

THE SPIRIT OF THE AGE.

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LABOR.

BY MISS PHEBE CAREY.

What a hushed and solemn stillness
Did the pulse of Nature keep,
As in the early morning
I lay awake from sleep,
And longed for something that would break
The silence calm and deep.

Till I heard the first faint foot-fall
Echo in the street below,
And then I heard the restless hum
Louder and nearer grow,
Till it seemed as if a multitude
Were hurrying to and fro.

But now the dawn has broken
And labor calls her train
Up from the slumbers of the night,
In the town and on the plain,
And life has put in motion
Her thousand wheels again.

And I bless thee, O my Father,
That I refreshed can start
From my bed of pleasant slumber,
With willing hand and heart,
Still in the busy scenes of life
To act my humble part.

Yes, thank God, for human labor,
That man can plow the soil,
And in the mighty field of thought
Search for the hidden spoil;
O! I'd rather never know repose
Than never think and toil!

From the Pittsburg Saturday Visitor.

THE PHILOSOPHY OF PARTIES.

The records of the human race show a vast change in the condition of men. The rise and fall of empires, battles lost and won, monuments of genius and works of art are all subjects of interest to the mere matter-of-fact man only so far as they gratify his curiosity, or furnish some guide to the future; but to the philosopher who considers them as indications of the state of the human mind, at the time they took place, they are things of deepest interest. So much of life is merely matter of fact that the bulk of minds have little disposition to higher mental exercise than to compare facts with facts, for the benefit of this present life, without looking forward to the future life to the spirit.

Men seem to forget that the present life, although in the body, is a spiritual life, and, therefore, neglect to consider facts as developments of mind, in addition their fitness to be compared one with another, and thus throw some light on the modes of physical existence. The practical advantages of the comparative method recommend it to minds the scope of whose observations is limited to the outer world. Great minds are in a small minority; their subjective or internal reasonings have been made the objects of ridicule by clever comparative writers in all ages, and the unthinking world has joined in the ridicule, because it is much easier to compare one narrative of facts with another than to reason from mental phenomena to the settlement of doubtful questions concerning man's spiritual nature. The development of the powers of comparison, or the faculty of noticing resemblances and differences, without understanding the philosophy of resemblance and differences, has been the cause of much evil, it is the parent of bitterness and strife in sects and parties; for shallow comparison can only see dishonesty in differences of opinion. As men study mind and understand the mental processes by which they arrive at their opinions, they become charitable towards the opinions of others.

Machiavelli is claimed to be the first narrator of facts who also wrote their philosophy; he not only recorded the acts of mind, but showed also the mind itself. In this he was true to philosophy, which, in its most *generalized sense*, recognizes only *action* and *being*; action—meaning the facts which have been done in the world; being the mind which directed their performance. Our subject now unfolds itself, and offers two kinds of evidence as proof of the progressive principle in the mind:

First, comparison of facts and phenomena, called objective reasoning.

Second, the study of our conceptions, or of the inner life, called subjective reasoning.

The phenomena of the physical universe evidence an intelligent being whom we cannot consider subjectively, save as he reveals himself. As the phenomena of the physical universe manifest an intelligent being, so the outward acts manifest an inward or subjective principle which is called mind. The kind and quality of these outward acts manifest the state of the mind at the time they are performed. By studying the acts of men two thousand years ago we decide the human mind to be in a certain state or condition. By studying the manifestations of mind now, we decide the mental condition of man to be much improved. Thus by comparison, by objective evidence, we prove the mind has a progressive principle. There is also subjective evidence of the same principle. That faculty of the moral constitution which traces the relations of our conceptions, stored in retentive and furnished by ready memory, enables cultivated and virtuous mind to react upon themselves, to work their own purification, or, in the language of the Apostle, "to work out their own salvation," or have higher and more spiritual emotions, desiring em-

bodiment in purer forms of existence, in loftier modes of action. In this manner we come to discern more clearly in our own souls "the beautiful, the good, the divine." This notion is much better expressed by the author of the History of Modern Philosophy, to wit: "As a whole, therefore, the intellectual must be said to guide the practical man, the ground work of all our emotions being found in our conceptions."

"Such, however, cannot be said to be entirely and exclusively the case, for these emotions, when once excited, react in their turns upon the intellect. They invest its ideas with new lustre and beauty; they add intensity to all its operations; and by their natural tendencies they often direct it in its researches after fresh truths."

Having now, as we think, shown man to be progressive, we wish further to show that he is a creature of habit. Addison says, "man is a bundle of habits." All must have observed the effects of good and bad habits. The philosophy of habit is very simple; it is the love of that which affords pleasure; finds pleasure even in vice for a corrupt taste. The power of habit may be illustrated by the effect of a good and wise law under which generations prosper, therefore love it, and desire no change: but the progressive nature of man urges him forward; he comes to have new views, new interests never contemplated by the law, which begins first to oppress some interests, then others, and finally becomes burdensome to whole classes. These effects of the law upon the oppressed parties excite in them the principle of progress. They become radicals, reformers, progressives, destructives. There is another party upon whom the law is not yet burdensome, who remember only its good effects, and point proudly to its past history. These are the creatures of habit—the blindly conservative. Thus we perceive men are by their mental constitution *beings* of habit and *beings* of progress. By these two principles they are divided into two great parties, on all subjects; but each party becomes in turn the other in proportion as relations exist which excite in men either the principle of progress or the principle of habit. It is not the least remarkable fact in the operation of these two principles that no outward causes can excite both at the same time in the same mind, and influence it to pursue the middle course—this is the work of reflection, an effort of wisdom, an injunction of conscience. Let us suppose the progressive party to obtain power to adopt its measures, and the country to prosper under them; these causes would excite their consequence, pleasure, and the progressives would become conservatives. The conservatives, being out of power and desiring to obtain it, would study the advanced interests of the country and propose measures suited to the present and not the past; adapt themselves to new discoveries of fact; thus the conservatives would become progressives. Therefore we infer that parties change places, although they may not change names, just as existing relations to present measures or new propositions excite the principle of habit or the principle of progress. The latter is in morals what the centrifugal force is in physics, a power from the center or source of thought, driving the mind thro' the vast infinitude of thought, urging it right on, regardless of experience, crushing the cherished opinions of past time. Then have we the periods of wars, revolutions and slaughtering error; then doth the world go mad. But the principle of habit, like the centripetal force, modifies the principle of progress, and their joint action causes the mind to describe a curve, "the line of beauty and grace," and so the human mind, like a planet, revolving around its center or source; but unlike a planet it moves in spiral cycles, through the fields of time, ever onward ever upward, each cycle widening as the mind ascends, until the vast cycle of eternity opens upon the soul, prepared to enjoy the full perfection of the

beautiful, the good, the divine. These are the rewards of constant love of virtue and truth.

From the Scientific American.

THE ELECTRIC TELEGRAPH.

"It is dangerous to dance on fabrications."

The *New York Presbyterian* copies a long article on the Electric Telegraph from the *New York Evening Post*, which is a real curiosity in its way, distinguished for plagiarism and a want of correct information. The article is taken from the *Edinburg Review*, and the names of places changed so as to make it an acceptable dish for the American palate. It would answer very well only that there are some substances mixed with it of so indigestible a character to the epicure of science that we must point them out to the unwary. As the article is copied from a British work, it describes the British Telegraph, and had it not been palmed off for the American, all would have been well; but let us correct the errors. It says:—

"Our first concern is with the source of electricity, which in telegraph lines is generally the voltaic battery. A voltaic battery, in its simplest form, consists of a plate of copper and a plate of zinc arranged side by side, without touching each other, in a vessel containing diluted sulphuric acid. An iron wire coated with zinc to keep it from rusting is attached to the copper plate of the battery, and then stretched the entire distance to which the communications are to be sent, say from New York to New Orleans, and suppose the battery at New York. The wire is supported by wooden posts, and insulated, i. e., passed through rings of glass or porcelain, which are non-conducting substances, attached to the posts to prevent the electricity being carried off into the earth, by means of the moisture which might be contained in the wood, so that there is no choice left but to proceed in the direction of the wire."

The above is quite correct in describing the way to connect the machines, only it should have mentioned that copper instead of zinced iron wire was generally employed; but here comes the beau ideal of plagiarism:—

"At New Orleans, the wire is placed in connection with the signal apparatus, and then is brought back to New York through separate glass or porcelain tubes as before, and finally terminates at the detached zinc plate of the battery."

"There are many kinds of signal apparatus in use: among the most convenient are the step by step, which is worked by a pedal like a piano-forte key, and the dial plate."

"As the dial plate is the one most in use we will describe it. It is formed of a dial similar to a compass-box, but instead of being fixed in a horizontal position, it is placed vertically. Two magnetic needles are suspended on a pivot, in the center of the dial plate, the north pole of one needle is placed opposite the south pole of the other, and the needles are balanced, so as to remain in a vertical position when the telegraph wire is at rest—that is to say, when no current of electric fluid is passing through it. One of these dials would be hung at New Orleans, and the telegraph wire would be coiled several times round its case. The wires are provided near their ends at New York with two movable pieces, which are arranged in such a manner as to be detached from the copper and zinc plates in the battery at the pleasure of the operator, or they may be changed so as to bring either end of the wire in contact with either of the plates of the battery."

"As the current of electricity passes through the wire round the casing of the dial, it will deflect the needles from a vertical position to a position right and left across

the dial plate, but when one of the movable detached pieces at the station at New York is taken away, the circuit will be broken, and the needle will resume its former vertical position; and when the connection is changed, that is to say, when the end of the wire which was formerly in connection with the copper plate is brought into connection with the zinc plate and the other end to the copper, the direction of the current will be changed, and the needles will again stand right and left across the dial plate, but the end which formerly pointed to the right will now point to the left. Now it is understood by the rule of the managers of the telegraph, that one move to the right shall mean one letter, say R, and two moves shall mean I, one more to the left shall mean G, and two moves T; we have then the word RIGHT."

Now no such telegraph as that described here is used in the United States. The words "New York and New Orleans" are changed from "London and Edinburg," in the article of the *Edinburg Review*. The Signal Telegraph described is that of Cooke & Wheatstone's, in Britain. But let us hear more of this sublime worthy-of-a-copyright article:—

"One of the latest improvements in the telegraph has been to use the moisture of the earth as a conducting medium for completing the circuit. We will imagine the wire, after being coiled round the dial case at New Orleans, to be broken off, and the end inserted in the ground, and a piece of wire from the zinc plate of the battery at New York, to be also led into the ground; the electricity, after passing along the wire from the copper plate of the battery, and traveling round the dial at New Orleans, and deflecting the needle, will return through the earth to the wire plate at New York. We have only described the transmission of messages in one direction, as the answers from New Orleans are sent by exactly the same operations, a battery being there also in connection with the telegraph wire, which is made to act on a dial at New York; and the wires are so arranged, that when the operator at one end turns his needle in any position, the needle of the other dial at the opposite end will assume a corresponding one.

"We are indebted to the experiments of scientific men of all countries for the great efficiency of the present telegraphs; among these may be mentioned Morse, Wheatstone and Bain; and it is extremely probable that in our generation the means of printing the communications as they are transmitted will be discovered. Already it is possible to make marks upon paper, which operation may be considered as the first step towards the great desideratum."

The improvement spoken of, in making the earth form a part of the circuit, was the discovery of a Frenchman named Ampere, and was made more than fourteen years ago. Bain made a like discovery in 1842, and Alfred Vail in 1844; and the single circuit has always been employed in the United States, and is not Wheatstone's invention. Let us explain this:—On all our telegraphs two wires at least are used, but two wires are not necessary to send a message from New York to Orleans, one will do,—but in order to send and return messages two must be used. It is a very strange thing that messages cannot be sent until the circuit is closed, that is, a current of electricity must be flowing from the positive to the negative pole. For example, here at New York is the battery to send a message to New Orleans; well it has two electric poles, a positive one at the zinc plate and a negative one at the copper or platinum: these two poles must be connected together, or no current will flow along the wire. The discovery alluded to tells us that the earth forms part of this connection, it answers the part of a wire. It is strange—passing strange, but true, that the earth—not a wire—forms part of the circuit, to unite the two poles, and the current from the positive pole at New York will flow on

the wire to Philadelphia, then it comes through the earth back to the negative pole at New York—quick as the lightning it darts through mountains and over rivers; reminding one of the old nursery ballad—

"I had a little sister that came from the sky,
She climbed up the mountains high, high, high,
She waded the waters deep, deep, deep."

This is a most wonderful phenomenon:—many have tried to explain it, but have befogged the subject greatly.

There are three different kinds of Telegraphs employed in the United States, namely, Morse's, House's, and Bain's. Not one like that described above. Nay, instead of the above being correct, when it says, "that already it is possible to make marks on paper," every American Telegraph does this. Morse's, the oldest Telegraph of all, marks on the paper, and leaves a mechanical impression on it.

Morse's Telegraph may be thus described:—There is a metal pen at New Orleans fixed on a pivot like a walking beam. When one end is drawn down; the other end flies up, and having a steel point on it, it marks a strip of paper, running along a roller, which is drawn along between two other rollers. Now, by letting the other end of this pen come up, the steel point drops, and then it is thrown up again, leaving a space between the two marks on the paper. Now, as the paper is always moving, and as the point is held to it for a longer or shorter time, marks are made of dots, spaces and dashes—thus . for E, and — for L, and . — for F, and thus by a combination of dots, spaces and dashes, the whole alphabet is formed, and these letters made into words, and the words into sentences—compose the message. An "Electro Magnet" is used on Morse's Telegraph to operate the walking beam pen. This, by breaking and closing the circuit by some non-conducting substance (a key made of ivory or dry wood) at New York writes the messages in Boston. Morse is the inventor of the "Electro Magnet" Telegraph, a very different thing from the Signalling Telegraph, and much better.

So far from the above being correct about printing communications, why, House's, Telegraph does print all its messages in plain Roman letters. The operator at New York plays upon his machine, like a lady at her piano, and at Boston a little arm is seen revolving round and round, singing click, clack, click, and printing, in black letters, R, O, Y, A, L, E, H, O, U, S, E, on a strip of paper. On Morse's Telegraph the messages have to be rewritten by a penman into plain English. The messages by House's Telegraph are sent to the printer, and act up, to use a homely phrase, "right off the reel."

Bain's Telegraph also prints, but makes marks of a chemical nature, in character nearly like that of the Morse Telegraph, but no "Electro Magnet" is used. By breaking and closing the circuit at New York, the pen which is in contact with chemically prepared paper at Philadelphia makes blue marks on the paper, and these blue marks make the message. There is one part of the invention which is a curiosity in its way. That is, he writes the message first, on a strip of paper, by perforating it with small holes for the dashes and the dots, and by making this, in a very ingenious manner, break and close the circuit he can send a message of 1,000 letters in one minute to any place. When there is time to prepare messages this is a grand way to transmit them rapidly. This invention embraces the idea of printing a pattern of calico in Philadelphia by breaking and closing the circuit in New York,—a most wonderful thing indeed.

We have thus explained the operation of the three Telegraphs that are now in use in America, and every person can see how very different they are from the signalling one mentioned above. Oh what blunders we see the learned commit for want of learning. It is a very dangerous thing

for our papers to make home out of foreign scientific articles. We regret to see such things as the above done. of it had exhibited a Spartan ingenuity in the abstraction of the article we might have over-looked the act, but the ignorance displayed of the subject easily led us to detect the imposition.

The article is somewhat long, but we trust that the nature of the subject, and the information elicited by our review, will be acceptable: at least we know that much knowledge will be gained by many in reading it.

PASSAGES IN THE LIFE OF MRS. MARGARET MAITLAND, OF SUNNYSIDE.

WRITTEN BY HERSELF.

Mrs. Margaret Maitland is the daughter, sister, and aunt of Scottish village pastors, and is herself an individualization of the pure and simple principles of "the Kirk." In her youthful days, having been smitten sorely with the young heart's blight, disappointed love, she becomes really a "model" maiden aunt, and, like a wise old lady, devotes the remainder of her existence to the guidance of a brood of nephews and nieces (which the lapse of years throws around her), in that path from which she herself has been so roughly torn aside.

The plot—if indeed it can be said to have one—is scant, wire-drawn. The network—which should be so drawn over the whole area of a work of fiction that the reader may be led to suppose an indefinite something is coming—is unartistic in the extreme; but this is in some measure excusable by its unambitious title, though to the damage of the literary reputation of the author, who we must think intended in its first conception more as regards the framework than she (we hazard the gender) ultimately executed; for the chief character (Grace) is ushered in with a mysteriousness which the catastrophe afterwards proves to be unwarrantable. The illegitimate expectancy, which in the beginning of the book is raised in the reader's mind of a "something to come," shows that the disappointment must have been more an oversight, or want of experience, than a paucity of the power of creating "interest," that great pillar of a fiction's state.

The characters, for the most part, are well drawn, and form a "happy family;" and if the power of characterization exists in painting amiable reality as it is, then this book deserves a considerable meed of praise, for it is simple, natural throughout, and in the portrayal of the personages there is "nothing extenuate or ought set down in malice," either in their "sayings or doings;" and this is one of the great beauties of these volumes. For a picture of truthfulness we extract the following. "Grace" has just arrived at Sunnyside, having been sent there by a bad aunt, and a still worse father, for whom she entertains a not unnatural contempt. The other children have left the room, and Miss Margaret interrogates Grace:—

"How do you like your new friends?"

"I do not know, madam," said Grace.

"Do you like Mary, Grace?" said I, "I am sure you know that."

"Yes, madam," said Grace, "I like Mary."

"And do you no like Claud also?" said I.

"No, madam."

Truly it is not common to hear even bairns speak so truthfully.

"I am sorry for that, Grace," said I; "and what for do you no like Claud?"

"I do not know, madam," said Grace, "but I would like to be Claud's sister."

"And wherefore, my dear?" said I.

"Because then Mr. Maitland would be my father, madam."

"Then you like Mr. Maitland, Grace," said I, for truly I was pleased that the innocent thing should set a value on him that was my own pattern of every good in mankind. Grace drooped her little head upon her hand, and sat a while without speaking a word; at last she turned to me with her eyes shining like the very light, and said she:—

"Madam, do you know my father?"

"The question was so quick that it startled me."

"No, Grace," said I, "I do know your father."

"He is a bad man," said the bairn very low.

"Bairn!" said I, "what is that you are saying?"

"The little thing looked thoughtful-like again, and then she asked me:—

"Does Mr. Maitland ever do anything that is wrong?"

"Truly, Grace," said I, "we all do that."

"Madam, does Mr. Maitland do wrong?" said Grace, with her bit proud manner, as if she thought I was not answering right.

"Doubtless he does whiles, Grace," said I, "but his desire is far other, only we are weak folk, and soon overcome with evil."

I could see Grace was not satisfied, and after she had been quiet awhile she asked me—

"Madam, do you ever do wrong?"

"Yes, Grace," said I, with more seriousness, "it is my grief that I am doing ill every day: ill in the sight of God, though, may-be, man may not see that it is sin."

The bairn's eyes opened up wider, and she gave me a feared glance.

"I do not know about that, madam," she said; "but I shall not do wrong. I will not, madam. I have seen bad people often, but I will not be like them: I shall always do right."

And the little breastie heaved, and the bit cheek grew red, the bairn was so earnest.

"And what is right, Grace?" said I, for I wanted to see what knowledge she had.

"I have read of people who did right," said Grace, with the color mounting upon her cheek, "and I will be like them. When I am a woman, madam, I will give the poor people food and houses to live in, and I will take the little children and teach them; and I will get doctors to make the sick people well. Madam, I wish I was a woman! for then I would go away through all the world, and help every one who was in need, and make them all happy—if they did right!"

"My bairn," said I, for truly I was moved with her speech, "there is *One* that is aye watching for the good of all people. And can you no tell me who that is?"

Grace gave me a wistful and half-feared look, but she did not answer.

"It is God!" said I. "And He sends down His rain and His sun upon the just and upon the unjust; for God is more merciful than man."

Grace drew herself a little back from me. The poor bairn knew not God.

"Madam," she said, in a kind of whisper—for though she had not much knowledge concerning it, there was yet an awe in her mind at that name—"I will be merciful, I will be good. I will try to bring the bad people to do right, and I will never do wrong."

And again, after a lapse of years, see the fond outburst of the same mind, when the unnatural relations are about tearing her away from her adopted aunt and most dear friend:—

Grace gave a kind of strange and sudden smile, and then she said, "Aunt, there are two people in the world nearly connected with me, one by blood, one by—I know

not what, kindness, generosity, undeserved and unequalled affection. Shall I tell you such a story about them as I used to tell to Jenny and Mary long ago? There are two scenes so clear and distinct. If I had been an artist I could have let you see, instead of hear them.

"There was a time once, when I, a little solitary child, was taken to see the first of these two individuals. It was in a large room, I remember, which I thought was very grand and splendid; and there were other children in it besides me, and these were the lady's own. Well, aunt, somebody had taken off my little cloak and bonnet, and I was led up to this lady, who was my aunt they said; and, after she had just looked at me, I was allowed to stray away into a dark corner, to think there by myself, and to look at the others, and wonder why they should appear so happy, and I be so very much the reverse. Well, aunt, one of them came to me by-and-by and began to laugh at my dress, and provoked me to make some angry answer and push her away; and then came in the lady whom they called my aunt; and then followed a ringing of bells and an angry exclamation, that ugly children were always ill-tempered, and that she could not bear my white face; and then I was pushed towards the nurse, who entered, and was carried away into solitude and darkness. Well, that is one picture; now I shall give you the other. I, the same little solitary child, travelled a long journey with a stranger, on a summer day, and came at last to a little house with trees about it, where the other lady lived; and it was not in her drawing-room I saw her first, but out at the roadside, ready to take my hand and smile upon me. I had never been used to such sunshine, and I remember well how I rejoiced, and trembled too, lest it should pass away; and by-and-by there came a time when she laid her hand upon my head and shed back my hair, and called me, 'My dear bairn.' These are my two pictures; and now, when I am no longer a child but a woman I am to look upon these, my two aunts, alike."

From the London Weekly Tribune.

SIGNS OF THE TIMES.

Calumny and persecution are the first instruments used by ignorance and prejudice for the purpose of impeding the progress of truth. For a time only, however, can these things be successful—their triumphs are never complete against any true thing. Society could not continue to exist if the evil passions of ignorance and prejudice were strong enough to resist the enlightening and elevating influence of truth. Some false dogma must every day be exploded, some bad practice dropped into disuse: there could be no sound vitality in society were it not so; and the disinterested courage that champions these new truths, and the martyrdom that such championship brings, are the highest things in human history, giving courage and hope to all who seek, amid revilings and slander, to urge the world to juster practices and higher aims.

No individual, or party of individuals, have escaped this persecution: the poison-bowl and the cross in days of old—the open lie and the secret slander in the time now present. The early Christians died in fierce agony under the red hands of ruthless persecutors,—the modern Socialist suffers through the false tongues of ignorant and knavish calumniators. As we before said, however, these things are but for a time; and in the recent wonderful progress of Socialism we find strong corroboration of this truth. Slander is no doubt still at work, but its shafts are beginning to fall blunted. There is evidence that the public refuses to believe that Socialism is the devil's doctrine which its unscrupulous enemies have declared it to be.

Its miraculous and acknowledged progress in France proves this. The recognition which it is receiving in Eng-

land proves it. The struggles that are going on in various parts of America, to give it practical exemplification, is additional confirmation of this pleasing circumstance.

Men of all professions and interests are beginning to ask themselves the meaning of this "frightful abomination;" and by enquiry they discover that it merely means improved arrangements for mentally and morally cultivating, and materially providing for the whole of the members of society—so that myriads of human creatures, with their sublime and wonderful faculties for knowing and loving, may not (as Carlyle has it) be driven to list in the "Devil's regiment of the line;" becoming distorted blockheads, with "ape-faces, imp-faces, angry dog faces, heavy sullen ox-faces, degraded under-foot, perverse wretches." There can be no mistake about this. This is no foul devil's work, but rather a divine God's work—a work which demands furtherance from all men who desire to see justice and knowledge triumph over oppression and ignorance. A favorable sign of this improved spirit is the appearance, within the last few days, of a small pamphlet, being No. 1 of *Tracts on Christian Socialism*.

It is evidently the production of a man of ability and sincerity, who believes Christianity to be the true and natural basis of Socialism, and who aims at bringing Christian people to a knowledge of this great fact. In doing this, he declares his dissent from some of Mr. Owen's dogmas—but he utters no reproach, he accepts no calumny; he is candid, straightforward, and frank; and his defence of Coöperation, in opposition to Competition, is very excellent. We have no desire to see all who aim at the destruction of Competition and the establishment of Coöperation, pursuing the same route. All we ask is, that men should accept the work as a noble and a holy work, and prosecute it under the direction of their own judgments, and in accordance with the honest feelings of their own hearts.

Let us have Mahomedan Socialism or Christian Socialism—Catholic Socialism, Episcopalian Socialism, Methodist Socialism, Infidel Socialism, Tailoring Socialism, Shoemaking Socialism, Shirt-making Socialism—any and every Socialism; they will all be manifestations of brotherly love and neighborly help, and there will be room enough in the world for them all. They will all be struggles to destroy evil influences, and establish good ones—to elevate human life—to make this glorious world a happy home for happy men, instead of the accursed, pestilence-breeding swamp which knavish Competition, and insane, unbrotherly sectarianism, have caused it to become.

From Buchanan's Journal of Man, for February, 1850.

SPIRITUALITY.

In the year 1841, I found that by exciting the marvelous organs, lying near the temporal ridge, the subject might be made sufficiently marvelous and imaginative not only to believe in ghosts, but to see them. Making this experiment upon an intellectual young lady at a social party, she became quite agitated as she beheld her deceased mother. In '42 an exact survey of this region demonstrated that there was a special organ of SPIRITUALITY at the junction of Ideality, Marvelousness and Imagination, by means of which we obtained rather definite ideas of spiritual beings, and also an organ of more extravagant functions, properly styled the organ of SPECTRAL ILLUSION, lying a little higher in the imaginative region, near the affections.

Under the excitement of Spirituality the mind is elevated to a more spiritual state. Its attention turns away from gross matter, and it acquires an extraordinary power of recognizing mind, until at length even disembodied mind is distinctly perceived. Thus the subject will enter

into communication with the dead and with various spiritual beings, of whom he will speak, and with whom he appears to hold an interesting intercourse. Sometimes he will report that he is too gross and incapable of this exalted communion—that spiritual beings are beyond his reach and will not commune with him. Mr. —, a man of fine talent, but of little religious faith, was astonished and overwhelmed when he first underwent this experiment, and perceived as holding an independent existence what he had before regarded as mere creatures of his own mind. He at length communed with his deceased father, but reported that his father now withdrew from him with a stern countenance, as if he was unfit for such association. Mrs. —, a firm disbeliever of Christianity and of all Spiritualism, was overwhelmed with wonder and delight when I excited her Spirituality, and soon entered into familiar communication with various spiritual beings. In some cases her spiritual vision was sufficient to enable her to describe correctly the appearance of deceased persons whom she had never seen or heard described. Many others, under these experiments, have reported communications held with the deceased, and sometimes messages of advice, &c., have been sent to their surviving friends. Some of my friends have prosecuted these spiritual investigations to a great length, believing that they might thus place the world in a more intimate relation to spiritual life, and exert a holy influence upon men. In my own limited experiments, however, I have not seen these copious and satisfactory results of which others speak. The communications have generally been of a vague character, and such as might easily have originated in the imagination or reason of the subject, aided by their impressibility to the mental influences of the living.

I do not wish to discredit or check such investigations, which I have been compelled to postpone to a late period as regards myself, but I would mention the dangers of delusion. Spirituality is so closely connected with Imagination in the brain that there is an extremely strong probability that its revelations will be either partly or entirely the product of imagination. The close proximity of the organ of Spectral Illusion, the indications of which we know to be false creations, renders it still more probable that the spectres arrayed before the mind are but its own irregular shadows—fanciful embodiments of some principle or influence at work upon it. Hence there is a strong probability that those who investigate these matters may be lost in a wilderness of romantic spiritual fictions.

The existence of the organ of Spirituality is illustrated by the belief in all ages of the existence of spiritual beings, and of their communion with the living. Thousands have entertained the sincere belief, arising from their own consciousness, that they held communion with the spirits of departed friends and relatives. Occasionally this communion has led to practical benefit, by means of advice and warnings received from spiritual sources when awake or when dreaming, which would indicate either that a kind, spiritual being had communicated the intelligence, or that it was attained by an unusual exertion of the intuitive foreseeing faculty.

A lady of great intelligence, moral worth and practical energy, told me confidentially that she had for a great portion of her life been subject to spiritual visions which she dared not mention to any one, lest her sanity should be doubted. These celestial visitants came to her in the daytime when her mind was perfectly calm, clear and free from excitement—the communion was pleasant and elevating. They appeared to be angelic beings of an exalted nature, with whom she was conscious that she would in a future life become more intimate. Their visits occurred more frequently when her moral faculties were in their highest condition, and became very rare when she became

too much engrossed in worldly affairs to the neglect of her duties. Dr. H., an intelligent practitioner of medicine in one of our Atlantic cities, believes himself to be in daily intercourse, of the most intimate character, with the spirit of a departed friend. There are many who entertain the persuasion that they commune with the departed, who are unwilling to speak of a matter which they regard as sacred, and which they would not desecrate by exposure to idle comment.

The belief in guardian spirits, which is expressed by poets and orators, with a half real, half metaphorical meaning, and which is to some a matter of religious sentiment, is sanctioned by the results of many experiments upon subjects in whom the spiritual faculties have been excited. They have often spoken of guardian spirits who preside over particular persons, and sometimes specified certain influences exerted by them for their benefit. The guardian spirit is most generally a deceased friend, and his influence is exerted through the minds upon which the spiritual influence operates.

A high excitement of Spirituality is not necessary to the spiritual vision. The sleep-waking state is generally quite spiritual, and by a slight elevation becomes sufficient for spiritual communion. There is no impossibility in maintaining the organ habitually in sufficient activity for spiritual communion. On the contrary, if the organ be large and the circumstances of the individual's life favorable to its action, we may expect a spontaneous activity. Neurology renders it perfectly credible that an individual of active mind may, during the greater part of his life, be in that state which is called spiritual communion or spiritual vision, but it does not sanction the idea that this mental power is limited to one, or to a very small number of persons. Whatever belongs to one individual belongs to all of the race in varying degrees.

In all impressible persons the faculty of Spirituality may be excited. Even those who are decided materialists may be convinced without argument, of spiritual existence, by thus making them perceive it. In experimenting upon letters, the spiritual power is often displayed. (See Psychometry.) If the writer of the letter is dead, the subject, or investigator, will sometimes trace his character and career through life, recognize his death, and subsequent spiritual existence. In other cases, death will be his first perception, and he will forthwith describe him as a spiritual being.

The organ of Spirituality coöperates with the intuitive faculties, but is not a strictly intellectual organ itself. To arrive at truth in the investigation of spiritual subjects, we must rely upon the intuitive organs—they perceive the truth. Spirituality gives an ethereal and fanciful temperament, which may render the perceptions more vivid, but may also give a definite embodiment to that which is only an abstraction, and mingle imaginative pictures with actual perceptions.

It requires no little care and patient investigation to arrive at a correct conclusion in reference to the vast mass of phenomena which have, during the past and present centuries, passed current as truly spiritual appearances. It may be safely assumed in advance, that so great an amount of evidence, of dispassionate statements, of popular belief, and of earnest excitement, could not have existed without an adequate cause, and therefore that there must be realities and laws which it is the duty of scientific men to ascertain. On the other hand, it may be assumed with equal certainty that all the real phenomena are intermingled with delusions and falsehoods, for there has been no greater source of delusion and imposture in all the history of man than his relations to the spiritual world, in reference to which the world is filled with the grossest falsehoods, by means of which the mass of man-

kind have been made the dupes and victims of the cunning despots, priests, jugglers and necromancers, who profit by the fictions and superstitions which they uphold. From Nicholas of Russia to his sable majesty of Loango in Africa, from the pow-wow-ing medicine-man of North America, to the high priest of Juggernaut, from Mahomet to Joseph Smith, one vast scene of imposture upon the many for the benefit of the few, assails our vision.

In view of these facts, we need not wonder that a determined spirit of skepticism now possesses the world, and prevails especially among the more influential and educated classes. If all that the most sanguine spiritualists claim were true, and the evidence easily accessible for all, it would be a groundless hope to suppose that such evidence as might be decisive upon any other scientific question would be satisfactory upon this. Such questions are predetermined in the popular mind, against the spiritualist, and the whole subject is buried beneath the conviction that all the facts upon which he relies as evidence are the result of base imposture, credulity, ignorance, imagination or insanity. Evidence must be piled upon evidence, and one investigation after another must result in the overthrow of the most determined skepticism before any impression can be made upon the more intelligent portion of the community.

We should bear in mind that philosophy sanctions neither scepticism nor credulity; it requires simply a careful collection of evidence, extensive in proportion to the importance of the phenomena, and a patient suspension of our decision, until the accumulated facts present a harmonious consistency and indicate to the inductive reasoner the new laws of nature which they embody.

NATIONAL REGENERATION SOCIETY.

The second meeting held at the literary and Scientific Institution, Leicester-square, London—Mr. Luke James Hansard in the chair.

The Chairman said it had been considered by the Committee that this was a continued meeting from the last Saturday night.

The programme of the proceedings was in the hands of most of those present. They would thus already, without any description from him, be acquainted with and prepared for the arrangements proposed by the Association for that evening; and he trusted that, for many evenings to come, they would happily and usefully assemble together to discuss fitting principles and measures for the regeneration, happiness, and prosperity of mankind. (Cheers.) The first in the order of proceeding for this night's business was to read that part of the Report of the Committee included between line 33, page 1, and line 32, page 3. It was then read to the meeting.

Mr. Hansard then said it was the opinion of the Committee that he should move the adoption of the following resolution:—

"That this Public Meeting having been convened in continuation of their last sitting, cordially adopts and approves of the Report of the Committee of the National Association for the Regeneration, Prosperity, and Happiness of Society, as far as it has been read to them at this sitting, in continuation from the paragraph in the Print Copy ending line 33, at page 1, up to the close of the paragraph ending line 32, page 3."

This question, therefore, now before them was, whether they would approve and adopt that part of the Report which had been just read to them, and which, after reasoning in the Report for the propriety and justification of all points as to the object proposed, aimed, under God's blessing, "to save from human misery and woe all people of the earth." If they felt assured that—under the right ap-

plication of the divine instincts given to them by the Divine Author and Instructor, who governed them by His overruling Providence and sway—they had the power to achieve this mighty change in the condition of mankind, it would then imperatively become their duty to make the heart-thinking world to vibrate and re-echo the opinions and the resolutions to which they might agree that night. They would have to consider whether the assumed sufficiency of leading arrangements, in principles and practice, contemplated and proposed by the Committee, for the redemption of humanity from its present woeful position, were capable of being effected by human arrangements, by a line of policy and a line of conduct which should make these human arrangements sure. He had no hesitation in saying that it seemed to him that these arrangements were practical. What they principally require to perfect and control the human ways of our Society was the realization of that Christianity which had been now preached for 1849 years. (Hear, hear.) It was surely high time that something beyond formal professions and mere preaching should be done in order to cause the principles of Christianity to become the regulating and governing power of the mass of mankind. It was an absolute and certain necessity of human existence that they must all, even in the present day, be subject to the human antecedents of good or of evil, and to the regulating and humanely appointed power with the like tendencies which governed them at the time they came into the world. They must conscientiously feel from inward perfection, and from history know, that from the beginning mankind had been subject to errors, for the purpose that they might, by adopting and asserting the principle of the Godhead within, be redeemed from these human errors, and from all that was hurtful to them. They were evidently called upon to watch with this God-like spirit, the errors of the past, and to make its experience the foundation for a better future. (Hear, hear.) The errors of the present time ought to be a beacon to warn us from pursuing a course fatal to all. If we would avoid the awful fatality of woe and error which now threatened, we must begin our efforts to effect the remedy by a kindly nurture and development of the moral and reflective qualities of our nature.

Mr. Hansard concluded, amidst loud applause, by moving the adoption of the resolution.

Mr. Walter Cooper, in coming forward to second the motion, was received with great cordiality and repeated cheers. He said the question had often been asked, what do you mean by the regeneration, prosperity, and happiness of the people? He answered in reply, that that association declared there was abundance in this our land for all men. (Hear, hear.) They declared that every child born unto the world should be well fed, well clothed, well sheltered, and well educated: or in other words, that all its faculties, physical, mental and moral, should be fully developed, and all its wants supplied up to the point of temperance. (Cheers.) It had been stated that we had taught the nations how to live. We had not. Our own little children here could neither read nor write. He did not mean to trouble them with statistics in support of that fact, because he was not one of those who believed in cooked statistics. But there was no doubt, whatever, that a larger proportion of the children of this country who were entirely uneducated than was to be found in any other nation pretending to be civilized. We had told the world that we were an educated and a religious people; and we had told the world lies. (Great applause.) He had been very much struck with some statistics given by Mr. Smith, of Yorkshire, at one of the Exeter Hall Temperance Meetings. He had stated them publicly at several other places, and they had never yet been contradicted. When visiting the prisons of York, he found that 18 out

of 14 of the prisoners had been Sunday-school scholars. Startled by that fact, he instituted extensive inquiries, and procured a return from many other prisons, the result of which was that out of 5,000 prisoners 3,000 of them had been educated in Sunday-schools. Of the inmates of Magdalen's, amounting to 500, nearly 300 had been educated in Sunday-schools, and 16 of them had been Sunday-school teachers. What was the moral they were to draw from these statistics? Why, that education was not only deficient in quantity, but bad in quality. (Applause.) He did not for one moment question the motives of those who supported, or of those who taught in these schools. On the contrary, he gave all honor to those who in sincerity devoted themselves to that duty; and he would say to any of his free-thinking friends who might be present, that if they were to follow the example and devote themselves to the extension of such moral agencies, they would do much good. But as he had said, while he did not question the motives of the education they imparted, by which poor little children were frightened with talk of bogies, and such like chimeras, and their minds filled with unintelligible dogmas, instead of being trained to comprehend and act upon high principles of Christian morality. (Loud cheers.)

The poor, for whom education was most needed, had no chance of obtaining it. The privileged classes might be able to send their children to school, but pinching poverty, the necessities of the poor man, forced him in many instances to send his child to stand in the factory from early morn, or in some other way to add to the scanty income on which the family had subsist. (Cheers.) He said, then, that the state of education in this country was disgraceful to the Government disgraceful to us as a people. Instead of talking of teaching the nations how to live let us first begin to teach our own children. (Cheers.) Then, as to religion, we had 20,000 priests of various denominations, backed by 20 millions of money annually. Besides this, we had Missionary Societies, Tract Societies, and various other associations, collecting large sums, and setting in motion a vast machinery. There was no end to the contributions levied on the public for religious purposes. It was said of John Wesley, who was a great enthusiast, that he had grasped the hand of Dr. Cox upon one occasion, and said, "The time would arrive when £1,000 a day would be spent in missionary exertion." The Doctor shook his head at the improbable idea, but even John Wesley's anticipation had been exceeded. The expenditure had come to £1,800 a day. Last year upwards of half a million had been contributed for the conversion of the heathen all over the world, while we had heathens at home swarming in every lane and alley. No doubt many a factory-lord who works the children of the poor to premature death, leaving their minds uncultivated and uncared for, compounds with his conscience by giving £20 to the Missionary Society. What was the effect of all this expenditure of money on religion? There were 80,000 prostitutes on the streets of London, of whom 10,000 died yearly, and 10,000 new ones were yearly added to keep up the number. According to Lord Ashley, there were 80,000 thieves who rose every morning not knowing where to get a meal during the day. And within a comparatively short period it had cost us nine millions to put down crime and keep order. But we had not spent half a million to remove the causes which produced crime. During the last year £8,500,000 had been expended on pauperism in the maintenance, under penal discipline, of thousands whom we had first compelled to be idle, and crushed their hearts by making them dependant on parish bounty. We had not had sense enough to take three millions and apply them so that these men could have supported themselves on their native land. (Shrugs, shame.) That amount had

been spent last year—it would be more next. Then what was our moral condition? God knew we greatly wanted regeneration. As men had long been talking about it, it was high time they now began to do. Those who had read the admirable letters in the *Morning Chronicle* on Labor and the Poor would have seen the revelation of a state of things which was a disgrace to any country. There were hundreds of tailors working in garrets for less than a bare subsistence, and cursing all the Governments in existence while they worked; 14,000 needlewomen were working for 2½d. a day, and compelled to eke out subsistence by the wages of prostitution. That was England, the most "moral," the most "civilized" nation of the earth. Oh! the moral glory that belonged to such a nation which thus sunk all ranks in destitution, degradation, and pollution, which destroyed the health and the morals of the great mass of the population, and rendered crime the inevitable destiny of masses of the people. For many years the attention of philanthropists and philosophers had been directed to this subject. There was the veteran Robert Owen—(loud cheers)—who had been struggling through a long life time for the introduction of the principles and plans which he sincerely believed would elevate and improve the condition of mankind. Louis Blanc had labored and written for the introduction of an improved Organization of Labor; and Proudhon had broadly laid down that all property was theft—(cheers)—but let them not start when he told them that a writer in *Frazier's Magazine*, a Tory magazine, had indorsed all that Proudhon had said. That writer stated that when property was used for mere selfish purposes, and to keep men in a state of destitution, when it was made the means of destroying the health, wealth, and prosperity of the community, to monopolize all those gifts and blessing; which God meant for all, the man that did that was a thief and a robber.

THE SPIRIT OF THE AGE.

NEW YORK, SATURDAY, APRIL 27, 1850.

TO MEET AGAIN!

THIS is the last number of the Spirit of the Age; and in parting, its editor would bid his readers a cheerful GOD-BE-WITH-YOU. The paper is discontinued because, in brief, I am brain-sick—and it does not pay; which reasons go together, for if one was in a state of health to make this publication what it should be, it might prosper. But as was hinted at the close of the last volume, mental and moral struggles, incident to the function of a Social Reformer, have for the time being quite exhausted my energies. They who are so constituted as to like partizanship, or who from narrow range of culture, can readily concentrate thought and will, may feel exhilaration only in view of the mighty metamorphosis of Christendom involved in Socialism. But he who reveres the past while hoping for the future, who honors the conservative as well as the progressive tendencies of his generation, and longs to be wholly conformed to God's present will, is conscious of the pressure of this Transition-Age. In such a period, fineness of organization may lay one open to special trials, and complex tendencies become a snare. Every mortal must bear his own burden; mine has been, is, and will be, to discharge as best I can, the ungracious and ungratifying, the slightly appreciated and rarely successful duties of a

Reconciler. Reluctantly I am compelled to rest awhile. But fallow seasons alternate with fruitfulness, and sleep brings clearness to the spirit's skies. To-morrow, in the morning, may we meet again. Meantime, it is not right to draw upon the purses of generous friends, who pledged themselves for the pecuniary support of this Weekly. It will cost less to refund their dues to subscribers than to complete the volume; and sums thus saved can find more useful outlay than in printing such original or selected matter as I can promise now. If those who have paid in advance, then, will point out the most satisfactory mode of receiving an equivalent, their wishes shall be complied with, so far as possible.

This leads me to say, that regret in cutting short this publication is lessened by the assurance, that its readers can find their wants supplied elsewhere. The *New York Tribune* is becoming more and more an exponent of Labor-Reform, and its sagacious editor discusses every humanitarian movement in a straight-forward style that brings home the wisest practical plans to the hearts of the people, while by its unrivalled corps of assistants and correspondents a mass of information is weekly condensed, far surpassing in variety and richness anything which the most gifted person even could hope unaided to offer. Then at the East is the *Boston Protective Union*, and at the West the *Cincinnati Nonpareil*, both edited in every department with a *tasté* and spirit which prove that their conductors not only are graduated printers who, in the words of a craftsman, have "slept on newspapers and eaten ink," but that they are working-men with heart and head acutely alive to the wrongs and rights of the Producers. Here in New York, again, for all interested in the fundamental political measures of Land Distribution, Homestead Exemption and an Industrial Congress, *Young America* presents the plain and pungent lessons of that veteran pioneer in National Reform, George Evans; while for minds intent upon the problems of "Spiritual Philosophy," the *American People's Journal*—of which T. L. Harris is an Assistant Editor, together with S. B. Brittan and Carlos Stuart—will serve as a medium of intercourse. Other papers, secular and religious, might be signalized; for Socialism, in some of its aspects, is fast entering into the creed of civil and ecclesiastical bodies, and the time is not distant when the thought of a Divine Order of Society will shine forth upon the Nations like a morning in the spring. Finally, I am glad to inform Socialists, that there is a good prospect of the speedy appearance of a Monthly, to be called the *New Times*, wherein the highest questions of theory and practice will be characteristically treated by Henry James, Parke Godwin and Charles A. Dans. As has already appeared from essays in the *Spirit of the Age*, I differ from the two first-named gentlemen in regarding Fourier's doctrine of Passional Attraction as Pantheistic, and from the last named in considering Red Republicanism untimely. But though I estimate more highly than many of my brother-socialists the Law of Right Reason, as exhibited in the philosophy, ethics and legislation of Christendom, and though convinced that the true aim of Social Reformers in this age is "not to destroy

but to fulfil," none the less do I rejoice when the views of able and earnest men, like these, find access to the public mind. In the grand monitorial school of Free Enquiry, let all in turn become mutual teachers. Success then to Fellow-Editors who, according to their light, are publishing glad tidings of the Reign of Love.

And now, in closing this chapter of life's duties, I would offer heartfelt thanks to God for the benediction of "Glory, Peace, Good-Will," which Humanity in Heaven is uttering to Humanity on Earth. How bright is the promise that the day of refreshing from on high draws near. What a triumph of good over evil, advancing with ever swifter, broader sweep, are the coming twenty-five years to witness. Ere the next quarter of a century has rolled away—how ever terrible the intervening struggle—fettters will be struck forever from the limbs of bondsmen, and Slaves in America, and Serfs in Europe will stand erect in freedom; the Working-Classes of all civilized lands will be confederated, through a system of coöperative labor, equitable exchange, and just distribution, into a Commonwealth of Industry; hereditary dignities, the pride and power of money, the subtle sway of diplomacy, the tricks of professional politics, the sword's infernal tyranny, will be humbled before the Law of Brotherhood, declared through a Congress of Nations allied in the Republic of Christendom; and on an earth interlinked by railroads, steamboats, telegraphs, into one body, will be manifested that life of Universal Unity, which is the indwelling of God with Man. W. H. C.

SOCIALISM A MEANS TO PROMOTE CHRISTIANITY.

NO. II.

The Bible, we are told, "is the only means of reforming mankind." Very good, nothing more true than this, certainly. Without the inspired word of revelation, which differs from all books of human composition, as much as a work of human art differs from one of Divine art; without this medium of communication between man and heaven—this presence of God in his word among men, mankind would become brutified and perish from the earth. But the Bible does not act on men *directly*, by its mere presence, as it were—by radiating a mysterious influence on him who sees it, handles it, or unintelligently looks into it—but it acts on the human mind through the instrumentality of subordinate *means*, and these means are of two kinds.

First, they consist of those agencies which are employed to *reach* men's minds: such as the institution of the body of the clergy; the building of churches; the printing of books; the establishment of Sabbath and other schools; the system of colportage; the assembling of synods; the formation of missionary and Bible and tract societies. All these are means necessary to bring religious truth to the minds of men.

Secondly, they consist of whatever is requisite to *prepare* men's minds to receive and retain religious instruction.

As the farmer cannot expect the seed which he sows to

produce anything without previous preparation of the soil, is it any more reasonable to expect that christian truth should take root when the soil of the mind is unprepared? From the parable of the sower, in the Gospel, we must infer that it is not. Is it not, therefore, the duty of christian teachers to do all in their power to keep the minds of those whom they would instruct, as free as possible from the hindrances to reception figured by stones and brambles; to remove everything that can prevent the truth from taking effect, and to make all education, all employment, and all social and external influences only so many helps to the Christian life, instead of all these being as now, with the masses, only so many obstacles—so many drag-weights downwards? Is it not most obvious that some amount of physical comfort, of healthy, social and intellectual development is absolutely essential in every human being, as a *groundwork* for religious teaching? At a certain point of bodily want, and of social, moral, and intellectual degradation, the mind is thoroughly closed against the reception of any truths except such as will at once release the sufferer from the urgency of his physical necessities. He must first have food, clothes and shelter—must have his body warmed and quickened by something substantial, tangible, edible, before the indwelling soul can open itself to receive spiritual sustenance. In this world we can reach men's minds only through their bodies, and this not only through eye and ear, by written and oral instruction, but also through their backs and stomachs. We must build upon the foundation of a good coat, a good house, a well supplied table, and upon regular employment, conducted in such modes, in such places, and in such society as shall do no violence to the religious conscience forming in the learner, but on the contrary, strongly promote its growth. We need indeed, for the fullest reception and subsequent practice of Christian doctrine, human beings harmoniously developed in all their powers, from the cradle; surrounded from birth by everything that can properly call out and strengthen their physical, social, moral, and intellectual natures, and through and by *means* of these, develop, simultaneously and strongly, their religious nature. It is such a development alone, of the *whole* man, that is in harmony with the will of God as impressed upon man's mental or bodily structure, and which consequently will render him most readily receptive of the truths of the inspired word.

In this manner an enlightened Christian sentiment would continually prepare new ground for its future operation. The Christian of one generation would set in motion all earthly and temporal agencies, combined with spiritual, to make Christians of the next generation. They would make all things of *this* world subserve the great interests of the next. They would see that God has made nothing in vain; but that this rich and beautiful earth, with all its varied furniture of buried mineral wealth within, of plants and animals without, and of untold forces in the elements around it, is but a mighty instrument, designed, if used aright by man—its lord—to raise him to an almost angelic height of human excellence, and prepare him for a heavenly paradise, by training him in one on earth.

Now all this Socialism seeks to do. Its watchword is "Harmony of man with God in true Religion—harmony of man with man in true Society—harmony of man with nature in creative art and industry." There may be, and doubtless are, those in its ranks who do not work with this high religious aim; but the whole movement itself—European and American—tends, notwithstanding, to the great result of elevating man in the scale of being. Its object is to relieve the masses from their ceaseless drudgery to maintain a mere animal existence; to give labor its true dignity and full reward, by a proper organization of it, and by a universal and integral, or complete system of education, to call out and develop every faculty of man's varied nature; in a word, to give to every one the means and opportunity of becoming as full and true a man as he can become.

In this way Socialism, by bringing about order, harmony and unity of human interests and coöperation in labor; by removing as much as possible all *external* sources of discord, competition and jealousy; by relieving men of brutal drudgery, and giving them ample facilities to exercise their higher powers, will become, not indeed the direct regenerator and Christianizer of society, but a most mighty means to that end.

No one supposes, or has ever asserted, that the mere placing men in a better social order will of itself make them Christians—will effect that renewal of the heart and life into conscious endeavor to conform to the Divine will, which characterizes the true Christian. This is impossible, from the nature of things. Such external arrangements can never be but *means* to such an end—helps to higher progress; but most potent, nay, indispensable aids they are; no less urgently demanded now for the collective welfare and advancement of the human race, than are warmth and sustenance to one near starved or frozen, to enable him to direct his mind to anything of higher import.

For these reasons, then, we say that Socialism in its essence is practical Christianity, for it aims to do precisely that which an enlightened Christian sentiment would do. And it is just as reasonable for a *civilizer* to oppose this great movement on the ground that the Bible is the only means of reforming men, as it would be for a converted Esquimaux or Pawnee Indian to refuse to become civilized, on the same plea of the all-sufficiency of the Bible for his salvation. Why take him, he might say, from his native wilds and habitual pursuits, and make so great a change in his social relations? "Because," says the missionary, "the religion you have embraced requires you to live for others as well as for yourself, and therefore you must adopt a plan of outward life that will give you an opportunity to do as much for others as you can, and keep you busy in some useful work. This opportunity is not afforded by your wandering hunter's life, and therefore we wish you to live the settled and industrious life of the white man." In fact, does not the history of missions show conclusively that the civilization of the savage is the first step, the *sin qua non* of his Christianization, or rather, do they not go hand in hand? The very first thing attempted by mis-

sionaries when they have acquired some influence over their wild hearers, is to induce them to abandon their former mode of life, and begin to build houses, churches and schools; to cultivate the ground and commence some simple kinds of manufacture. In this way they introduce the savage into the *external form* of a higher social order, which, by giving play to a variety of faculties hitherto dormant in his mind, or if not dormant, misdirected, they lay the *material basis* upon which to build the spiritual superstructure of the Christian life.

Now what the Christian missionary is to the Savage, the Christian Socialist is to the *civilizee*. The Missionary sees that his efforts are counteracted by the idleness of the Savage and his living by the chase alone, which two causes, the want of mental excitement, and want of food, engender constant wars between petty tribes for the possession of hunting grounds. He knows that if he can keep them usefully occupied, and get them to look to the soil for their sustenance, his preaching will have some chance to take effect, but not otherwise. In like manner the Christian Socialist sees that the spread of Christianity is obstructed and its influence turned aside by the great confusion existing in industrial relations; that it is constantly opposed by the countless *external* sources of discord and hostility everywhere prevailing from want of organization and scientific method in labor—just as light would be prevented from entering the eye aright, from a misplacement of its various parts. The Missionary sees that the savage is too idle—the Socialist sees that the *civilizee* are too busy—so busy indeed, that thousands in the whirlwind rush for gain are hurled back again to the idleness of the savage without even his animal comforts, and he too, sees that the Bible is preached to deaf ears, unless men cease to drive and crowd other on like cattle in a narrow lane, with want goading them behind, and the almighty-dollar tempting on in front, and instead of this, enter a harmonic circle of varied industry where each shall find himself in the place assigned him by his natural powers, and no longer pitted against his fellow men by the very necessity of his outward relations to them.

Such is Socialism; a mighty and absolutely required means of opening an entire series of new channels for the inflow of a now industrially-dammed-up-and-stagnant Christianity.

But there appears to be another charge against Socialism. "Not only" it is said, "does it presume to take the place of the Bible, but its leading advocates and abettors are a dreadful set of Atheists, Infidels, and what not." Well, suppose this to be true, which it is not, like every other reform movement of the day, it of course numbers those in its ranks who find no lodgment in any of the orthodoxies now in vogue—many who are out of the pale of any existing church; yet we say, what of that? Is a good thing to be rejected because it has fallen into bad hands? If the objects and aims, and tendencies of Socialism are in themselves good, benevolent and Christian, why does not the Church take it off the hands of those who would abuse it, and carry it on properly? If Socialism is of immense consequence to the welfare of the human race, and if it

has originated with men who are not of the Church and whom the Church disowns, then it only follows that the Church has neglected its duty. The Christian Church should be the great pioneer of the race in all its efforts at self-elevation and improvement. Filled with the spirit of true Christianity, the Church would be intelligent, far-sighted, comprehensive in all its views; ever on the watch for all aids and helps to bring man nearer to his Maker, that could flow from the developments of science, industry or art; it would seize on them eagerly, and apply them at once, intelligently to this great end, and seek in every possible way to give every onward step of the race, likewise an upward and religious bias. All human reforms, then, instead of meeting, as they too often have, with opposition from the Church would have been introduced to the world under its fostering auspices and guided aright. But it has ever put *Faith* before *Charity*, and consequently, as the essence of Socialism is Charity, the Church has suffered this great movement to originate (if its charge of infidelity be true) in the Charity, the benevolence of *natural* men, instead of awakening this itself in the hearts of its own members, whom it considers *spiritual* men.

If the Church, then, finds itself to have been remiss in this matter; if it finds itself in the position of the son that said to his father, "I go sir," yet went not; while others are like him who refused, but afterwards went; then what is her course? Why, frankly to come forward and say to the Socialists, whom she may believe to be infidel, though doing a good work: "Brothers, we acknowledge our remissness—you have shown us the path we were too indolent to see. It was our place to have begun this great humane and Christian movement. You have been before us, but we will not tarry behind. Sorry we are that you hold not our religious views, but henceforth we shall try to show you, in the work we both have undertaken, that our religion and our practice, hand in hand, will go much further than your practice without religion."

Such would be the language of the Church could it rouse itself and open its ears to the great cry of the age, for harmonic, free, dignified and rewarded industry. Then would the preaching of the word be irresistible, for it would be seen and felt to have a care not only for the soul, but also for the body—to possess an influence, which, allowed to flow freely forth, makes a provision for the harmonious satisfaction of all of man's material and temporal wants, not a whit less ample and abundant, than it now is acknowledged to have made for his spiritual necessities.

In conclusion, we would quote the words of Gamaliel to our opponents, lay and clerical: "If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."

In our humble opinion it is of God, and we believe in its triumph as we do in our own existence. W. H. M.

TO CONTRIBUTORS.

Friends who have kindly sent in communications which have not appeared in the Spirit of the Age, will find their manuscripts sealed up and directed to them, at the office of the Publishers, where they will await their orders.

FOURIER FESTIVAL IN BOSTON.

The BOSTON UNION OF ASSOCIATIONISTS celebrated the birth of Fourier, in Cochituate Hall, on Tuesday evening, April 9th, instead of the 7th, which this year came on Sunday. The company, including subscribers and invited guests, numbered about a hundred and sixty persons; and was a happy blending of all classes in free and animated groups of beauty, intellectuality, honest practicality and refinement. The whole scene was artistic and inspiring. The hall was beautifully decorated with a significantly connected series of banners, emblems, busts, and groups of statuary, flowers, and tables laden with refreshments.

At the upper end of the room, was a dais in the middle, surmounted by a canopy, from which was displayed as the presiding thought the circular white banner of "UNIVERSAL UNITY." This gave the key-note to the whole. To the right and left of the dais were semi-circular tables covered with fruits and tasteful viands, and flowers, with the statues of Flora presiding over one and of Ceres over the other, while from the two extremes looked the beautiful bust of "Clyte" (maiden innocence and joy opening its bosom to the sunny influences of Nature) and of Apollo, the genius of Art and enthusiasm. In the center, beneath the unitary banner, standing as it were upon the altar of Nature, and praying for the consecration of the senses, was the statue of the "Child Aspiring;" and below, in front of that, the "Guardian Angel."

The lower end of the hall was occupied by a group of industrial implements, (the plow, the anvil, a model of a steam-engine, &c.) embowered in strange-plants and other flowers, foreshadowing the era of *Attractive Industry*,—the whole crowned with the head of Franklin, and overhung by the banner—"Nothing is denied to well-directed Labor." Civilized Labor was typified on one side by the group of the Laocoön struggling in the serpents coil; redeemed, coöperative, harmonie Labor, on the other, by the Apollo Belvidere, intimating that all labor shall become Fine Art.

The sides bore; in the middle, the banner and medallion of "CHARLES FOURIER, born April 7th, 1772," opposite to the emblematic representation of his sublime vision of the Earth in Harmony, with its Boreal Crown, seen through the seven colored strings of a lyre, the musical and luminous correspondences of the "Passional Series," in which he found the key to Universal Order. The same thought of Order, Science, Series, mediating, like the Divine Wisdom, between Love and Use, between Unity and Variety, was variously hinted by all the adornments of the two sides of the room. In large ornamental letters along the upper borders of the walls ran Fourier's two grand formulas: "*Les attractions sont proportionnelles aux Destinies*," and "*La Serie distribue les Harmonies*," connected and completed by the third term in his trinity of principles, or "three Distributives," namely, *Universal Analogy*, over the lower end of the room. The statues of the three Graces, of Minerva, &c., and a group of busts from the middle age, Dante, Michael Angelo and Galileo, opposite to the modern and American group of Allston, Channing

and Bowditch, stood for the artists, philosophers and men of science, whose intellects have been contributing to the discovery of the Divine Code of Society, the Social Science, the law of Universal Unity,

Upon the floor at the upper end of the hall stood one of Chickering's grand pianos, grouped around which a small choir opened the exercises of the evening at eight o'clock with a *Gloria* from one of Mozart's Masses.

With a few introductory remarks, welcoming the company, and reviewing the motives of the celebration, Mr. J. S. DWIGHT announced the first regular sentiment:

I. "To the memory of FOURIER!"

Music—Trio from *Belisario*.

The second sentiment was as follows:

II. "*The Wrongs and Hopes of Labor! The day of deliverance dawns on its Egyptian bondage. It has built up the fortunes and palaces of its oppressors; but now, forgiving them their debt, it turns with glad co-operation to build up the Kingdom of Heaven on Earth for the whole family of Man!*"

Music—Chorus from Mendelssohn's *Elijah*: "Be not afraid," . . . "Though thousands languish," &c.

To this sentiment Dr. WILLIAM ELDER, of Philadelphia, responded in a speech of characteristic eloquence and beauty, full of earnestness and of quaint humor. His remarks occupied over half an hour, at the close of which he touched upon the wrongs which Civilized competition does to the gentler sex, thus precluding to the next regular sentiment; to-wit:

III. *To Woman! "The Earth waits for its Queen." The first Home worthy of her sovereignty will be the Phalanstery; and that will offer the first perfect guarantees of purity and sanctity in Love and Marriage.*

Music—Song: Beethoven's "Adelaide."

IV. *To Joy! To Liberty! To Childhood's mirth! To Youth's enthusiasm! To the warm Life-thrill of Attraction! Let rhythmic feasts, and songs, and dances keep alive the prophecy of the Harmonic Times!*

Music—Trio from *Il Giuramento*, by Mercadante.

This sparkling festive strain was sung by female voices, whose feeling persuasion, added to the above hint, proved irresistible, and induced a suspension of the more serious programme, in the shape of an hour's interlude for dancing and refreshments, which passed off right merrily.

The Second Part opened with the toast:

V. *To Phalanstorian friends abroad! To our fellow Associationists in New York, Philadelphia, Cincinnati, &c.! To all who keep this holiday in social circles, or in their own hearts! To all true Socialists, and all constructive Reformers!*

Music—Chorus from Mendelssohn's *Elijah*: "He watching over Israel, slumbers not, &c."

This sentiment called up ALBERT BRISBANE, who spoke with great warmth and sublimity of the task before us, of the mission of the true Socialists; of past attempts to construct an ideal society, as Plato's "Republic;" of Fourier's more complete solution of the problem; the rise of the Socialist schools in France; the radical hold which the idea of social reorganization had taken upon the minds of

the people in Europe, in spite of the outward triumphs of the Reaction; of the martyrdom which our friends abroad are undergoing, while we are here feasting,—some of them transported for life, some imprisoned, some fugitives, &c.; and of the stern times that may come even here to try the souls of those who believe as we do. Mr. B's remarks were very brief and condensed and produced a deep impression.

At this moment Mr. J. T. FISHER rose to announce the reception by telegraphic despatch of the following sentiment from the "PHILADELPHIA UNION," holding their Fourier festival at the same hour:

"The Philadelphia Union, celebrating Fourier's birth-day, greets the Boston Union in the spirit of the great hope.

"As the magnetic wire even now serves our fraternal attractions with an instant presence, so all physical conditions shall in good time answer to the prophecy of Universal Unity—Be of good cheer!"

To this, answer was immediately transmitted as follows:

"To the Philadelphia Union of Associationists! The Boston Union sends, greeting, the benediction of Fourier: "HEALTH & WEALTH."

VI. *The Poets and the Artists! in all times living illustrations of Attractive Labor; whose works are hints of the Harmonic Ages, when Man's whole life shall be a Fine Art, and Joy and Beauty crown the social toil.*

Music—Brilliant Finale to one of Beethoven's piano forte Sonatas, by H. PERABEAU.

In connexion with this last sentiment, Mr. Dwight took occasion to interpret the emblems and adornments of the room, weaving them as texts into a brief bird's-eye view of the leading features of the doctrine of association, especially the doctrine of the "Three Distributives," suggested by the formulas of Fourier upon the wall. Here too the health of our absent friend, WILLIAM HENRY CHANNING, was proposed, which was received with acclamation, tempered with regret that just here he could not be present as in past times to speak the fitting and inspiring word. The next sentiment followed naturally:

VII. *To Science! which has traced the method of the Universe through the ascending series of varieties in Nature, and given us at last the "Law of Series" as the Key to the perfect Social Order.*

To Organized Equality! To every just distinction of degree and sphere! To the spontaneous hierarchy of character and use, whose each ambition is an aspiration to subserve the joy and glory of the whole!

Music—Trio of female voices from *Elijah*: "Lift thine eyes."

This brought it to about the hour of twelve, when the last sentiment was offered with solemnity:

TO UNIVERSAL UNITY!

and with the triumphant notes of "Gloria in excelsis!" from Mozart's 12th Mass, the formal exercises closed. Yet the greater number, loath to part with the beautiful occasion and the mutual inspiration, lingered and passed yet an hour or two, in dancing and free friendly intercourse.

We trust that the soul of every Associationist was warmed and strengthened, and that some minds for the

first time were touched, by the truth and beauty of Fourier's thought, that evening.

PUBLISHERS' NOTICE.

Arrangements are now being made, by which those Subscribers who have paid in advance for the SPIRIT OF THE AGE, will be furnished with another publication in its stead.

To those who have not paid, Bills will be sent, who will be expected to remit whatever may be due, at once. The causes for discontinuing the Spirit of the Age will be found under the Editorial head, in THIS LAST NUMBER.

There are on hand a few complete copies of the SPIRIT OF THE AGE, which will be sold in wrappers, for mailing, at fifty cents a copy; and well bound copies may be had for \$1.

Thus our friends who may wish to preserve complete sets of this paper may obtain them at less than ONE-HALF the subscription price. Of the first volume there are twenty-six numbers, and seventeen of the second, which, when bound together, will make a book of 688 pages. We hope those who feel interested will order these volumes, and circulate them where they will do good.

Reform Movements.

THE INDUSTRIAL CONGRESS.—The Industrial Congress is an Assembly of Delegates, chosen in conformity with a Constitution adopted by a National Convention of Reformers in the year 1845.

The Congress is constituted as follows:—

1st. Its members are elected annually by societies of men or women who subscribe to all these principles, viz: that all men are created equal, and that they are endowed by the Creator with certain inalienable rights, among which are 1st, Right to Life and Liberty. 2d. Right to the use of such a portion of the earth and the other elements, as shall be sufficient to provide them with the means of subsistence and comfort; 3d, Right to Education and Paternal protection from Society.

2d. Each Society as aforesaid, consisting of five or more persons, and less than fifty, male or female, above the age of eighteen years, is entitled to one representative; and to one additional representative for every additional fifty members.

3d. Every session of the Industrial Congress shall continue for seven days or more.

4th. The laws or resolutions of the Congress, being intended to embody and represent the collective intelligence of the great producing and other useful classes of the country, will be advisory and recommendatory, having all the moral force which may dwell in their truth and wisdom, and none other.

The Congress meets on the first Wednesday of June in each year. There have already been four annual sessions, at Boston, New York, Philadelphia, and Cincinnati; and on the first Wednesday of June next, the fifth Congress will meet at Chicago, Illinois.

The article that the Congress shall continue in session at least seven days, is to secure full deliberation on subjects which may come up for action, and to prevent hasty and unwise proceedings.

It is customary for the Congress to admit as honorary members all persons in attendance, of good character, known to be in favor of all the free and equal rights of man, as contained in the first article of the Constitution.

Such honorary members have equal rights with the regular members to debate, but not to vote. The object in restricting votes to the regular members is not only to preserve the representative character of the Congress, but also to prevent undue advantage being taken in excited times by the mass votes of particular neighborhoods, to the prejudice of the people at a distance, who are represented by Delegates.

By a rule adopted at the New York session it was resolved that the Delegates, to entitle them to admission as voting members of the Congress, should be elected at least ten days before the commencement of the Congress.

The object of this rule was to secure a fair representation.

These sessions of the Industrial Congress have been well attended, and have done good.

Societies may yet be formed and Delegates chosen, and persons, though they may not represent associations, if their hearts are right in the cause, should attend and co-operate with their brother Reformers for the common good.

H. H. VAN AMRINGE.

Ceresco, Wis., April 3, 1850.

PARLIAMENTARY AND FINANCIAL REFORM.—On Monday evening a public meeting was held at Ebenezer Chapel, Shore-ditch, for the purpose of receiving a deputation from the central society. There was a very crowded attendance. Mr. W. A. H. Hows presided; and the deputation consisted of Mr. G. Thompson, M.P., Mr. W. J. Hall, Mr. T. McEnteer, and Mr. T. Beggs. Mr. Thompson addressed the meeting at some length. In the course of his speech he said:—"The £10,000,000 enjoyed by the church was a thing that ought to be considered. What a parallel was there in primitive Christianity to the incomes enjoyed by our prelates? Imagine 10,000,000 of money collected in Jerusalem, when the Christians had all things in common, and St Paul walking off with £19,000 a year, St Peter with £12,000, and James, Barnabas, and Jude with sums little less in amount. Had they done so, Christianity would have been a curse instead of a blessing to the world. (Hear, hear.) Church reform could only be obtained through parliamentary reform; then would come the question, church or no church."

MANCHESTER, FEB. 25TH.—Last night our talented and eloquent friend, Robert Cooper, concluded a course of two lectures at the Hall. His subjects were "The World of the Future," and "The power of the people for Self-Emancipation." I never listened to two lectures with more pleasure, and the impression upon the audience was very great. The great principles of Communism were ably elucidated. He showed their immense superiority over a competitive system; his contrast between the two systems in education, morals, agriculture, manufacturers, and the Labor question generally, was very striking and masterly. He exposed in a strain of indignant eloquence, the foul calumnies which have been heaped upon the glorious principles of united labor. The blood and anarchy which the pretended friends of order were always connecting with this question, was the blood which was on their own heads. The sword had always been the weapon of the despot in all ages, but only was the means adopted by the true friends of Social progress. In his second lecture, the power of the people for self-emancipation was explained with telling effect. The statistical information brought to bear upon this subject was very valuable, and arranged in a very lucid and convincing manner if published it would do much good.

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THE SPIRIT OF THE AGE.

PROSPECTUS FOR VOLUME SECOND.

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

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

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

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

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

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

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

EDITOR

WILLIAM HENRY CHANNING.

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