outright, if you should remove penury, idiocy and oppression from the world; and no truth could more fully express the essential servility of his genius. But this is a digression.

I repeat that Becky masters her author before he has done with her. He has evoked a nature too real for his philosophy, and every reader takes the hurried conclusion of the book for a confession of the fact. Mr. Thackeray is intellectually a mere moralist, with no discernment of the spirit of Christianity. The jangle of good and evil, or heaven and hell, fills his intellect, and he has no eye for the universality of Him who indeed loves all His creatures alike, but whose consummate glory is to be seen in "justifying the ungodly," or making "the last first." Of course practically, or in a case of living experience, I have no doubt, indeed the whole book gives proof, that Mr. Thackeray would be a most lenient judge of human infirmities. What I say is, that his philosophy of man is not up to his instincts. Thus in attempting to paint a very wicked woman, he, much to his own surprise, leaves her free of any hearty condemnation. In spite of her tortuous career, in spite of her lying, and fraud, and self-seeking, he utterly fails to arouse any personal malignity towards her on the part of the reader, but causes him to experience rather a certain refreshment in her presence.

What is the explanation of this fact whether Mr. Thackeray be aware of it or not? Why do we justify Becky in our inmost hearts, even while condemning her vicious methods? Because it is entirely transparent throughout the book that her evils have not their source in herself, but only in her externally defective fellowship with others. Her evils are thoroughly accidental with her, and do not hide, though they veil, the divine soul within. Think of her entrance upon life. Full of passion, full of intellect, full of power, of winning address, unconscious of lungs, or stomach, or liver, full of health and daring, she needed only a true fellowship with others and those right methods of action which such fellowship alone engenders, to shine with angelic and more than angelic brightness. But she was actually without any fellowship. She was the fellow of no one; she was the dependent of every one. Her whole life was a struggle to get a position, to become herself, to burst the sepulchral environment in which she was born, and come forth into God's genial and radiant air. You might as well expect a drowning man to respect the tails of your coat, if they come within his reach, as expect so vital a soul as this to rest content in that stifling atmosphere, or forego any chance, however conventionally denounced, of freeing herself from it. You do not

blame the lion, nor think him a scandal to God's creation, that he breaks away from the toils of the hunter and bounds forth in native freedom. On the contrary you admire him. And why? Because he asserts his God-given freedom, because he resumes his rightful condition of life, without regard to the wishes of those who would deprive him of it. But the lion images a very slender phasis of human passion. How blasphemous then is it in us to condemn a creature so richly endowed with passion as Becky Sharp, for doing what we approve of the lion doing? "Ah!" you reply, "but we expect men to act differently from wild beasts." True; but then we should be careful not to treat them as wild beasts. While we deny them human conditions, conditions appropriate to their nature, making no provision for the orderly gratification of their passions, the due development of their intellect, and the consequent right education of their action, we must expect them to act just so much worse than wild beasts, as under other circumstances, we should expect them to act better.

No, it is sheer error to pronounce the actions ascribed to Becky in this book, *hers*. They were not hers. She was the hand that executed them, but the soul that animated or inspired them was the inharmonic society in which she was born and matured. It is quite true that this social environment of hers allowed her a *negative* freedom. That is to say, it allowed her the option of *denying herself*, passionately, intellectually, and practically, and so becoming instead of the person she was, a right orthodox member of Church and State. She might, had she so chosen, have lived and died in the odor of sanctity. Would her action in that case have been a whit more true? Would it have been a whit more hers? By no means. For she would thus have merely deferred to another influence of her time and country, and been quite as far from any revelation of herself. And is this all we are to ask of society, that it should always dominate, never serve, the strong individuality of its members? Are men never to know any fellowship more sublime than that which restricts all virtue to self-denial? I do not so understand the perfections of God.

The majestic march of His providence ends in a society among men which shall be perfect even as He is perfect, and which shall therefore not merely allow, but actually engender so expansive and infinite a freedom in every individual, as to make every individual a radiant Shekinah, or visible home of the Highest. "Thou shalt not eat of the tree of the knowledge of good and evil—because in the day thou eatest thereof thou shalt surely die." This was not an ordinance addressed to any literal Adam, but to the mystical Adam, and was not meant therefore for a specific time but for all time. It is a Law of the divine life that its subject shall not live for a finite good, or a good whose existence stands in the co-existence of evil, but for an infinite good or a good which knows no contrast nor oppugnancy of evil. This good is God alone, is infinite Beauty in all the relations and circumstances of life. When I labor for a finite good, that is to say, when I labor to satisfy my outward wants, or to achieve an honorable name upon the earth, I die. The vulgar scheming to which I am bound to resort, the incessant anxieties that beset me, the disappointments to which I am daily subject, the misconstructions and the venomous rivalries I invite, what are all these things but the bitterness of death in my soul? I often hear people saying "how strange!" of things whose causes are very obvious. But the really strange thing to me is how any creature of God should wish anything else than the knowledge of His love. Thou, O God, art my inmost life and being; I am but the shadow and semblance of thee. Shine thou through me and I shall be clear. Thou hast commanded or rather thou hast promised, for all thy commands are inwardly promises, that we shall not eat of the tree of knowledge of good and evil, that we shall be delivered out of this death of moralism to which our own sensuous stupidity and pride have conducted

us. Reveal therefore to us the laws of thy life that we may cast off this seeming life. Thou has commanded—or rather thou hast promised, that we shall love thee with all our hearts and our fellows as ourselves; thou hast promised that we shall not lie, steal, murder, commit adultery, nor covet our neighbor's possessions of any sort. I am for my own part tired of pretending to fulfil that law. As matters stand at present I see not how I shall refrain from violating every precept of it every moment. In short I abhor the very idea of fulfilling it save in thy strength. Here I stand then before thee a manifest liar, thief, murderer, adulterer,—made so by the very constitution of society, by the totally inhuman relations I am born and bred in—and ask of thee to remember thy promise. Inwardly I am none of these things, for inwardly thou sustainest us; but outwardly I am all of them ten thousand times over. Wherefore reveal thy law, not any literal law capable of being expressed in unyielding stone; but that spiritual law which shall be written, as thou hast said, on our very hearts and minds, or what is the same thing, in the infinite harmonies of our passionate and intellectual natures!

Y. S.

IDEA OF UNIVERSAL HISTORY.

BY J. G. FICHTE.

Every particular Epoch of time, is the fundamental Idea of a particular Age. These Epochs and fundamental Ideas of particular Ages, however, can only be thoroughly understood by and through each other, and by means of their relation to Universal Time. Hence it is clear that the Philosopher, in order to be able rightly to characterize any individual Age, and, if he will, his own, must first have understood *a priori*, and thoroughly penetrated into the signification of Universal Time, and all its possible Epochs.

This comprehension of Universal Time, like all philosophical comprehension, again pre-supposes a fundamental Idea of Time; an Idea of a fore-ordered, although only gradually unfolding, accomplishment of Time, in which each successive period is determined by the preceding;—or to express this more shortly and in more common phraseology,—it pre-supposes a *World-plan*, which, in its primitive unity, may be clearly comprehended, and from which may be correctly deduced all the great Epochs of human life on Earth, so that they may be distinctly understood both in their origin, and in their connection with each other. The former,—the *World-plan*, is the fundamental Idea of the entire life of Man on Earth; the latter,—the chief Epochs of this life,—are the fundamental Ideas of particular Ages, from which again the phenomena of which we have spoken are to be deduced.

We have thus, in the first place, a fundamental Idea of the entire life of Man, dividing itself into different Epochs, which can only be understood by and through each other; each of which Epochs is again the fundamental Idea of a particular Age, and is revealed in manifold phenomena therein.

The life of Mankind on this Earth stands here in place of the *One Universal Life*, and *Earthly Time* in place of *Universal Time*;—such are the limits within which we are confined by the proposed popular character of our discourses, since it is impossible to speak at once profoundly and popularly of the Heavenly and Eternal. Here, I say, and in these discourses only, shall this be so; for, strictly speaking, and in the higher flights of speculation, Human Life on Earth, and Earthly Time itself, are but necessary Epochs of the *ONE TIME* and of the *ONE ETERNAL LIFE*; and this Earthly Life with all its subordinate divisions may be deduced from the fundamental Idea of the *ETERNAL LIFE* already accessible to us here below. It is our present voluntary limitation alone which forbids us to undertake this strictly demonstrable deduction, and permits us here only to declare

the fundamental Idea of the Earthly Life, requesting every hearer to bring this Idea to the test of his own sense of truth, and, if he can, to approve it thereby. Life of MANKIND on Earth, we have said, and Epochs of this Life. We speak here only of the progressive Life of the *Race*, not of the *Individual*,—and I beg of you never to lose sight of this, our proper point of view.

The Idea of a World-Plan is thus implied in our inquiry, which, however, I am not at this time to deduce from the fundamental Idea indicated above, but only to point out. I say therefore,—and so lay the foundation of our rising edifice,—*the End of the Life of Mankind on Earth, is this,—that in this Life they may order all their relations with FREEDOM according to REASON.*

With FREEDOM, I have said;—their own Freedom,—the freedom of Mankind in their collective capacity,—as a *Race*:—and this freedom is the first accessory condition of our fundamental principle which I intend at present to pursue, leaving the other conditions, which may likewise need explanation, to the subsequent lectures. This Freedom becomes apparent in the collective consciousness of the *Race*, and it appears there as the proper and peculiar Freedom of the *Race*;—as a true and real fact—the product of the *Race* during its Life and proceeding from its Life, so that the absolute existence of the *Race* itself is necessarily implied in the existence of this fact and product thus attributed to it.

As an immediate consequence of this remark, the Life of Mankind on Earth divides itself, according to the fundamental Idea which we have laid down, into two principal Epochs or Ages:—the one, in which the *Race* exists and lives without as yet having ordered its relations with FREEDOM according to REASON; and the other, in which this Voluntary and Reasonable arrangement has been brought about.

To begin our farther inquiry with the first Epoch;—it does not follow, because the *Race* has not as yet, by its own free act, ordered its relations according to Reason, and therefore these relations are not ordered by Reason: and hence the one assertion is by no means to be confounded with the other. It is possible that Reason of itself, by its own power, and without the co-operation of human Freedom, may have determined and ordered the relations of Mankind. And so it is in reality. Reason is the first law of the Life of a *Race* of Men, as of all Spiritual Life; and in this sense and in no other shall the word "Reason" be used in these lectures. Without the living activity of this law, a *Race* of Men could never have come into existence; or, even if it could be supposed to have attained to being, it could not, without this activity, maintain its existence for a single moment. Hence, where Reason can not as yet work by Freedom, as in the first Epoch, it acts as a law or power of Nature; and thus may be visibly present in consciousness and active there, only without insight into the grounds of its activity; or in other words, may exist as mere feeling, for so we call consciousness without insight.

In short, to express this in common language;—Reason acts as *blind Instinct*, where it can not as yet act through Free Will. It acts thus in the first Epoch of the Life of Mankind on Earth; and this first Epoch is thereby more closely characterized and more strictly defined.

By means of this stricter definition of the first Epoch we are also enabled, by contrast, more strictly to define the second. Instinct is *blind*;—a consciousness without insight. Freedom, as the opposite of Instinct, is thus *seeing*, and clearly conscious of the grounds of its activity. But the sole ground of this free activity is Reason;—Freedom is thus conscious of Reason, of which Instinct was unconscious. Hence between the dominion of Reason through mere Instinct, and the dominion of the same Reason through Freedom, there arises an intermediate condition—*the Consciousness or Science of Reason.*

But further:—Instinct as a blind impulse excludes Science; hence the birth of Science pre-supposes a liberation from the

compulsive power of Instinct as already accomplished; and thus between the dominion of Reason and Instinct and that of Reason as Science there is interposed a third condition,—that of *Liberation from Reason as Instinct.*

But how could humanity free itself, or even wish to free itself, from that Instinct which is the law of its existence, and rules it with beloved and unobtrusive power?—or how could the one Reason which while it speaks in Instinct, is likewise active in the impulse toward Freedom,—how could this same Reason come into conflict and opposition with itself in human life? Clearly not directly; and hence a new medium must intervene between the dominion of Reason as Instinct, and the impulse to cast off that dominion. This medium arises in the following way:—the results of Reason as Instinct are seized upon by the more powerful individuals of the Race;—in whom, on this very account, that Instinct speaks in its loudest and fullest tones, as the natural but precipitate desire to elevate the whole race to the level of their own greatness, or rather to put themselves in the room and place of the Race;—and by them it is changed into an external ruling Authority, upheld through outward constraint; and then among other men Reason awakes in another form—as the impulse toward Personal Freedom,—which, although it never opposes the mild rule of the inward Instinct which it loves, yet rises in rebellion against the pressure of a stranger Instinct of foreign natures clothed in the garb of external power. And thus the change of the individual Instinct into a compulsive Authority becomes the medium between the dominion of Reason as Instinct, and the liberation from that dominion.

And finally, to complete this enumeration of the necessary divisions and Epochs of the Earthly Life of our Race:—We have said that through liberation from the dominion of Reason as Instinct, the Science of Reason becomes possible. By the laws of this Science, all the relations of Mankind must be ordered and directed by their own free act. But it is obvious that mere cognizance of the law, which nevertheless is all that Science of itself can give us, is not sufficient for the attainment of this purpose, but there is also needed a peculiar knowledge of action, which can only be thoroughly acquired by practice,—in a word, Art. This Art of ordering the whole relations of Mankind according to that Reason which has been already scientifically comprehended, (for in this higher sense we shall always use the word Art when we employ it without explanatory remark)—this Art must be universally applied to all the relations of Mankind, and manifested therein,—until the Race becomes a perfect image of its everlasting archetype in Reason; and then shall the purpose of this Earthly Life be attained, its end become apparent, and Mankind enter upon the higher spheres of Eternity.

Thus, have we endeavored to pre-figure the whole Earthly Life of Man by a comprehension of its purpose;—to perceive why our Race had to begin its Existence here, and by this means to describe the whole present Life of human-kind:—this is what we wish to do,—it was our first task. There are, according to this view, Five principal Epochs of Earthly Life, each of which although taking its rise in the life of the individual, must yet, in order to become an Epoch in the Life of the Race, gradually lay hold of and interpenetrate all Men: and to that end must endure throughout a long period of time, so that the great Whole of Life is spread out into Ages which sometimes seem to cross, sometimes to run parallel with each other:—1st. The Epoch of the unlimited dominion of Reason as Instinct:—*the State of Innocence of the Human Race.* 2d. The Epoch in which Reason as Instinct is changed into an external ruling Authority;—the Age of positive Systems of life and doctrine, which never go back to their ultimate foundations, and hence have no power to convince, but on the contrary merely desire to compel, and which demand blind faith and unconditional obedience:—*the State of progressive Sin.* 3d. The Epoch of Liberation,—directly from the external ruling Au-

thority—indirectly from the power of Reason as Instinct, and generally from Reason in any form;—the Age of absolute indifference toward all truth, and of entire and unrestrained licentiousness:—*the State of completed Sinfulness.* 4th. The Epoch of Reason as Science:—the Age in which Truth is looked upon as the highest, and loved before all other things:—*the State of progressive Justification.* 5th. The Epoch of Reason as Art;—the Age in which Humanity with more sure and unerring hand builds itself up into a fitting image and representative of Reason:—*the State of completed Justification and Sanctification.* Thus, the whole progress which, upon this view, Humanity makes here below, is only a retrogression to the point on which it stood at first, and has nothing in view save that return to its original condition. But Humanity must make this journey on its own feet; by its own strength it must bring itself back to that state in which it was once before without its own co-operation, and which, for that very purpose, it must first of all leave. If Humanity could not of itself re-create its own true being, then would it possess no real Life; and then were there indeed no real Life at all, but all things would remain dead, rigid, immovable. In Paradise,—to use a well-known picture,—in the Paradise of innocence and well-being, without knowledge, without labor, without art, Humanity awakes to life. Scarcely has it gathered courage to venture upon independent existence, when the Angel comes with the fiery sword of compulsion to good, and drives it forth from the seat of its innocence and its peace. Fugitive and irresolute it wanders through the empty waste, scarcely daring to plant its foot firmly any where, lest the ground should sink beneath it. Grown bolder by necessity, it settles into some poor corner, and in the sweat of its brow roots out the thorns and thistles of barbarism from the soil on which it would rear the beloved fruit of knowledge. Enjoyment opens its eyes and strengthens its hands, and it builds a Paradise for itself, and after the image of that which it has lost:—the tree of Life arises; it stretches forth its hand to the fruit, and eats, and lives in immortality.

From the Desartiv,—Persian.

THE PIETY OF ALL AGES. THE BOOK OF THE PROPHET, THE GREAT ABAD.

[CONTINUED.]

* * * * *
97. Shew kindness to those under you, that you may receive kindness from Mezdai.

98. The Lord of Being created his servant 1 free; if he doeth good he gaineth heaven; if evil, he becometh an inhabitant of hell.

1 PERSIAN NOTE. So that he can choose good and evil and do them.

Commentary. Since the Most Just has conferred on his creatures the faculty of distinguishing good from evil, and given him power to incline to either: hence, if he do good according to the commands of the Just God (Dadai), in whom there is nothing but good and excellence, the highest heaven, the choicest heaven is his abode; while if he be of evil dispositions he finds his seat in hell. It is plain that praise-worthy or blameable action, good and bad conduct are the peoplers of heaven and hell, and that the orders of the incomparable God are like the prescriptions of the physician. Whoever observes the advice of the Benevolent, the Wise, escapes affliction, and by a little forbearance everlasting health; while the disease of him who does not attend to it, increases. The physician of course is not answerable for either his health or sickness.

99. Evil proceedeth not from the God of Existence, and He loveth not evil.

100. In the name of Lareng!

The Superior Beings and the Inferior Beings are the gift of

the Giver: they cannot be separated from Him; they have been, are, and shall be.

Commentary. Seeing that the Bountiful takes not back what he gives, for that is the property of the avaricious and rude man.

101. The world, like a radiation, is not and cannot be separated from the sun of the substance of the mighty God.

102. The lower world is subject to the sway of the upper world.

* * * * *

Commentary. The beginning of the Period, being from the first king, and its conclusion with the moon.

114. And in the beginning of the Grand Period, a new order of things commenceth in the lower world.

115. And not indeed the very forms, and knowledge, and events of the Grand Period that hath elapsed, but others precisely similar to them will again be produced.

Commentary. He says, that, in the beginning of the Grand Period, combinations of the elements commence, and figures are produced that, in appearance, and in their acts, deeds and speech are similar to the figures, knowledge and deeds of the past Grand Revolution; not that the very same figures are produced, since the bringing back of what is past is not fitting; for were it desirable to bring such back, why were they broken and destroyed? The Grand Artificer does nothing of which He repents.

116. And every Grand Period that cometh resembleth from beginning to end the Grand Period that is past.

* * * * *

128. A Band will appear who are knowers and doers of good mortifying the senses. (Tispasbud.)

Commentary. Tispas means self-denial in the way of God and his worship, in respect to obedience in eating, drinking, and sleep. And one who exercises such abstinence is called a *Tispasbud* and *Hirtasp*.

129. And this Band are in a blessed road.

130. And there is a different Band who know and do good without practising austerities, and who investigate the real nature of things by the guidance of reason, and live as *Sirdasp*.

Persian Note. The *Sirdasp* are such as seek good, without mortifying their bodies in devotion.

Commentary. The *Sirdasp* is that searcher after God, who seeks Him without (subjecting himself to) abstinence in food or sleep, and without (affecting) solitary seclusion; who attempts to explain hidden things by the guidance of the understanding; and who does not deem it lawful to hurt anything having life. The two classes that have been mentioned are distinguished as the enlightened and the guides.

131. A Band next succeed, who know good and practice evil, vexing harmless creatures.

Commentary. The distinctive mark of this band is that they love knowledge and ingenuity; and yet vex harmless animals and stain their mouths with the blood of unoffending creatures, and fill their bellies with them.

132. There is a Band that mingle together *Seruzam* and *Niruram* and *Juruzam*.

Commentary. What first shines on the heart in worshipping *Yezdam* is called *Seruzam*; and evidence that is agreeable to the understanding, and the words consonant to reason are called *Niruram*: while the remark which is absurd and not bounded on reason is called *Juruzam*; and by these the pure-hearted are distinguished.

133. One Band say, that except the substances of God there is nothing immaterial.

Commentary. The distinguishing mark of this class is that they hold that all the angels are bodies and material; but that the essence of God is free and independent.

134. There is another class that say that *Mezdam* is matter.

Commentary. And these materialists infer that God has a human form, and such like.

135. And some hold that *Mezdam* is a Temperament.

Commentary. Which is a power peculiar to body.

136. One class deem themselves prophets, in spite of their molesting harmless creatures.

137. Without kindness to harmless animals and self-mortification, none can arrive at the angels.

138. Such abide beneath the sphere of the moon, and by virtue of their little self-mortification, following their own fancies, liken what they see to other things, and thus come to act wrong.

Commentary. He says that one class esteem themselves prophets and messengers of God. But as without mortifying the body; throwing off bad dispositions and accumulating good works, the chief of which is humanity to harmless animals, it is impossible to ascend the spheres and reach the stars and angels; and as this class have not followed such a course, hence from the deficiency of their mortification and from their not having endured sufficient suffering, they see some light below the sphere of the moon; and their soul not having gained the ascendancy over the imagination, they fashion what things they observe according to the creations of their own imagination: thus suiting their knowledge to the system of their fancies: and they do not discover the real nature of what they see, but following the image which their fancy has conceived fall from truth into destruction, and draw down their followers into perdition.

GLIMPSES OF UNIVERSAL UNITY.

I.—THE MORNING-WATCH.

Amidst the dawn of this beautiful summer morning would I seek the higher glory of communion with God's love, and in the growing splendor trace tokens of his high presence with mankind. Let the flooding sunshine speak of his all embracing goodness; let the mountains symbolize firm principles for conduct raised from the centre of a governed will; let the yellow harvest fields be reminders of humble duties, the daily bread of heavenly charities; let the blue heavens enveloping the earth bear witness to that surrounding sphere of spiritualized humanity, through whose mediations are tempered, tinged and exquisitely diffused the radiant inspirations of the Sovereign Good.

Here, where I have aspired, doubted, repented, hoped, resolved; here where I have struggled with Skepticism, Pantheism, Naturalism, Egoism, and through the gloom been led to some dim vision of the Infinite One; here where I have mourned for Man's degradations, yet honored all the more his ineradicable germs of celestial greatness, and consecrated every energy of good to the service of Humanity, and the "God-with-us," who is its Head; here where the smile of Nature has won me to her serene and sweet companionship, and yet where her intoxicating charms have warned me of the birthright of spirits to command and guide all lower creations; here where in loneliness I have fought the fight of faith, yet in that battle felt that I was compassed about by a great cloud of witnesses, and in hours of weariness and weakness drawn sustenance from the words and deeds of saints, sages, heroes, poets, and the encircling memories of living friends; here with devoutest gratitude and awe would I aim to picture forth the prospect of that land of peace, which through the golden mists lies shining far outspread in promise.

II.—ASPIRATIONS.

Oh Strength to the weak, Light to the darkened, warm Life to the chilled wanderers through earth's pilgrimage, fulfil thy work of renewal, purify me as Thou art pure and make me whole with thine own holiness. Let self-love be swallowed up a oneness with Thee, who Perfect in thine own beautiful joy dost

forever and forever pour thyself abroad in endlessly multiplied existence, that thou mayest reconcile all creatures to thyself in everlasting Unity. Let thy Love flow into and possess my inmost will, mold all my thoughts after the image of thy wisdom, and be diffused through every energy in serene, constant exhaustless beneficence. Thus let me lose my life and find it evermore by communion with Thee, with all Spirits, with Universal Nature.

III.—METHOD.

And first, oh Spirit, bethink thee of the METHOD which must be followed, in order to receive largely at once and simply God's infinitely varied truth.

1. Very plainly thy partial *Intuitions*, thy yet more partial *Experience* will serve but as delusive guides, if separately followed; neither will past *Traditions* direct thee rightly nor present *Prophecies* if hearkened to alone. Alternate them all.

Not through the loop-holes of a high built turret of theory shouldst thou gaze, for the wide panorama glows with mellow daylight; not from the deep well of isolated contemplation shouldst thou count the stars that pass across its narrow opening, for the vast cope of heaven is radiant with suns; not with the prism of favorite conceits shouldst thou watch the changing hours and seasons, for by admirable adaptations do clouds and landscapes, flowers and dew drops, the winter's spotless wind-sheet and summer's gorgeous robe of joy forever symbolize God's harmony of distribution.

2. Thy starting point must be the *Realities of Life*—all realities; and these must be seen through the transparent atmosphere of reverent love.

These Realities are of four grand classes; yet a Unity binds all together by graduated interaction. Thou must not slight either of these classes; but neither must thou for an instant overlook or forget their respective positions in the scale of dignity. These Realities rise one above the other in the following hierarchy, (1) *Sensitive* Realities, (2) *Social* Realities, (3) *Realities of Order*, (4) *Spiritual* Realities. Preserve always distinct and bright before thee this scale of DEGREES.

3. But again, oh Spirit, note well, that these Realities pass through a wonderful unfolding in *time*. Wouldst thou know aught the minutest or grandest fact, event, existence, thou must learn the *Past* out of which it was born, the *Present* with which it is related, the *Future*, whose germs are wrapped within its folds. Only by estimating thus the destiny of each and all finite creatures can you attain to any comprehension of the Divine Idea which incarnates itself progressively in them by the mystery of Growth. Never be unmindful of the law of DEVELOPMENTS.

4. Next observe, that inasmuch as all Realities stand ranked in mutual action and reaction; and as by interchange of influence they affect each other's development, so they must from first to last, be arranged according to an absolute order of *Potential Worth*. Some Realities are central, others intermediate, others circumferential; or again some are causal, others mediatorial, others ultimate; or finally, some are essential, others transitional, others accidental. Judge always by this measure of FUNCTION.

5. Each Reality, as endowed with a special force of life becomes a centre of action, attracting and repelling surrounding spheres. True order is for the higher power according to worth to direct all lower powers, receiving from them in turn only harmonious reaction; then all departments of existence are co-operative in mutual beneficence. But when a lower power in worth rises against its rightful superior and commands it, receiving only its constraining reaction, then all departments of related life lose their coherence and fall into confused conflict. The former is the *Direct* mode of action; the latter is the *Inverse* mode of action; and between these extreme opposites are endlessly varied *Mixed* modes. The direct mode is

good, the inverse mode evil, and the mixed indifferent; we may therefore conveniently designate the standard by which activities are measured, as the standard of QUALITY.

6. Once more; all finite Realities diverge from the Infinite One by endless gradations of *Difference*; they converge towards him by endless gradations of *Analogy*; they are blended by countless shades of *Modulation*. By difference they are separated; by analogy combined; by modulation intermingled. Difference gives us the *Series of PROGRESSION*; analogy the *Series of PARALLELISM*; modulation the *Series of PROPORTION*. And all three must be woven together in use, if we would comprehend the divine system of arrangement.

7. Once again, it is plain, that finite existences, as radiating forth from the Infinite Being, must divide and redivide, until the extremest conceivable opposite is reached,—the ultimate negation of the primal source from which all creatures flow. There must be by differences then a *Series of CONTRASTS*. But inasmuch as every creature retains, if even in an inverted fragmentary form, the type of the upright perfection of the Original from whence it is created, there must be by analogy between each department of Realities and every other, and between the minutest Multiple of Realities and the majestic simplicity of the Absolute Reality, a *Series of CONTACT of EXTREMES*. And by reason of this universal relationship of unlikes and likes, there must be moreover innumerable links of mutation, which bind Realities together by a *Series of TRANSITIONS*. These three are also inseparable, mutually implied and mutually complementary.

8. Finally, and chiefly, oh Spirit! elevate your thoughts to this grand height of conception,—that as the One creates the Many by his everlasting act, and as the Many react upon each other and the One incessantly, while the whole is preserved in communion by ever renewed Mediation, so as the very beginning and end, centre at once and circumference of All Realities is the Eternal Unity, self-living, self-comprehending, self-sufficing, God in Himself; from whom descend all creatures by an everlasting generation of unity proceeding into variety; to whom reascend all creatures by an everlasting regeneration of variety returning into unity. This is the *Series of UNIVERSAL UNITY*.

Wouldst thou be religious and beautiful, holy and joyful, learn in all times, places, conditions, to keep thy every affection and power subject to this Law of Liberty, which is the Divine Wisdom of Divine Love. Then will existence become sacred to thee; then will the intuitions of every human being, all facts of human experience, the traditions of mankind, the inspirations of the present age, become venerable to thee; then will Nature stand ever open as a hallowed temple; then will the Spiritual World be felt as an embracing Holy of Holies, whose curtain is forever raised; then will the Spirit of spirits, the Person of persons, the Sovereign King, the All-loving Father, overflow and fill thee with his light of life.

Spirit! Thou hast thus gained a glimpse of the Divine Method. Proceed now to apply it.

STRANGE PHENOMENA.

From the Chronotype.

AUBURN, N. Y. JULY 12th, 1849.

FRIEND WRIGHT:—Having been successful in laying before the readers of the Chronotype the outlines of facts in relation to the commencement of the strange manifestations by, and connected with the rapping of what is supposed to be the spirits of human beings who have passed on beyond our vision, and having intimated that there was much yet remaining untold, your readers may wish to know more of the particulars in regard to it.

This rapping is not exclusively confined, at the present time, to simple answers when a question is asked, for like all other discoveries or new developments of nature, there has been progress made in the manner of getting communications. Often in

families where it is most familiar, it commences communicating or rapping for that purpose. It has been ascertained that five quick successive raps are a call to use the alphabet. This is done by the individual who wishes to communicate naming over the letters of the alphabet successively. When the letter beginning any word is arrived at, there is a rap. The same process is again gone through with for each letter. In this way long sentences will be spelled out in a much shorter time than any one who is not familiar with the subject would suppose. Many of them are very curious and altogether surprising at times, to the families where they are made. As an instance of remarkable intelligence in these communications, I would mention that of an individual who went to one place to hear the sounds, and who was a total stranger to all the family. The family told him that they were not in the habit of admitting strangers for the purpose of gratifying their curiosity—that they had been very much annoyed and were tired of the annoyance. He had taken some trouble to come and investigate for himself, was candid and kind, and told them that he only wanted to see if there was anything that could rap his name which he had refused to give to the family—that they were entire strangers and that would be convincing to him. He was finally admitted, and to his astonishment on using the alphabet *his name was correctly spelled by some sound, the source of which was invisible to him!* Strangers might accuse the parties of collusion, but all parties are well known to me and I know them to be above deception. Besides it is nothing more than has many times occurred in my presence and with myself. The effect upon the individual referred to, may be judged from the following extract from a letter to me asking my opinion of the manifestations. "For thirty-five years or more I have been an unwavering believer in the total annihilation of the human mind after the decomposition of the body. But behold a new era of thought is springing up, at any rate, a phenomenon incapable of solution by the principles of reason and common sense. And what is it?" Scores of persons of like sentiments have been led by this manifestation to ask the same question. He is a sound thinking man, one by his very faculty of asking "why and what," who has earned the name of infidel from those who are accustomed to have others think for them. I however think the thing accountable on the score of reason and common sense. We know but little, certainly of the laws which govern the mode of communication, but enough for those who have investigated to account for it without drawing largely on the organ of marvellousness or wonder. But of this another time. To facts now.

Many persons, and most of the papers speak of a spirit as manifesting itself in different places, whereas the rapping does not pretend any such thing. With different persons different spirits converse. Each one finds on inquiry that the name of some very near friend or relative is revealed to him—sometimes spelled out to him or her and often to their astonishment, there being no one present who know the living and dead of the family. The sounds for what purports to be different persons are as different as the voices of different persons. Persons have often been called for, and generally we get a sound that purports to be the individual spirit called for. In this way conversation has been had with Emanuel Swedenborg, George Fox, and many others who have answered *test questions* with remarkable accuracy. Also a vast number of theological and psychological questions, which of course is beyond absolute proof at present. Bear in mind we do not pretend to say absolutely that this is spiritual communication. We state the facts as we know they exist, and tell what it purports to be. We ask those who disbelieve, especially those who are constantly prating about "the influence of spirits," to tell us why it is and why these things may not be what they pretend. In another article I shall perhaps develop some different manifestations that often accompany and perhaps speculate somewhat upon the philosophy of the phenomenon.—BAILE.

COMMERCIAL ADVANTAGES OF ENTOMOLOGY.—To estimate in their true extent the important bearings of entomology on our pecuniary interests, we must not confine our attention to the hundreds of thousands of pounds we annually lose from the attacks of the hop-flea, the turnip-flea, the wire-worm, the weevil, and the host of insect assailants of home agricultural and horticultural produce, but we must extend our views to our colonies, and we shall there find that in Australia the potato crops (as we learn from Mr. Thwaites,) are in some quarters wholly cut off by the potato bug; that in the West Indies, in addition to the numerous and long known insect enemies of the sugar cane, a new pest of the Coccus tribe, sent us by Dr. Davy, has lately attacked it in Barbadoes, and the cocoa-nut trees in the same island have nearly fallen a sacrifice to a minute *Aleyrodes*, referred to by Sir Robert Schomburgh; while in India the cotton crops are often seriously injured by insects of various tribes, whose history we have yet to learn; and in Ceylon, the governor, Lord Torrington, stated in a letter addressed last year to Earl Grey, so serious have the attacks of the "coffee bug," (a species of Coccus or scale insects, said to be allied to *C. Adonidum*,) proved for the last few years to the coffee plantations, that the produce of one estate, which had in former years been 2,000 cwt. of coffee, fell suddenly to 700 cwt., wholly from the destruction caused by the bug; and a similar heavy loss as to other coffee plantations is confirmed by Mr. Gardner, who speaks of the insect as not confining its ravages to these, but spreading to other trees and plants, as limes, guavas, myrtles, roses, &c., so that in the Ceylon Botanic Garden there is scarcely a tree not in some measure affected.

It appears highly probable, from facts collected by Mr. Gardner, and quoted in the Gardeners' Chronicle, of October 7, 1848, p. 687, that this coffee-bug was introduced into Ceylon with some Mocha coffee-plants brought from Bombay; and it is equally probable, as Dr. Lindley suggests, that, had the foul plants been all burnt, or dipped in hot water, so as to kill the bugs, the Ceylon coffee planters might have been saved from their present painful position. But why were not these precautions taken? Simply because these coffee planters are wholly ignorant of entomology. When Kalm, the Swedish naturalist, despoiled specimens of *Bruchus Pisi* disclosed in a parcel of peas he had brought from North America, he was thrown into a state of trepidation lest some of these pestilent insects should have escaped, and he should have been thus the unconscious instrument of introducing so great a calamity into his beloved country. And had the Ceylon coffee-planter to whom these infected Mocha plants came, possessed a far less amount of entomological knowledge than Kalm, he would have carefully examined them, aware how easily a new insect pest may be introduced from a foreign country, and of what vital importance it is that it should be ascertained that such introduced plants are free from disease, or thoroughly cleansed from it if present.

Here we have a further striking instance how desirable it is as I have before contended, that some instruction in natural history, and in entomology as a branch of it, should be universally given in all our schools, from the highest to the lowest. Not only may a landed proprietor at home suggest to his tenants, or a country clergyman to his flock, the best way of destroying their insect enemies; but if our middle classes, likely to become in the course of their emigrations to our colonies, now every year more extensive coffee planters in Ceylon, or cotton growers in India, or general agriculturalists in Canada, Australia, or the Cape, were taught something at school of the history of these assailants, as well as the working-men who accompany or assist them, there can be no doubt that this branch of their school education would turn to far more pecuniary advantage than much of what is now taught them.—[Address delivered at the Anniversary Meeting of the Entomological Society, by W. Spence Esq., President.

THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, JULY 28, 1849.

REVOLUTION—REACTION—REORGANIZATION.

NUMBER THREE.

In two preceding numbers we have aimed impartially to describe the motives by which Revolutionists and Reactionists are guided.

The first condition of just judgment is to place ourselves on the ground of the party or person to be tried. It is the easiest course imaginable to be one-sided; it needs self-command, and what is higher, disinterestedness, to be many-sided; and to preserve inward unity and firmness while appreciating with sympathy various tendencies marks the highest style of manliness. God sees at once from center to circumference, and from circumference to center, estimating with infinitely grand yet minute certainty, the relative positions of all existences. In our measure we should aspire toward like comprehensiveness and accuracy. Partizanship is the current counterfeit for Principle. The very violence which betrays a character as weak from want of balance, passes for energy. Many a hot-head mistakes personal passion for zeal, finding sanction as he thinks for his blind attractions and antagonisms in that searching text, "because thou art lukewarm, I will spue thee out of my mouth." And the pithy apothegm "I love a good hater," sounds like a cheer to moral bull-dogs, whose highest view of duty is to guard their paddock of prejudice, and worry a neighbor's new notions.

The simple fact is, that by reason of drudgery and selfish anxieties, men for the most part are so dwarfed and tamed down, that angry excitement is rather a pleasurable stimulus. Wills are feeble, minds sluggish, enthusiasm cold, hope torpid; and stringent words serve as electric shocks on unstrung nerves and flabby muscles. Superficial culture unfits the many for fine appreciation in public and private matters equally; coarse tastes crave coarse gratifications, like a cock-pit or bull-baiting. And bodies of men, ecclesiastical or political, are cased in hides of bigotry so tough, as to be impervious to all but sharp appeals. Finally, prisoned in the dungeons of our lowest nature are brutal lusts, which sounds of gladiatorial combats rouse to phrenzy. Hence to end this train of obvious yet not unneeded remarks, it too often happens in the moral world, as in the physical, that he who wields the biggest shillelah, and breaks most heads, is thought to be every inch a man, while one who in large humanity mediates among foes is sneered at as a soft simpleton who stands in want of a keeper.

Yet though in this half-savage state of society, peace is unpopular, fair estimates are due alike to brethren, and ourselves. Justice, justice above all is demanded of every generous spirit in times so discordant, yet so rich in promise. Can we not be loyal while free? This temper of mingled reverence and hope, should habitually govern all who seek to take the high position, and discharge the duties of

REORGANIZATION.

We have seen that the Party of Revolution, and the Party of Reaction, represent each a great principle; and that it is the purpose of Providence to harmonize these parties—neither grinding them to powder in conflict, nor elevating one or the other to sovereignty. Let us contemplate the sublime opportunity offered to Socialists of accomplishing Heaven's manifest design.

Consider how Socialism justifies, limits and completes the Ideal of Revolutionists and Reactionists, as expressed in the two grand mottoes:

LIBERTY,	EQUALITY,	FRATERNITY,
ORDER,	HIERARCHY,	UNITY.

1. Liberty is the *principle* of Revolution; Order is the *principle* of Reaction. Each is false when adopted exclusively; each is true when combined with its opposite.

Socialism says with the Revolutionist: "you are right in reverencing man's spontaneous impulses and demanding their unrestricted play. God and Humanity sanction Liberty. There is an exhaustless force in human instincts, aye! a divine vitality; no constraint can wholly crush though it may pervert and deform them: In the heart are the fountains of energy, whence flow the waters of good will and good works. Greatness is proportioned to emotive power. Every affection demands gratification and the sign of its natural state of activity is joy. Destiny can only be fulfilled by free development. You do well therefore in asking that Society should ensure to each person an ample sphere for putting forth symmetrically every faculty. But why ask this, except because Society is a composite body, each member of which depends on every other, and so owes while receiving aid? And how seek symmetry, unless every man is a complex whole, whose several passions are mutually allied and reactive? Hence appears the necessity in individuals and communities of balance and proportion."

Turning then to the Reactionist, Socialism says: "hallowed forever be Order. Finite creatures, by their mere finiteness must be mutually related; their life is in relation. The Divine Idea can be incarnate in them only in the degree of their reciprocal exchange of good. God's command to Spirits is co-operative usefulness. The very end of each existence is to receive and diffuse the Life which forever flows in from the One Eternal Being; true welfare then is to keep one's appropriate place, to follow one's appropriate law, and thus to be in communion with the Central Power, and the Spiritual World, and Universal Nature. The highest joy is willing service. We are most ourselves when most self surrendered. Obedience alone gives freedom, for then our aims coincide with God's designs, with Man's desires, with the tendencies of Creation. Thus the very meaning of Social Order is to ensure the largest liberty of every individual."

2. Equality is the *method* of Revolution; Hierarchy is the *method* of Reaction. These lead to fatal errors when separately employed; they result in perfect arrangement when blended.

"What mean you by Equality, oh Revolutionist," asks Socialism, "except equal rights secured for all to prove what they are and to take their fitting rank? You do not pretend that men have the same stature, temperament, vigor,—the same capacity to acquire knowledge, power of judgment and faculty for expressing truth,—the same force of feeling, depth and purity of affection, fitness to become mediums of spiritual life. Inequality is manifestly the Divine Method in every department of existence; and the higher the grade of life, the greater the range of distinctions. What a dreary monotony would settle down on human societies, if all individuals were stereotype copies of one uniform pattern. Conversation, and intercourse, in all modes, would grow insufferably flat and profitless. Mutual respect and sympathy would become impossible. Loyalty and mercy would disappear. Humanity would die out. The equality you seek then must be merely a fair chance and stimulating opportunity for all persons to shew forth their special genius, and to receive the honors and trusts due to original endowments, and acquired virtues. True equality is just."

"And is not this the very Hierarchy you long for, oh Reactionist," continues Socialism. "Power is a reality not a fiction; no man can be greater than he is, why should he seem so? God, Man, and Nature detest shams. What deeper degradation is there for a people, than disproportion between the mind and will of rulers, and the measure of their responsibilities; what meaner misery for persons than to prove incompetent for assumed duties. The one want of Society is to find out the adaptations of each of its members, to set them worthily to work, and to treat them according to their kindly ministrations. You can

turn out men to order, breed kings from kings, and artists from artists,—though doubtless there are laws of descent which may be discovered and by approximation kept. True wisdom then is, to surround all children alike with the richest, healthiest, most cordial, and invigorating spheres; and by careful observation of every sign of character to learn their respective tendencies. Supply in the degree of improvement opportunities for growth; open avenues for action in proportion to power of usefulness; let functions progressively correspond with development; then God's Aristocracy will appear, chiefs humble in commanding, followers proud to obey, in honor preferring one another. True Justice is equal."

3. Fraternity is the *end* of Revolution; Unity is the *end* of Reaction. How can either be attained without the other? They are, by God's ordination indissoluble complements.

"Your Ideal, brethren! is the Family of the Children of God. This you would embody in communities and nations; your end is divine." Thus briefly responds Socialism to the hope of Revolutionists. "To break the yokes of oppression, level the walls of caste, intermingle all classes by respectful courtesy and cordial good fellowship, is the work for every truly humane spirit. Wealth, learning, virtue, lose their worth when hoarded, and multiply themselves miraculously when diffused. God's manna must be gathered fresh each morning; it corrupts in the miser's store. Pensioners on heaven's bounty, what shall we do but expend our gifts by generous stewardship? Needing forgiveness, and higher aid, and feeling that need in proportion to our progress, how can we but be tolerant, merciful, magnanimous? Sprung from one sire, shall we not share our hearts blood with our kindred? Heirs of one destiny do we dream of severing our fortunes from the general lot of man? Fraternity means in political institutions a Commonwealth of Co-operators; and the clear voice of conscience assures us that this bright vision shall become a substantial reality in a fullness of glory such as none can now conceive. But the indispensable condition of such Society is unlimited charity; and no man can be fit for this high companionship unless self-love has been transfigured by love of Collective Humanity, and yet more by love of God as the One Absolute Good. Private ends must become identified with universal ends through the influence of pervading principle, or the Era of Brotherhood will remain a dream."

"This prevalence of Love, One and Universal, is the very Kingdom of God, for which you pray, and toward which you look with longing eyes amidst the rude conflicts of a lawless world." Thus Socialism interprets the purpose of Reactionists. "Let the extremities carry each experience to the ruling brain, and receive from it in turn every motive; let pure truth communicated through intelligent minds, which serve as social lungs, invigorate and warm the body politic with ever new inspirations; let the spiritual heart preserve equilibrium in all circulations of intercourse by regulated impulses of kindness. Society should become an organic unity. What true growth can there be but by continuous development? When so much as in critical seasons,—such as dentition and puberty, wonderful symbols that these physical changes are of moral and social reformations—is the dynamic influence needed of central vitality? How discharge the lowest duty between individuals without the commanding sway of collective reverence? Law emanates from God. It should be consecrated then in the wills of pious subjects, dependant, grade above grade upon the sovereign power, which itself must manifest by beneficent efficiency that it is authorized by the Almighty. But observe now and deeply ponder upon the truth, that the end of ruling is universal wellbeing; that the only valid claim to direction is ascertained capacity of doing good; that God Himself has no right to injure a creature for his own advantage,—nay! that it is absurd as impious men to conceive of his interests as hostile to or separate from the interests of the lowliest existence. No selfishness is so

infernal, as avarice, ambition, lust, cruelty, in those who by grand powers and passions, were meant by Providence to be radiant orbs of blessing. Tyrants are traitors at once to the Infinite Ruler and to the humblest fellow-man whom they oppress. On none rest such responsibilities of useful ministry, as on those who by intellect and energy are heaven's commissioned regents. Only by divine love flowing in through the really great-hearted, and softening all social spheres with brotherly kindness, can there be Unity on earth or in heaven."

Thus on the highest ground of thought, Reorganization meets Revolution and Reaction, and says 'Peace be between you.' From foes, with arms outstretched for mutual extermination it firmly takes the weapons, and locking their hands in a clasp of friendship, seals it with a kiss. Then with a few words, it thus addresses them:

The Divine *principle* of Society is ATTRACTION. This reconciles Liberty and Order.

The Divine *method* for Society is THE LAW OF SERIES. This reconciles Equality and Hierarchy.

The Divine *end* in Society is HARMONY. This reconciles Fraternity and Unity.

Such is the dignified attitude, in which Socialism, as an Ideal, should mediate among warring parties in this era of transition. But Reorganization, as we shall hereafter see, is summoned by Providence to be yet more a Peacemaker in Practice.

TOPICS AND THEIR TREATMENT.

Our friends have now before them the *fourth* number of the Spirit of the Age, and can form some general notion of its principles and aims. While cordially thanking our brethren of the press, for the warm welcome with which they have greeted us, we can sincerely assure our readers, that future numbers will constantly improve upon their predecessors. There is a certain amount of friction and vis inertiae to be overcome in the outset of all enterprises. But we have now very much completed our arrangements; and the way seems clear for making this paper all that its most sanguine supporters can desire. With the purpose of sketching an outline of our designs,—as an attraction to subscribers, and a guide to correspondents, we will briefly mention in this and two succeeding numbers, the topics which we propose to have discussed in our columns, and the method of treatment we would prefer. To day we confine ourselves to

L—CRITICISM.

Our starting point is *Modern Society in Christendom*. Here we would be *just*, in the strictest and amplest sense of that sublime word. He who would comprehend the present—in its tendencies both good and evil,—its promises and perils,—its germs of hope, its husks of dead custom, must trace institutions, laws, maxims, sayings, creeds, to their root, and by following up their growth in the past learn their actual stage of maturity and thence infer their final fruits. Praise and blame are alike superficial, unless we are thereby taught to discriminate the essential from the accidental, the living body from its garb. Persons, classes, modes of action, communities, are continually honored and reproached for qualities nowise peculiar to them or originated by their volition. We never can understand aright a man, or a nation, unless we know their parentage, training, inheritance,—unless we gain some glimpse, however dim, of their reaction on related spheres, and anticipate—not vaguely but by accurate knowledge of their *specific laws* of life—their influences upon the future. Many existences, in all departments of the universe are of worth, not intrinsically but for incidental uses.

But we must not enlarge upon these hints. We wish simply to suggest our points of view—the SOLIDARITY OF MAN. We

define our standing place, as Christendom in its actual state of development.

We would say then to correspondents: regard all subjects in the large, reverent, broad and buoyant spirit which a consciousness of vital communion with Humanity as a whole, necessarily inspires. Put away conceit, cowardice, ingratitude, rashness. Let the images of men of earlier days be by you, while you handle their works; think of their difficulties before you condemn, of their aspirations before you rest content with what they have bequeathed to their fellows. And let the brighter images of coming ages hover round you amidst obscuring clouds and rough hindrances. Be loyal; be hopeful.

In this spirit survey Christendom in its relations to the uncivilized world; then find the causes for its mingled action of blessing and cursing in its half savage—half sanctified internal state. Spare no abuses; make no delusive palliations; broadly recognize the inconsistencies, public and private, of professed principles with habitual practice. Strip off and burn in the fires of purifying zeal every plague-spotted sham that poisons society with its exhalations. Examine Property holding and Property getting—the relations of Capital and Labor—Commerce, Finance, modes of Public and Private Expenditure—Social and Domestic Relations, Education, Worship, in the spirit of truth. State facts, explore causes, trace tendencies. We propose to give in the form of original essays and translations as thoroughly exhaustive a criticism of Christendom, as possible—and invite the testimony of our fellows in fulfilling this work.

But we cannot criticise without a *Standard* of judgment. Have we such a standard? Next week we will see.

TALKS ON THE TIMES.

I.—RADICAL AND SOCIALIST.

Radical. "You call your paper the Spirit of the Age, but the title is a misnomer. You are not of this Age, at all. You talk of 'Reconciliation,' 'Peaceful Transformation,'—and I know not what; all that belongs to the far future. This Age is one of War of Principles, war to the knife; and only by making a clearing through old abuses, can the road be opened for a peaceful progress of mankind."

Socialist. "The spirit from which you speak, is certainly rife enough; but it belongs to the last age, not to this. There are Nimrods abroad, great and small, slaying the savage beasts of oppression; but man longs rather to see an Orpheus taming them by music. There are Babel builders enough confounded in their presumptuous plans for scaling heaven, confused in their speech, restlessly rushing forth into novelties; the times demand an Apollo rearing in harmonious proportions the walls of habitable cities. It was grizzly old Neptune, who called up the war-horse, by a blow of his trident, and briny ocean typifies the deposited traditions of grief and crime; Minerva, goddess of wisdom, prescience, practical judgment, blessed man with the olive-tree, symbol of peaceful plenty."

Radical. "Your whole tone of thought is mystical, transcendental, abstract; you do not know the people, their sorrows and wants, their indignation and impatience. The true way to talk now, is in the sphere of immediate interests; tell men how to make two dollars for one, how to overturn the whole gambling system of trade, how to do away with interest on money, how to set labor free from its chains, in a word, how to tumble into the dust that Old man of the Mountain, Capital, who has twined his crooked legs and arms round the shoulders of the homeless, weary, Sinbad,—Industry. Clothe plain common-sense in rough speech. Call things by their right names; let the blood-suckers, who by banking, brokerage and all modes of sponging, are draining the vitals of the productive classes, know that they

shall be choked off; let the rich idlers be made to comprehend that they are *detected thieves*, and will be treated as such."

Socialist. "The ends you have in view are for the most part right, they are the ends approved by reason, commended by humanity, sanctioned by Providence. But your summary measures will be found to be of much less sure and speedy efficacy than words of peace and deeds of co-operation. Have you forgotten your Esop? The sunshine can always loose the cloak, which the fierce wind only fastens tighter. Would you work a swift transformation in society? Begin by beating swords into plough-shares and spears into pruning hooks every where among all classes, in all occupations. Demand universal amnesty, universal disarming, universal fraternity. Let the privileged be told cordially, that there is not the remotest thought of spoiling them of their means of culture, honor, enjoyment, but that proposed plans of reform will benefit them as well as the poor. Let producers be made clearly to see, that only by a vast increase of wealth, by friendly association, combined economies, conjoint application of scientific skill to manual toil, equilibrium of all modes of labor and exchange, &c., can the world be elevated, as a whole, to refined and just relations. This is the conduct marked out by the Spirit of the Age."

Radical. "What a good natured dreamer! Where have you been all your days! Would that you could travel in Europe, and talk with the money-kings of London, Paris, the nobles of England, the petty despots of Germany. You think soft words and kindly sentiments will tame these wolves into fellowship with the flocks they worry. It is—with due respect to your feelings—the sheerest nonsense. Nothing but shaking their palace roofs down upon their heads will ever startle them from their drunken sleep of self-sufficient indifference to the mass of the wretches around them. I tell you, what is wanted is a certain divine vengeance, swift as the whirlwind and earth-quake shock, an upheaval of the people lifting oppressions and oppressors, and tossing them aside forever. Men are too peaceful, too long-suffering. God knows the wide-spread misery of Christendom is intolerable. What are a hundred battle-fields—considered in regard to life, mental agony, or moral degradation—when viewed side by side with the lingering death of a whole people like the Irish. In the first at least, is manliness, sowing seeds in the bodies of fallen heroes, for a harvest of future grandeur; in the last is only meanness blighting with mildew every germ of energy."

Socialist. "There is a style of heroism higher than the soldiers, which never destroys but by a touch works miracles of life. Its soul is faith, its healing hand is hope, its blessing makes the loathsome lepers of selfishness sound once more in charity. The last age tried thoroughly retributive force; let this age try more thoroughly redeeming forgiveness. The world never needs a second Bonaparte or Holy Alliance. Let Satan with his proud promises of all earth's kingdoms be abased before the Son of Man, establishing by free-will service of fraternity, the Reign of Heaven. What we want is the Spirit of MANHOOD, which simple as a child, clear-sighted as an angel, strong in the might of humanity, assured of ineradicable good in all men, communing always with the Divine Love, shall confront enthroned errors in high seats of fashion amidst body-guards of etiquettes, and glittering courts of flattery, with the plain prophetic judgment—'Thou art the man.' I do not guess but know, that in the very conscience of the most hardened worldling of this age there sits an angel, which forever whispers 'Brotherhood,' 'Mutual Service,' 'Common Wealth,' 'Justice.' The Reformer, who takes the firm ground of Peace, stands not alone amid the warring nations. The ministrations of spirits, God Himself by his mediations, is with him. It is the time, be assured, not for opening half-healed wounds, and gashing anew the mangled form of Christendom, but for quickening its very heart to pour forth streams of ichor which shall renovate Man's muti-

lated form with celestial youth. This sounds to you like visionary rant; well, you will live to learn; seeming folly ridiculed to-day, proves to be wisdom to-morrow."

W O M A N ; HER POSITION AND DUTIES.

BY JEANNIE DERON.

[CONTINUED.]

It is as mothers, that women should consecrate themselves to the work of preparing a better future for their children. Is there an intelligent mother, worthy of that name, who does not experience profound anxiety in seeing these frail creatures cast out to grow up amid the disturbances of revolutionary eras, and in thinking of the storms which an improvident system of politics, selfish at once and cruel, has brought upon their heads? All mothers, whatever their social position or their faith, must have the same interest, the same end,—the well-being of their children. All then should equally desire a social organization which would give them a feeling of security as to the future fate of beings so dear. This never has been given, never could be given by societies based, as those of the past have been, on the right of the strongest, on privilege, on the oppression of man. But this feeling of security can and will spring up in societies, based, as those of the future are to be, on the principles of fraternity and universal solidarity, of which woman should be the most ardent apostle.

If women of the privileged classes could but be made to understand that their present high condition can not protect their children from the vicissitudes of fortune; if they could but learn to remember that their own ancestors perhaps, once bent the knee as slaves and serfs, before the progenitors of the very half- clad beggar boys upon whom they now look down with pity; if the veil of the past could but be lifted before them; then would they comprehend that their maternal love must not be confined to their own children, but enlarged to embrace the young of this and all succeeding generations; then would they recognize the truth, that only when unitary societies shall pledge themselves to ensure the well-being of each of their members however humble, can security be felt for the happiness of any one, however honored.

And if women of the working classes would but comprehend that it is one of their duties to reclaim the right of being completely mothers; if they could but be taught that society is bound to exert a watchful providence over the child before its birth, by exempting the mother from exhausting toil during the period when she is fulfilling her sacred function of supplying society with new members,—members who will be active, intelligent, useful, and every way fit for advancing the general prosperity, in proportion to the harmonious development to all their faculties; then would they become convinced of the necessity of that grand social reform which can alone ensure them the right of preserving their children from misery, ignorance and despotism.

When women of all classes shall accept these great truths, then will all mothers unite to accomplish that grand *Mission* of humanity, which religion and the true science of society make known.

The mission of women in the present age, is an apostleship, whose end is the introduction of God's kingdom upon earth. The means of fulfilling that end, is to lead mankind into the way which Providence marks out, by reconciling individuals, families, classes, nations, now separated from one another by hostile interests, varying opinions, and incessant competition. But the indispensable condition for this reconciliation is to put away once and forever, the causes of strife between the two grand halves

of humanity, man and woman. And the very first step toward this reform is to proclaim on high the civil and political equality of the sexes, and to demand the practical realization of the rights of women, by the press, by speech, and incessant protests against the violations of those principles of liberty, equality, and fraternity, which are the law of God. It should be clearly understood, that the abolition of the privileges of race, birth, caste, fortune, can not be complete and radical, until the privilege of sex is utterly destroyed, because this is the root of all the others. And now, whatever may be the varieties of opinion and of faith, religious and social, among women consecrated to the accomplishment of their sublime mission, let all be convinced that in this era of transition, the only practicable mode of fulfilling their high duty is the reclaiming of woman's rights to citizenship.

Let women then, who comprehend the grandeur of their religious and social mission, unite and pledge to each other their devoted aid, in introducing by every means of action, consistent with the dignity of their sex, and peaceful sentiments, the Reign of God upon earth—the realization of the three great principles, which hold in germ the happy societies of future ages.

Let us demand in the name of Fraternity, that the sacred law of Solidarity, which unites in one living body, all members of the human family, should be no longer misconceived and disobeyed; and that all shall be admitted to partake of the blessings which God bestows on all; that society as a whole shall become responsible for the well-being of each of its members; and that no one shall consider himself exempt from the duty of using every faculty for the common good.

Let us demand in the name of Equality, a total abolition of the privileges of sex, race, birth, caste, fortune;

For Women, for Children, for the Laboring classes we would secure the first of all rights, the *right to live*, and a full development of every power, physical, intellectual, moral;

Education, free and equal;

Professional and scientific culture, according to aptitudes;

The right to labor;

Admissions to social functions in proportion to power of usefulness, without distinction of sex;

Means of enjoyment and social relaxation, so requisite for those oppressed by anxiety and toil;

For the sick and infirm, affectionate care; for the aged, generous hospitality and honorable repose; due recompense and respect for all.

Let us demand in the name of Liberty, honor for the rights of every human being; liberty of conscience; liberty of speech; liberty of the press; liberty of association; freedom for all without distinction of sex to participate in making laws, and distributing the profits of labor.

If our words of peace and conciliation are heard, there will be an end to bloody conflicts and inhuman tricks of policy—*Misery and Ignorance, the last of the peoples tyrants*, will disappear forever: because fraternity, equality, liberty, will thenceforth be verified in deeds.

Nothing is more calculated to ensure greatness of mind, than the observation of perpetual change. He who doeth this, *hath*, in a manner, put off the body; and, knowing how soon he must away, is just in all his dealings, as well as resigned to the conditions to which nature subjects him. Whatever any one may think, or do, or say, his only concern is to act right, to be contented with what befalls. He hath cast aside every trouble and care, and desireth but to walk according to the law of God.

It is only necessary to grow old to become more indulgent. I see no fault committed that I have not committed myself

For the Spirit of the Age.

THE CHARACTER OF FATHER MATHEW
BY PHYSIOGNOMY.

I send you an abstract of the description of FATHER MATHEW by Physiognomy, given in our social interview yesterday; at the Irving House. We might suppose from the multitude who flock to see the good Father, and from the scrutiny with which they regard his features and expressions, that all men understood the science of Physiognomy, or at least that they indulged a blind faith in the truthfulness of the human countenance. A Phrenologist would undoubtedly regard the head of this great and good man with interest, but the misfortune is that it is not always convenient to examine it, and even the most enthusiastic disciple of Gall would, I fancy, feel very little satisfaction in examining the head, without the "light of the countenance" thrown upon it.

Having the same means of knowing the character of the "Apostle of Temperance" that others have, it is proper that I should refer you to the signs of the faculties as laid down in the "Outlines of Physiognomy," and by this means I shall appear not in the light of a *diviner*, but as an *expounder of Science*. Observe in the first place a predominance of the Desire to Love, indicated by a narrow square chin. The little book referred to says, "The faculty of desire to love is a charitable feeling, acting with benevolence and philanthropy; and those who have the sign of it large are very good and kind to the poor and unfortunate, and seem to give charities in gratitude for the happiness conferred on them by the inspiration of this faculty." This form of chin is to be observed in missionaries—those, I mean, who have the true missionary spirit—and as I never saw it more perfect than in Father Mathew, I should say that the faculty which it indicates must be a *leading trait* in his character. He is a missionary in the true sense of the word. Violent Love, which is selfish in its action, and which is aptly represented by Cupid with his darts inflicting wounds and sufferings indicated by a broad instead of a narrow square chin, is scarcely an element in his character; and the other faculties of love, with the exception of the Ardent and the Fond, are small in him.

The sign of Philanthropy, the length of the under lip at the angle of the mouth, crowds upward as if it would make room for itself against the sign of Gravity, which is another of his strong faculties. Philanthropy is, therefore, judging from Physiognomy alone, one of his leading characteristics, and must act powerfully in connection with such strong desire to love. Together with a large sign of Gravity, he has a keen sense of the ludicrous, and has a large sign of Cheerfulness, indicated by wrinkles at the outer angle of the eye, curving downward—so that he can both hear and say very witty things without laughing, and the cheerfulness which would otherwise shew itself chiefly at the angle of the mouth, betrays itself in a general illumination of the features. With so much gravity he could not treat serious matters otherwise than seriously.

The faculty of Benevolence or alms-giving, indicated by the elevation of the brow and horizontal wrinkles produced by perpendicular muscular fibres in the center of the forehead, is large, though not so large as the faculties of Desire to Love and Philanthropy, the first of which has its gratification in an improvement of the moral condition of mankind, and the latter in an improvement of their physical condition. Close to the sign of Benevolence is the sign of Parental Love, and this is larger than the former, indicating very great love of children, and a disposition to regard with fatherly feeling all who need counsel and direction. Were not this faculty large the title "Father" would not be appropriate, and you have observed with what affection and pleasure he greets the children who visit him. Then over the center of the eyebrow you see very large signs of Hope and Enthusiasm—hope to cheer him on with a bright prospect

of the future, and zeal or enthusiasm in the prosecution of his undertakings;—and larger still, you see the signs of Love of Triumph, and Love of Reform, the elevation of the outer extremities of the right and left eyebrows, along with the horizontal wrinkles produced by the perpendicular fibres in that part of the forehead. *Love of Reform*, and *Love of Triumph*! who can doubt that Father Mathew possesses these in a supereminent degree?

Next look at the sign of Relative Defense in the most conspicuous part of that great nose of his. This indicates the disposition to guard the weak, to protect the innocent, to take the part of the injured, and, in connection with his other faculties, the disposition to "plead the cause of the poor and needy." This is very great, but the sign of Attack is still greater, showing that he is capable of advancing alone, and assailing an evil in its strongholds, as with battering rams,—and in coincidence with this he has a very large sign of Discovery, so that he is able to make his assault in a manner peculiar to himself. When the case requires, he is ready to "carry war into the enemy's fortress," and with such warlike faculties connected with such beneficent ones he is in every way fitted to do battle with such an enemy as Intemperance. Neither is he wanting in Self-Defense. The sign of this faculty is large, though less than the former, and he is prepared to defend his principles and maintain his ground to the last.

Besides the strong traits already mentioned we see a very large sign of Excursiveness, or a disposition to journey about, as he has been in the habit of doing in his missionary labors—also a large sign of Love of Travel, a faculty which is no doubt pleasantly gratified in his mission to this country. In connection with this the signs of Place, Direction, and Distance, are very large, so that he could not easily forget a place which he has once seen, and would very quickly learn all the streets, bye ways, and turnings of a city, as well as the geography of a country. The fulness of the fleshy part of the cheek under the eye, indicates a strong feeling of admiration for the beautiful, and with the faculties last named, together with a large sign of color, it finds gratification in landscape scenery. You remember the large sign of Buoyancy which I pointed out to you agreeing so well with his elasticity of spirits and evident light-heartedness. Borne upward by this, and such large Hope, Zeal, Triumph, Love of Reform, and love of man, he will

"Argue not
Against Heaven's hand or will; nor bate a jot
Of heart or hope, but still bear up, and steer
Right onward—"

feeling in himself that though the seasons are unpropitious, they will be crowned with an abundant harvest.

I will only mention further what you yourself took notice of, as being very conspicuous, that is the compression of the mouth at the angles and in the center, indicating Magnanimity and Purity. I should say from this, that there was an exceeding degree of *honor*—not honor in the national sense of that term—but moral courage, heroism, sincerity, ingenuousness, purity of sentiment, and an incapability of bribery, or corruption. Of course this is but a small part of an imperfect sketch of what a full delineation of character would be. For the rest you can compare his face with the signs of character which can be learned by studying Physiognomy.

Yours truly,
JAMES W. BEDFIELD.

Be tranquil as to what comes from without; just, as concerns thy sentiments within: in a word, think and live in unison with nature and the common good.

Nature is ever changing, ever new; why be uneasy, it is the law?

EUROPEAN AFFAIRS
TO THE WEEK ENDING JULY 21,

Latest Date, July 7.

The celebrated Jewish banker, Baron Rothschild has been re-elected to Parliament for the city of London, by a majority of over three thousand votes. Opinions are divided as to the next probable step in this struggle. It has been proposed for the House of Commons to waive the form of an oath in the case of Rothschild, and to admit him to his seat without further ceremony. This was done when the first Quaker member, Mr. Pease, was elected for South Durham. This would be dodging the question. The political condition of the Jews in England presents the following absurd and fantastic spectacle. They are admitted to high civic dignities, especially in the city of London. They are knights and baronets created by the queen. But they can not sit in either House of Parliament because these bodies claim to be Christian. A motion has been made by Feargus O'Conner for the adoption of the Peoples' Charter, Universal Suffrage, and the other points contended for by the Chartist party. The proposal found but a feeble support in the Houses, and the party seem to be nearly extinct. They have suffered from the cry of Socialism and Communism that has been industriously raised against them, and from internal dissensions among themselves. There is little hope of the liberalization of English institutions from the influence of the Chartists.

The latest accounts from Paris announce the activity of the Republicans in preparing for the approaching elections to fill up the vacancies in the Legislative Assembly. Garnier Pages has signified his attention of retiring from political life. La martine, it is thought, will gain his election in Loiret. The Socialists, the Mountains, and Red Republicans have united a list of candidates, among whom are Vidal, and Reybeyolles, editors of social reform journals. Proudhon was nominated but refused to stand. Capt. Vileber, who was tried for expressing sympathy with the Democratic movement at the head of his company has been condemned to death. The same sentence has been passed on four young men belonging to the army for opposing the arrest of Sergeant Boichot. A great sensation has been produced by these sentences, and it is to be feared they will foment the spirit of retaliation, exasperate the passions of the multitude, and perhaps lead to the re-establishment of the guillotine.

A Prefect of one French department mentioned to a friend a few days since, as a curious instance of the instability of human affairs, that about twelve months ago he received the following telegraphic dispatch:

"Monsieur Le Prefect.—Arrest by all possible means the citizen Louis Napoleon Bonaparte, should he present himself in your department. (Signed) LEDRU ROLLIN."

A year later the same Prefect received another dispatch in the following terms:

"Arrest by all possible means the citizen Ledru-Rollin, if he presents himself in your department. (Signed) DUFFAURE.
Minister of Louis Napoleon."

After enduring the horrors of an aggravated siege, Rome has been obliged to capitulate to her invaders. On the 30th of June, the Roman Constituent put forth a decree stating, that the Assembly had ceased a defense which was now impossible. At the same time the General in Chief demanded a suspension of hostilities, and announced the departure of a deputation from the Roman Municipality to the French head-quarters. The French Army entered Rome on the 2d inst., and every measure had been adopted to ensure the occupation without disturbance. This intelligence was forwarded to Paris by a telegraphic dispatch, but no further details have been received. A letter from

Rome thus describes the character of the combatants, previous to the surrender.

"As to the men who die, I share the impassioned sorrow of the Triutrisans. 'O Frenchmen!' they wrote, 'could you know what men you destroy—They are no mercenaries like those who fill your ranks, but the flower of the Italian youth, and the noblest souls of the age. When you shall know of what minds you have robbed the world, how ought you to repent and mourn?'"

"This is especially true of the 'Emigrant and Garibaldi legions.' The misfortunes of North and South Italy, the conscription which compels to the service of tyranny all that remain, has driven from the kingdom of Naples and from Lombard all the brave and noble youth. Many are in Venice or Rome, the forlorn hope of Italy. Radetsky, every day more cruel, now impresses aged men and the fathers of large families. He carries them with him in chains, determined, if he cannot have good troops to send into Hungary, at least to revenge himself on the unhappy Lombards.

"Many of these young men, students from Pisa, Pavia, Padua and the Roman University, lie wounded in the hospitals, for naturally they rushed first into the combat. One kissed an arm which was cut off; another preserves pieces of bone which are being painfully extracted from his wound, as relics of the best days of his life. The older men, many of whom have been saddened by exile and disappointment, less glowing, are not less resolved. A spirit burns noble as ever animated the most precious facts we treasure from the heroic age. I suffer to see these temples of the soul thus broken, to see the fever-weary days and painful operations undergone by these noble men, these true priests of a higher hope, but I would not, for much, have missed seeing it at all. The memory will console amid the spectacles of meanness, selfishness and faithlessness which life may yet have in store for the pilgrim."

The Austro-Russian army has entered Raab, after a formidable battle. On occasion of the death of a student, in consequence of a wound received from a police officer, the entire population of Prague has made a demonstration, which derives an important character from the circumstances which caused it. The population followed the deceased to the grave in a body. It seemed like celebrating the funeral of European liberty.

News of the Week.

COLLISION ON THE ATLANTIC. LOSS OF THE CHARLES BARTLETT AND 134 LIVES.

The Charles Bartlett, Capt. Bartlett, an American ship of 400 tons burden, chiefly loaded with lead and chalk, and having 162 steerage passengers, one cabin passenger, and a crew of 14 men, outward bound for New York, was run down by the Steamer Europa from Boston on the 27th ult., about 700 miles to the westward of Cape Clear, causing the loss of 134 lives. At the time of the collision she was going at the rate of five knots an hour close hauled on the wind. The Europa was sailing at the rate of 11 1-2 or 12 knots per hour. Both vessels were enveloped in a dense fog, which prevented those on board of either vessel seeing beyond a few yards.

At about 2 1-2 o'clock the look-out of the Europa suddenly perceived the ship through the mist, and had just time to announce the discovery when a dreadful collision took place, the Europa striking the Charles Bartlett amidships and cutting an awful chasm in her side, killing several persons on board. The bark immediately began to settle down, and in a few minutes sunk. The scene during those few minutes was appalling in the extreme. A crowd of suffering wretches, maimed and broken by the collision, lay dead or dying where the bows of the Europa had entered. Some of the individuals who crowded the

decks appeared panic-stricken, others ran shrieking to and fro in despair.

Mr. Robert B. Forbes, a well-known merchant of Boston, was a passenger in the Europa, and leaping overboard at the time of the accident, with characteristic courage and humanity, assisted to save the lives of the passengers of the unfortunate vessel.

DEATHS BY CHOLERA.—**JAMES REYBURN**, a prominent Irish merchant, and for many years President of the St. Patrick Society in this City, died on Sunday evening of last week. The course of his disease was violent and rapid, though so slight in its first stages as hardly to be noticed. His death is a great public loss for he was ever active, energetic and zealous in the cause of humanity—unwearied in his efforts to promote the welfare of our Irish fellow-citizens, to aid struggling immigrants and provide for the instruction of their children, a duty too often necessarily neglected in the Old Country. Mr. Reyburn was for many years an active, intelligent and highly respectable merchant here, having immigrated to America from Ireland, his native country in early life. At the time of his death he filled the office of Vice-President of that useful Institution, the Hibernian Emigrant Society, 22 Spruce-st. In the movement for the relief of the Irish, Mr. Reyburn was an earnest and efficient laborer. His generous disposition and cordial manners had endeared him to a large circle of friends. He was in Wall-st on Friday with every appearance of good health.

ALEXANDER ROBERTSON WYCKOFF, one of our most esteemed citizens, residing at No. 72 Fourteenth-st. died on Saturday evening. He was the treasurer of the Hudson River Railroad, and returned from Peekskill on Saturday, with symptoms of the epidemic. On the passage down the river such remedies as were at hand were applied without effect, and on arriving in the City some delay occurred in procuring a physician, and the disease soon advanced to a fatal termination. His decease occasions a sincere expression of sorrow.

DR. A. BRAINARD of No. 907 Broadway, died on Sunday morning at 3 o'clock, after an illness of nine hours. He fell a victim to the fatigue and exhaustion of constant professional labors, since the first appearance of the epidemic. He was universally respected and beloved. His bereaved wife arrived in town only in time to attend the funeral services.

ARTHUR YOUNG has died of the prevailing epidemic, aged six years, the eldest child, and only son of Horace Greeley, editor of the Tribune. He was attacked early on Thursday morning, and died in the early part of the afternoon. The loss is peculiarly heavy and afflicting from the fact that the deceased was remarkably precocious, mentally, and beautiful, physically, and had centered in him the fondest hopes and affections of his parents.

DAVID B. OGDEN, an eminent member of the New-York Bar died on Monday of last week, aged 74. He was one of the ablest lawyers in the country, of Revolutionary stock, and as a man and Christian, had the esteem of all who knew him. On the Thursday before his death he was engaged in an important case, in which he over-exerted himself, and in a heated condition he left the city for his temporary residence at Richmond, Staten Island. The same evening he was taken ill with severe pain in the head and on Sunday morning, up to which time his complaint had been in his head, his family considered him out of danger, but diarrhoea set in, and on Monday morning he breathed his last. Mr. Ogden belonged to the New Jersey influential family of Ogdens. He came to this city in 1802, and commenced the practice of law. With the exception of being occasionally sent to the Legislature of this State, and of having held the office of Surrogate, he has continued steadily in the profession. He belonged to the old school and was a cotemporary and formed part of that galaxy of talent which shone with so much splendor,

and among which were enrolled the names of Spencer, Van Ness, Williams, Wells, Emmet, and others. For many years his great practice was in the Supreme Court of the United States. Few men have been more distinguished in acquirements, and few listened to with more profound attention. He was a great admirer of General Hamilton, under whose patronage he entered his brilliant professional career.

MISS BLACKWELL IN PARIS.—The medical community of Paris has been set to talking by the arrival in that city of the celebrated American doctor, Miss Blackwell. The lady has quite bewildered the learned faculty, by her diplome, all in due form, authorizing her to dose and bleed and amputate with the best of them. Some of them are certain that Miss Blackwell is a Socialist of the most furious class, and that her undertaking is the entering wedge to a systematic attack on society by the fair sex. Others who have seen her, say that there is nothing very alarming in her manner, that, on the contrary she appears modest and unassuming, and talks reasonably on other subjects. The ladies attack her in their turn. One of them said to me the other day, "Oh, it is too horrid; I'm sure I never could touch her hand! Only think that those long fingers of hers had been cutting up people!" I have seen the doctor in question, and must say in fairness, that her appearance is quite prepossessing. She is young, and rather good looking; her manner indicates great energy of character, and she seems to have entered on her singular career from motives of duty, and encouraged by respectable ladies at Cincinnati. After about ten days' hesitation on the part of the directors of the Hospital of Maternity, she has at last received the permission to enter that institution as a pupil.

Correspondence of the Journal of Commerce.

COMMENCEMENT AT HARVARD.—The Academical folks were favored with a fine day yesterday. Though the sun was hot and the sky cloudless, the breeze was constant, strong and refreshing. At about 12 o'clock we found the Governor and Council with the college dignitaries, and a church full of literary men with a good show of beautiful and intelligent ladies listening to the maiden performances of some 35 picked orators of the graduating class, who followed each other in rapid succession, each giving a taste of his subject and passing off. The monotony was relieved by music every fourth or fifth speech. The compositions, so far as we heard them, we thought were written with unusually good taste and manliness, and remarkably well delivered. We were particularly pleased with the performances of Robert Barnwell Rhett, of Charleston S. C. James Edward Oliver of Lynn, and Chas. Francis Choate of Salem. It is true that the boys have a good deal of the conservative nonsense and twaddle about them, which they of course derive from teachers in very easy circumstances, with nothing to gain and everything to lose in their own apprehension, from change, but they have also many ideas which belong to progress and reform, and some faint idea of what they have to pay the world for their bringing up. Of the Greek oration about the *logos* of Pericles we cannot speak, it being in a tongue never very familiar and now completely forgotten by us. We should have preferred English about the *logos* of Zachary Taylor. But the learned ladies and the Doctors of Law and Divinity present probably understood it better than English. The ladies generally were delighted with it, and got perhaps a very clear idea of the impetuosity of Demosthenes, and the solemnity of Paul on Mars Hill. The degree of Bachelor of Arts was conferred upon 78 young gentlemen. It was done according to the ancient and honorable mode, in Latin, the President sitting in his collegiate robes, crowned with his black velvet tile and tassel. The ceremony is very impressive to the

green ones, but rather tedious to the President himself, when repeated too often.

The degree of LL. D was conferred upon Hon. Horace Mann, M. C.; Hon. Richard Fletcher, Associate Justice of the Supreme Court of Massachusetts; Hon. George Eastis, Chief Justice of Louisiana; and Hon. Theophilus Parsons, Professor in the Law School in the University. The D. D. was also conferred upon Rev. Levi Washburn Leonard, of Dublin, New Hampshire; Rev. George Washington Burnap, of Baltimore; and Rev. Charles Kittridge True, of Charlestown. Mr. True belongs to the Methodist Church, graduated as few Methodists do, in 1832 and represents that important denomination in the Board of School Commissioners.

The Honorary Degree of Master of Arts was conferred upon Professor Arnold Guyot, of Neuchâtel, Switzerland; Francis Alger, and Jonathan Ingersoll Bowditch, of Boston.

The Dinner, a much more important and substantial affair, was conferred upon the distinguished legal, clerical, and medical gentlemen, and the alumni of that, and other colleges quite generally—and was a good cold water feed. The 78th Psalm was sung, but, alas, Dr. Pierce was not there to lead.

Among the distinguished personages whose presence graced the occasion besides Gov. Briggs and Council, we noticed Ex-Presidents Quincy and Everett, Chief Justice Shaw, Senator Davis, Hon. J. G. Palfrey, Sheriff Eveleth, Dr. Lyman Beecher and several very fine looking men whose brilliancy of plumage and uniform reflected the highest credit upon their tailors and saddlers.—[Chronotype July 19.

LIEUT. DALE.—All readers of Lieut. Lynch's Narrative of the Expedition to the Dead Sea have been interested in Lieut. Dale, and affected by the circumstances of his death, as recorded in the last chapter. A writer in the *National Intelligencer* says that on the 24th of July Mrs. Dale was riding with some friends in Pennsylvania, when one of them noticed an unusual depression and sadness in her manner. On his inquiring the cause she said to him, "I wish you to note this day; my spirits are so oppressed, my feelings are so unaccountably strange, that I am sure some great calamity awaits me—note it, this is the 24th of July." It was the day her husband died. At the last preceding accounts he had been reported as in perfect health. She soon saw the newspaper report of his death and returned disconsolate to her home in Boston to follow her husband to the world of spirits, leaving two children with only the inheritance of their father's name and their mother's prayers. It is pleasant to add, however, that Lieut. Lynch, in the noble generosity of his nature, has provided for their education by presenting them with the copyright of his interesting Narrative of the Dead Sea Expedition. All the proceeds of this work are for their benefit.—[Independent.

CHOLERA AT THE WEST.—The Louisville Journal tells a horrible story connected with the disease in that city. In a filthy hut, inhabited by a German family, six deaths occurred. The father died first, then his child, and after that two nurses in succession. The wife was taken before the death of the child, but struggled with the disease, and having some property and money in bank desired to make a will. A priest was sent for to administer the last rites of the church, and several neighbors and relatives were in attendance. Before the business was completed however, a quarrel and a fight took place, and the priest was driven out of the house. The woman recovered, and some neighbors going in, on the 1st. found her in a feeble state, and found in a room above two German relatives of her husband, who had remained to seize upon her property, one dead, and the other in a dying state from cholera, with which they had been stricken the night before.

Town and Country Items.

SINGULAR FREAK OF LIGHTENING.—The Bangor Courier says that during a thunder-shower a few days since, the machine-shop in Newport, in that county, where are manufactured cast iron Bench Vices—was struck by lightning near the center of the building, and it then crinkled about among the iron-works in the shop melting out little bits of iron here and there, welding together bunches of sheet iron, and setting the shop on fire in a great number of places, at least fifty, and then disappearing without injuring any person or doing any very serious damage

SINGULAR PHENOMENA.—During the prevalence of the cholera at San Antonio, Texas, the river water there, celebrated for its purity, was unfit for use when kept a few hours. In less than half a day a vessel filled with water from the stream emitted an offensive smell similar to bilge water.

JOHN PIERPONT.—The return of this man to New England will be hailed with joy by all lovers of Human Rights. We learn that he has accepted the invitation of the 1st. Parish in Medford to become their pastor.

LUCRETIA MOTT addressed a large assemblage, at the Presbyterian Church at Cazenovia, N. Y., on Tuesday evening. The burden of her discourse was the increased liberality of christian sects, the peace principle, and a lengthy appeal in favor of women's rights.

The Rev. Horace Bushnel, of Hartford, Ct., has accepted the invitation of the New England Society, of New-York, to become their Orator on the 22d of December next, the Anniversary of the Landing of the Pilgrims.

There is a monk, in one of the Monasteries on the Levant, who never saw a woman.—Baltimore Argus.
Was he born blind?

KIND SOUL.—B. Liober, Wine Merchant, Philadelphia, advertises to supply the poor of that city with pure brandy, wine, &c., gratis, during the prevalence of the epidemic, on the presentation of an order, endorsed by a physician. Three cents would procure it without the order.

SOCIETY, says Macaulay, is constantly advancing in knowledge. The tail is now where the head was some generations ago. But the head and tail still keep their distance.

EPIGRAM WRITTEN AFTER GOING TO LAW.

This law, they say, great nature's chain connects,
That CAUSES ever must produce EFFECTS;
In me behold REVERSED great natures laws,
All my EFFECTS lost by a single CAUSE! [Post

A PERSON advertises in the New-York Express that a roll of money was deposited in his pocket, while in a rail-road car, by some other person, either accidentally or by design, and he wishes the lawful owner to come forward and receive the money.

FATHER MATHEW is never more in his glory than when he has thousands of his own cherished Celtic people hemming him in on all sides. When he began his administration of the pledge he said to a by-stander "this is the work I love! I am in my element here; I lost too much time in the pageantry with which your noble people welcomed me!"

FATHER MATHEW IN BROOKLYN.—We learn that the efforts of Father Mathew in Brooklyn have been blessed with great success. The following are the numbers enrolled by him in the vanguard of Sobriety. On Thursday, 1,300; Friday, 1,250; Saturday, 1,100; Sunday, 2,700; Monday, 1,500; making a total of 7,550.

☞ Father Mathew started for Boston on the morning of last Monday. He will return in about a month and administer the pledge in some commodious hall. The crowds on Sunday were immense, and many who came late were unavoidably disappointed. He has administered the pledge in New-York and Brooklyn to nearly twenty thousand—a good fortnight's work.

A MEMBER TO LET.—When Mr. Thomas Sheridan, a son of Richard Brinsley Sheridan, was a candidate for the representation of a Cornish borough, he told his father that if he succeeded, he should place a label on his forehead with the words "to let," and side with the party that made the best offer "Right Tom," said the father, "but don't forget to add the word 'unfurnished.'"

THE PLEASURES OF BEING BURIED BY A GOOD UNDERTAKER.—An exchange does the following puff, which goes ahead of anything which could be said of vegetable pills or cholera medicines:

"We have attended several funerals, managed by Mr. —, and desire to say we feel gratified to find him unlike undertakers generally. There are no hurried movements about him—no want of sympathy evinced. His tone is gentlemanly, kind and affectionate. Mr. — is, in fact, a gentleman well calculated for the position he occupies in society. On this occasion Mr. — used his newly-built hearse, paneled with French plate glass, to show the coffin. The hearse, as well as one or two of the carriages, were drawn by Mr. —'s beautiful black horses."

A Western paper records the marriage of Mr. Timothy *Strange* to Miss Rebecca *True*.

Well this seems *strange*, but nevertheless 'tis *true*.—Bee.
It seems *true*, but nevertheless is *strange*.

The Clergymen at Cincinnati (of all denominations) have held a meeting, in which it was resolved that in consequence of the distance of some of the burial places from the city, the clergymen ought not to be expected to accompany funeral processions to the grave, and that a suitable service at the house or church, should be deemed sufficient.

GEN. GAINES' PROPERTY.—The Gaines property it is said, is to be equally divided between the widow and two sons.

LATER FROM HAYTI.—Later advices from Hayti, state that the monopoly laws were still in force, and that a revolution was daily expected.

SINGULAR.—Horses and hogs in and near the city, within a short time have been known to have had cholera, most of which died. It is also said that the birds called martins emigrated some weeks ago, and are now returning.—*Cin. Times*.

JAMES G. BIRNEY.—This distinguished emancipationist lies dangerously ill at his residence in Michigan.

☞ Queen Victoria has graciously announced her intention of being sponsor to the child of Lord and Lady Elgin, upon its baptism, and expressed a wish that it should be named Alexander Victor.

☞ The New Hampshire Legislature passed a law fixing the time for the execution of murderers, at one year after sentence.

☞ The expenses incurred in stopping the *Suave Crevasse* at New Orleans, exceeded \$5

☞ There were 2,400,000 babies in the United States, per last census.

☞ On dit at Washington, that Senator Benton's youngest daughter will soon be espoused to Signor Sanchez, a young Mexican.

☞ A removed Postmaster still affixes P. M. to his name—he says it means *post mortem*.

☞ Thomas F. Marshall has taken the stump in favor of Emancipation in Kentucky.

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PROSPECTUS

OF

THE SPIRIT OF THE AGE.

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

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

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