

THE HARBINGER,

DEVOTED TO SOCIAL AND POLITICAL PROGRESS.

ALL THINGS, AT THE PRESENT DAY, STAND PROVIDED AND PREPARED, AND AWAIT THE LIGHT.

BURGESS, STRINGER, AND COMPANY,
No. 222 BROADWAY, NEW YORK.

PUBLISHED BY THE BROOK FARM PHALANX

REDDING AND COMPANY,
No. 8 STATE STREET, BOSTON.

VOLUME III.

SATURDAY, JULY 11, 1846.

NUMBER 5.

MISCELLANY.

THE COUNTESS OF RUDOLSTADT,*

SEQUEL TO

CONSUELO.

FROM THE FRENCH OF GEORGE SAND.

Translated for the Harbinger.

II.

While the young and beautiful abbess† was making these comments, the King entered the Porporina's dressing room without knocking, at the moment when she began to recover her senses.

"Well! young lady," said he to her in a tone which was not very compassionate, and even not very polite, "how do you do! Are you subject to such accidents? In your profession that would be a serious inconvenience. Was it some trouble you experienced! Are you so ill that you cannot answer? Do you reply, sir," said he, addressing the physician who was in attendance upon the cantatrice, "is she seriously indisposed?"

"Yes, sire," replied the physician, "her pulse is barely perceptible. There is some great disorder in the circulation, and all the functions of life are, as it were, suspended; her skin is icy."

"That is true" said the king, taking the cantatrice's hand in his; "her eye is fixed, her mouth colorless; make her take some Hoffman's drops; what the devil! I thought it was some stage-trick: I was wrong. This girl is very ill. She is neither wicked nor capricious, is she Porporino? Has any one vexed her this evening? Nobody has had reason to find fault with her, have they?"

"Sire, she is not an actress," replied Porporino, "she is an angel."

* Entered according to Act of Congress, in the year 1846, by FRANCIS G. SHAW, in the Clerk's office of the District Court of Massachusetts.

† Frederick was accustomed to bestow abbey, canonicate, and bishopricks upon his protestant favorites, officers and relatives. The princess Amelia, having obstinately refused to be married, was endowed by him with the abbey of Quedlimburg, a royal prebend, which brought in a hundred thousand francs income, and of which she bore the title, as do the catholic canonesses.

"Nothing more! are you in love with her?"

"No, sire, I respect her infinitely; I look upon her as my sister."

"Thanks to you two and to God, who no longer damns actors, my theatre will become a school of virtue! There, now she comes to herself a little. Porporina, do you not know me?"

"No sir," replied the Porporina, looking with a frightened air at the king, who was striking the palm of her hand.

"Perhaps it is an affection of the brain," said the king; "have you ever remarked that she was epileptic?"

"O sire! never. That would be horrible!" replied the Porporino, wounded by the brutal manner in which the king expressed himself respecting so interesting a person.

"Ah! stop, don't bleed her," said the king, pushing back the physician who was approaching with his lancet; I don't like to look coolly upon the flow of innocent blood, except in battle; you are not warriors, you are assassins. Let her be quiet; give her air; Porporino, don't let her be bled. Those gentlemen think they know every thing. I confide her to your charge. Carry her home in your carriage, Poelnitz! In a word, you shall answer for her. She is the greatest cantatrice we have ever had, and we shall not find another like her very easily. Apropos, what are you going to sing to me to-morrow, M. Conciolini?"

The king descended the staircase of the theatre with the tenor, speaking of something else, and went to sup with Voltaire, La Mettrie, d'Argens, Algarotti, and the general Quintus Icilius.

Frederick was harsh, violent, and intensely selfish; with this, he was generous and good, even tender and affectionate, sometimes. This is not a paradox. Every body knows the character, at once terrible and fascinating of this man of many faces, of complicated organization, full of contrasts, as are all powerful natures, especially when invested with

supreme dominion, when an agitated life develops them in every sense.

While supping, laughing and jesting, with bitterness and grace, with brutality and wit, in the midst of those dear friends whom he did not love, and of those admirable *beaux esprits* whom he did not admire, Frederick suddenly fell into a reverie, and rose after some minutes of reflection, saying to his guests;

"Talk on, I hear you."

Thereupon, he passes into the next room, takes his hat and sword, signs to a page to follow him, and buries himself in the dark galleries and mysterious staircases of his old palace, while his guests, thinking him quite near, measure their words, and dare to say nothing they would not wish him to hear. Moreover, they distrust each other so much, (and with reason) that wherever they may be upon the soil of Prussia, they feel the redoubtable and malicious presence of Frederick still hovering over their heads.

La Mettrie, the king's physician and reader, (seldom consulted and hardly listened to,) was the only one who knew no fear, and inspired none in others. He was looked upon as entirely inoffensive, and he had found a means of preventing any one from injuring him. It was to display so much impertinence, folly and stupidity before the king, that it was impossible to imagine more; and no enemy, no informer, could impute to him a fault which he had not openly and boldly ascribed to himself before the eyes of the king. He pretended to take literally the philosophic equality which the king affected in his intimate life with five or six persons whom he honored by his familiarity. At this epoch, after about ten years of his reign, the king had not entirely divested himself of the popular affability of the prince royal, of the bold philosopher of *Remusburg*. Those who knew him had no faith in it. Voltaire, the most spoiled of all, and the latest comer, began to be uneasy, and to see the tyrant show himself under the good prince, the Dionysius under the Marcus Aurelius. But La

Mettrie, either from unheard of frankness, deep calculation, or headstrong carelessness, treated the king with as little ceremony as the king had pretended to wish. He took off his cravat, his wig, even his shoes in the king's apartment, stretched himself out upon the sofas, held a familiar conversation with him, contradicted him openly, declaimed loudly upon the trifling importance to be attached to the honors of this world, to royalty as well as to religion, and to all the other *prejudices* which were bombarded by the *reason* of that day; in a word, he behaved like a true cynic, and gave so many occasions for a disgrace or a dismissal, that it was a wonder to see him remain in favor, while so many others had been overthrown and broken for trifling faults. The reason was, that an insidious word reported by spies, an appearance of hypocrisy, a slight doubt, make more impression upon gloomy and distrustful characters such as Frederick's, than do a thousand imprudences. Frederick looked upon his La Mettrie as having lost his wits, and often stood petrified with surprise before him, saying;

"That is an animal of a really scandalous impudence."

Then he added aside:

"But he is sincere, and has not two styles of speaking and thinking about me. He cannot abuse me in secret more than he does to my face, while all the others, who are at my feet, what do they not say, and what do they not think, when I turn my back, and they rise! Therefore La Mettrie is the most honest man I have, and I must bear with him, the more unbearable he is."

The kink was therefore taken, La Mettrie could no longer displease the king, and he even succeeded in making him consider pleasant on his part, what would have been revolting from any other. While Voltaire, who had entered, from the beginning, upon a system of adulations impossible to be maintained, and with which he himself was already tired and strangely disgusted, the cynic, La Mettrie went on his way, amused himself, was as much at his ease with Frederick as with any other, and felt no necessity to curse and overthrow an idol, to which he had never sacrificed nor promised anything. It resulted from this state of his mind, that Frederick, who began to be weary of Voltaire himself, was always cordially amused with La Mettrie and could not do without him, because on his side, he was the only man who made no pretence of being amused with him.

The marquis d'Argens, a chamberlain with six thousand francs salary, (the first chamberlain, Voltaire, had twenty thousand) was that trifling philosopher, that ready and superficial writer, a true

Frenchman of his day, good, harebrained, libertine, sentimental, at once brave and effeminate, witty, generous and sarcastic, a man between two ages, romantic as a boy, sceptical as an old man. Having passed all his youth with actresses, by turns deceiver and deceived, always madly in love with the last, he had ended by marrying mademoiselle Cochois, first actress of the French comic theatre at Berlin, a very plain person, but very intelligent, in whose education he had taken much pleasure. Frederick was still ignorant of this mysterious union, and d'Argens took care not to reveal it to those who might betray him. Still Voltaire was in the secret. D'Argens loved the king sincerely, but was no more beloved by him than were the others. Frederick had no faith in the affections of any one, and poor d'Argens was sometimes the accomplice, sometimes the butt of his most cruel jests.

It is known that the colonel, decorated by Frederick with the pompous surname of Quintus Icilius, was a Frenchman by birth named Guichard, an energetic soldier and skilful tactician, a great plunderer moreover, as are all of his species, and a courtier in the full force of the term.

We will say nothing of Algarotti, that we may not weary the reader with a gallery of historical personages. It is enough for us to indicate the position of Frederick's guests during his alibi, and we have already said that far from feeling relieved of the secret constraint which oppressed them, they were much less at their ease, and could not say a word without looking at that half open door by which the king had gone out, and behind which he was perhaps engaged in watching them.

La Mettrie was the only exception, and remarking that the service of the table was much neglected in the king's absence: "Zounds!" cried he, "I consider the master of the house very impolite to let us want servants and champagne, and I will go see if he is within there, in order to complain to him."

He rose, went into the king's chamber without fear of being indiscreet, and returned crying out: "Nobody there, that's a good joke! He is capable of having gone off on horseback and ordered a manœuvre by torchlight to promote his digestion. Queer fellow!"

"You are a queer fellow," said Quintus Icilius, who could not accustom himself to La Mettrie's strange manners.

"So the king has gone out?" said Voltaire, who began to breathe more freely.

"Yes, the king has gone out," said the baron de Poelnitz, entering. "I have just met him in a back-court, with only a page for escort. He had assumed his great incognito, and put on his wall-col-

ored coat; therefore I did not recognize him in the least."

We must say a word about this third chamberlain who has just come in, otherwise the reader will not understand how another than La Mettrie dared express himself so boldly respecting the master. Poelnitz, whose age was as doubtful as his salary and functions, was that Prussian baron, that roué of the regency, who shone in his youth at the court of madam the Palatine, mother of the duke of Orleans; that unbridled gambler, whose debts the king of Prussia would no longer pay, a great adventurer, a cynical libertine, very much of a spy, somewhat of a swindler, a brazen faced courtier, fed, chained, despised, laughed at, and very badly paid by his master, who, nevertheless, could not do without him, because an absolute monarch must always have under his hand some man ready to do the worst things, and who finds in them a pleasure, an indemnification for his humiliations, and the necessity of his existence. Poelnitz was moreover, at this time, the manager of his majesty's theatres, a sort of supreme intendant of his revels. He was already called old Poelnitz, and was still called so, thirty years later. He was an eternal courtier. He had been a page of the last king. He united to the refined vices of the regency, the sneering brutality of Gros-Guillaume's tap-room, and the impertinent stiffness of Frederick the Great's witty and military reign. His favor with the latter being only a chronic state of disgrace, he cared little about the loss of it; and besides, as he always had the part of provocative agent, he did not really fear that any one could injure him with the master who employed him.

"Zounds! my dear baron," cried La Mettrie, "you ought to have followed the king so as to tell us his adventure afterwards. We would have made him swear on his return, by telling him how, without leaving the table, we had seen all his actions."

"Still better?" said Poelnitz, laughing, "we would not have told him till tomorrow, and would have attributed the divination to the sorcerer."

"What sorcerer," asked Voltaire.

"The famous count de Saint-Germain who arrived this morning."

"Indeed? I am very curious to know if he is a cheat or a fool."

"That is the difficulty," said La Mettrie. "He hides his play so well, that nobody can tell."

"Well, that's not being much of a fool!" said Algarotti.

"Tell me of Frederick," said La Mettrie, "I wish to excite his curiosity by some fine story, in order that he may treat us some day at supper to Saint-Germain, and his adventures before the deluge."

That will amuse me. Come! where can our dear monarch be at this hour? Baron, you know! you are too curious not to have followed him, or too shy not to have guessed."

"Do you want me to tell you?" said Poelnitz.

"I hope, sir," said Quintus, becoming quite violent with indignation, "that you will not answer the strange questions of M. La Mettrie. If his majesty—"

"O my dear," said La Mettrie, "there is no majesty here, from ten in the evening till two in the morning, Frederick so decreed it once for all, and I know only the law: 'there is no king at supper.' Do you not see that this poor king is wearied, and you will not help him, bad servant and bad friend as you are, to forget the burden of his greatness during the sweet watches of the night? Come Poelnitz, dear baron, speak, where is the king now?"

"I do not wish to know!" said Quintus, rising and leaving the table.

"As you will," said Poelnitz. "Those who don't want to hear must stop their ears."

"I open mine," said La Mettrie.

"Faith, and I too," said Algarotti laughing.

"Gentlemen," said Poelnitz, "the king is with the signora Porporina."

"Tell that to the—!" cried La Mettrie; and he added a word in Latin, which I cannot translate, because I do not understand Latin.

Quintus Icilius turned pale and went out. Algarotti recited an Italian sonnet, which I do not understand much better; and Voltaire improvised four lines, to compare Frederick with Julius Caesar; after which, these three wise men looked smilingly at each other, and Poelnitz resumed with a serious air. "I give you my word of honor that the king is with the Porporina."

"Could not you give us something else?" said d'Argens, whom this matter deeply displeased, because he was not a man to betray others in order to augment his credit. Poelnitz replied without being vexed: "Thousand devils! sir marquis, when the king tells us that you are with mademoiselle Cochois, that does not scandalize us, why should you be scandalized because he is with mademoiselle Porporina?"

"It ought to edify you, on the contrary," said Algarotti; "and if it be true, I will tell it at Rome."

"And his holiness, who is somewhat of a *scoffer*, added Voltaire, "will say many pretty things thereon."

"At what will his holiness *scoff*?" asked the king, appearing suddenly upon the threshold of the supper-room.

"At the loves of Frederick the Great with the Porporina of Venice," replied La Mettrie saucily.

The king turned pale, and darted a terrible look at his guests, who all changed countenance, more or less, excepting La Mettrie.

"Well! what of it!" said the latter quietly; "M. de Saint-Germain predicted, this evening at the opera, that at the hour when Saturn should pass between Regulus and the Virgin, his majesty, followed by a page—"

"Really, what is this count de Saint-Germain?" said the king, seating himself with the greatest calmness, and holding his glass to La Mettrie, that he might fill it with champagne.

They talked of the count de Saint-Germain; and the storm was thus averted without an explosion. At the first shock, the impertinence of Poelnitz, who had betrayed him, and the audacity of La Mettrie, who had dared to tell him of it, had transported the king with anger; but, while La Mettrie was saying three words, Frederick recollected that he had desired Poelnitz to babble upon certain matters and to make the others talk, at the first opportunity. He therefore recovered himself with that readiness and freedom of mind which he possessed in the highest degree; and there was no more said of his nocturnal walk than if no one had noticed it. La Mettrie indeed would have returned to the charge had he thought of it, but the frivolity of his mind followed the new route which Frederick opened to it; and it was thus that Frederick often mastered La Mettrie himself. He treated him like a child who is about to break a glass, or jump out of a window, and to whom we show a play-thing in order to distract him and turn him from his fancy. Each made his observation upon the count de Saint-Germain; each related his anecdote. Poelnitz pretended he had seen him in France twenty years before.

"And I have seen him again this morning," added he, "no older than if I had left him yesterday. I recollect that one evening, in France, hearing the passion of our Lord Jesus Christ spoken of, he cried out in the most pleasant manner, and with the most incredible seriousness; 'I told him that things would go ill with him among those rascally Jews. I even predicted to him pretty nearly what did in fact take place; but he would not listen to me; his zeal made him despise all dangers. Thus his tragical end gave me a pain for which I shall never be consoled, and I cannot think of it without shedding tears.' On saying this, that devil of a count wept in good earnest, and almost made us weep too."

"You are so good a Christian," said the king, "that I should not be astonished had you done so."

Poelnitz had changed his religion three

or four times from morning to evening, in order to obtain benefices and places with which the king had tempted him for the sake of a joke.

"Your anecdote is nothing new," said d'Argens to the baron, "and is only a piece of wit. I have heard much better; and what renders this count de Saint-Germain an interesting and remarkable person in my eyes, is the quantity of entirely novel and ingenious appreciations by which he explains events which have remained very obscure problems in history. Upon whatever subject, or whatever epoch he is questioned, it is surprising, they say, to see that he knows, or to hear him invent a crowd of probable interesting circumstances, which throw a new light upon the most mysterious events."

"If he says things which are probable," observed Algarotti, "he must be a prodigiously learned man, gifted with an extraordinary memory."

"More than that," said the king. "Learning is not sufficient to explain history. This man must have a powerful understanding and a profound knowledge of the human heart. The question is, if that beautiful organization has been falsified by the whim of wishing to play a strange part, in attributing to himself an eternal existence and the memory of events anterior to his human life, or if, in consequence of long studies and profound meditations, the brain has become deranged, stricken with monomania."

"I can at least," said Poelnitz, "guarantee to your majesty the good faith and the modesty of this man. He is not easily made to talk of the wonderful things of which he believes himself to have been a witness. He knows that he has been treated as a dreamer and a quack, and he appears much troubled by it; for he now refuses any explanation respecting his supernatural power."

"Well! sire, are you not dying with desire to see and hear him?" said La Mettrie. "I am on tenter hooks."

"How can you be curious on that point?" returned the king. "The spectacle of madness is any thing but pleasant."

"If it be madness, agreed; but if it be not?"

"Do you hear, gentlemen?" resumed Frederick; "this is the sceptic, the atheist par excellence, who takes to the marvellous, and who already believes in the eternal existence of M. de Saint-Germain! However, that must not astonish us, when we know that La Mettrie is afraid of death, lightning, and ghosts."

"As to ghosts, I confess that to be a weakness," said La Mettrie; "but as to lightning and all that can kill, I maintain that it is reason and wisdom. Of what the devil should we be afraid, if not of

that which attacks the safety of our existence?"

"Long life, Panurge!" said Voltaire.

"I return to my Saint-Germain," resumed La Mettrie, "messire Pantagruel ought to invite him to sup with us to-morrow."

"I will take good care not to do it," said the king, "you are sufficiently crazy as it is, my poor friend, and it would be enough for him to put foot in my house, to set all the superstitious imaginations, of which there are enough about us, dreaming on the instant a thousand ridiculous stories, which would soon be over all Europe. O! Reason, my dear Voltaire, may its kingdom come! that is the prayer we ought to make every morning and every evening."

"Reason! Reason!" said La Mettrie, "I consider it very proper and agreeable when it serves me to excuse and legitimize my passions, my vices—or my appetites,—give them which name you choose! but when it wearies me, I ask to be free to put it out of doors. What the devil! I don't want a reason which forces me to play the brave when I am afraid, the stoic when I am suffering, the resigned when I am boiling with anger. Plague on such a reason! it is not mine, it is a monster, a chimera, invented by those old dotards of antiquity whom you all admire, I don't know why. May its kingdom never come! I don't like absolute power of any kind, and if any one should attempt to force me to disbelieve in God, which I now do freely and with my whole heart, I believe that, from the spirit of contradiction, I should go at once to the confessional."

"O! you are capable of anything, as we well know, even of believing in the count de Saint-Germain's philosopher's stone."

"And why not? It would be so pleasant, and I have so much need of it!"

"O! As to that!" cried Poelnitz shaking his empty and silent pockets, and looking at the king with an expressive air; "may its kingdom come as soon as possible; that is the prayer which every morning and every evening—"

"Indeed!" interrupted Frederick, who always turned a deaf ear to this kind of insinuation; "does this M. de Saint-Germain pretend also that he has the secret of making gold? You did not tell me that."

"Well then! let me invite him to supper to-morrow from you," said La Mettrie, "for I am sure that a little of his secret would not be inconvenient to you either, sire Gargantua! You have great necessities and a gigantic stomach, as king and as reformer."

"Be silent, Panurge," replied Frederick, "your Saint-Germain is sentenced

now. He is an impostor and an impudent fellow whom I will have strictly watched, for we know that with this fine secret more money is carried out of a country than left in it. Eh! gentlemen, have you forgotten that great necromancer, Cagliostro, whom I drove out of Berlin, in good earnest, not more than six months ago?"

"And who carried off a hundred crowns of mine," said La Mettrie, "may the devil take them from him!"

"And who would have carried them off from Poelnitz too, if he had had them," said d'Argens.

"You drove him away," said La Mettrie to Frederick, "but he played you a good trick nevertheless."

"What!"

"Ah! don't you know it? Well, I will treat you to a story."

"The first merit of a story is brevity," observed the king.

"Mine is only two words. The day on which your Pantagruelic majesty ordered the sublime Cagliostro to pack up his alembics, his spectres and his demons, it is a matter of public notoriety that at the stroke of noon, he went out of all the gates of Berlin at the same moment, in person, in his carriage. O! that is attested by more than twenty thousand witnesses. The keepers of all the gates saw him, with the same hat, the same wig, the same carriage, the same harness, the same baggage, and you will never persuade them that there were not, on that day, as many as five or six Cagliostros on the move."

All thought the story a good one, Frederick only did not laugh. He felt seriously interested in the progress of his dear reason; and superstition, which excited so much wit and gaiety in Voltaire, caused in him only indignation and disgust.

"Such are the people!" cried he, shrugging his shoulders; "ah! Voltaire, such are the people! and this in an age when you live and wave over the world the bright light of your torch! You have been persecuted, banished, opposed in every manner, and Cagliostro has only to show himself to fascinate a whole populace! But little more is wanting for them to carry him in triumph."

"Do you know," said La Mettrie, "that your greatest ladies believe in Cagliostro quite as much as the good market women? It was from one of the handsomest of your court that I heard this adventure."

"I bet it was madam de Kleist!" said the king.

"It is *thou who hast named her*," declared La Mettrie.

"There he is thousing the king now!" growled Quintus Icilius, who had reëntered a few minutes before.

"That good de Kleist is mad," returned Frederick, "she is the most intrepid visionary, the most greedy after horoscopes and sorceries. She requires a lesson, let her take care! She turns the heads of all our ladies, and it is even said she made her husband crazy, for he sacrificed black he-goats to Satan in order to discover the treasures buried in our sands of Brandebourg."

"But all this is on a better footing with you, father Pantagruel," said La Mettrie. "I don't know why you wish women to submit to your grim goddess Reason. Women come into the world to amuse themselves and us. Zounds! the day on which they are no longer crazy, we shall be very stupid. Madam de Kleist is charming, with all her stories of sorcerers; she regales *soror Amalia* with them—"

"What does he mean with his *soror Amalia*?" said the king astonished.

"Eh! your noble and charming sister, the abbess of Quedlimberg, who believes in magic with all her heart, as every body knows—"

"Hold your tongue, Panurge!" exclaimed the king in a voice of thunder, striking the table with his snuff-box.

To be Continued.

THE POLITICAL STATE OF THE WORLD.

(Concluded.)

The dominion of the emperor of Rome typifying the idea of the unity of all Christians as the subjects of his consecrated majesty, and the popedom representing the unity of all subjects as Christians bound to the chair of his holiness—this single antithesis gives rise to a double polarity. The authority of the pope as legislator in religion, as well as that of the emperor as possessive legislative power in temporal matters is attacked. The states general of Holland had already been organized; the republican party had been victorious in England, and Switzerland was secured in her liberties. Now these things could not go on without some active polar opposition. The north (positive) pole of the magnet in politics pointed to the words: "Legislation rests in the majority of the people;" and the south (negative) pole showed the words; "Legislation rests with the one crowned by the grace of God." In religion the antagonistic pole ran from North to South, Catholicism in the latter and Protestantism in the former. In politics they came to extend from the west eastwardly—the positive pole or the pole of progress advanced westward with civilization, and made the forests of America its extreme point, from whence it was to act with its mighty current upon the eastern (negative) pole, whose extreme

point lay in the broad and extensive steppes of Russia.

These two termini of the present political magnet have since become powerful batteries; Russia on one side with absolutism for its leading idea and the United States on the other having for its motto unlimited democracy. Between these as between the extreme colors of the rainbow we behold various transitions and nice shades running into each other. The idea is given, the eye will easily detect the proper manner of grouping. Next to the United States is England, then comes France—all three pursuing the idea of a constitutional government, the most perfect form of which we see in the United States, one less so in England and one still less perfect in France; the idea of constitutional liberty thus decreasing, as we proceed from the pole towards the middle. Russia on the contrary is succeeded by Austria and next comes Prussia all three pursuing the idea of authority by the grace of God—the most perfect form of this system is exhibited in Russia; it is less perfect in Austria and still less so in Prussia; the idea of royal authority and legislation decreasing towards the middle.

The Rhine is the central point where both these polar principles of the policy of the present world meet as the colors in the middle of the rainbow, the spot where the mutual exchange of ideas is most active and frequent; the Rhine, whose upper half is French, the lower Prussian, having its sources in free Switzerland, and its mouths in monarchical Holland;—is not this a stream full of significance?

We have here then a chain of nations regularly disposed, each according to its predominant advantages and capacities, mighty in themselves, and yet checked by their neighbors, upon whom they work and by whom they are again influenced—such a wonderful and effective battery of states, as the world has never seen before. Extending from north to south, comprising the resources of a whole continent in its immense domain, the United States cover all the country between the Atlantic and Pacific—their territory is open to all, personal liberty in common to all before the law; no passports are here, to annoy the traveller, nor does a censorship shackle the freedom of thought. The highest personage in the state is but the executive officer of the nation, and his cabinet is responsible to the representatives of the people. A more perfect system of state government has never been devised. Its founders will outlive a thousand Cæsars or Napoleons.

Eastwardly by north lies the island of Great Britain, far-reaching in action and thoughts, but not as free in its internal in-

stitutions as the United States. Its cabinet is still responsible to the people, while the king yet keeps above parties; censorship has not yet been established, and passports are demanded in extraordinary cases only; but we already find the crown hereditary, the ballot box monopolized by landed proprietors, the institution of the nobility, and with it an anti-liberal and ludicrous reliance upon ancient mouldered parchments.

Southwardly by east from England, lies a compact mass of an active and fiery temperament,—the ever restless France. Here we find already a more perceptible diminution of the number of free institutions. The royal power is not as much limited, although the ministers are still responsible; a censorship abridges the liberties of the citizen; the secret police is on the watch, and the passport becomes an indispensable protection; the king also seeks to be the man of a party.

Further towards the east, but northwardly, Prussia, rich in energy and intelligence, stretches its arms from the North Sea to the Baltic. Here we already perceive, that we have crossed the Rhine, the boundary between Liberalism and Absolutism. Though Prussia would fain appear liberal, all the guaranties of the necessary permanency of such a state are wanting; its States General with no more privileges in their own house, than if they were aliens, are living evidences of the immense difference between a constitutional form of government and an unlimited monarchy; the censorship there is a regular and perfect system, and the laws affecting passports are more oppressive.

Less cheering still are the prospects of liberty in Austria, whose power stretches toward the south. All her ordinances by the grace of God, are the offshoots of the worst kind of absolutism, in comparison with which Prussia may be termed a liberal state.

But the perfection of the absolute principle is to be seen in Russia, where it exists as unmitigated despotism. At present Russia forms the extreme link on that side of the political chain, and is the most easterly state, which has an influence in adjusting the balance of modern politics. Russia is the direct antithesis to the United States, with which it has nothing in common but an immense though less densely peopled domain. Access is rendered difficult to foreigners, surrounded as it is with a barrier of passports and custom house regulations; the word liberty has no meaning in its language. But it is unnecessary to say more: for who has not heard of Russia, or is ignorant of its political tendencies?

These six states lie in a symmetrical zigzag line from west to east, and the

current of political ideas rushes forward and backwards toward the central point. The other countries of Europe in nearly equal divisions nestle round one or the other of these leading political organs. Spain and Portugal belong to France, and share its ideas; so the peninsula of Scandinavia resembles England more in its institutions and tendencies; Italy is governed by Austria, and the peninsula of Greece by the authority of Russia. Such is even now the position of things, and yet the preponderance of liberal tendencies is already beginning to be felt in Russia and especially in Greece, which is rising anew, while Russia is busy aggrandising herself with the spoils of other acquisitions, and maintaining a most obstinate war against the Circassians. Turkey she has circumvented and stripped of her strength, and is watching with Argus eyes the affairs of Persia and of the east. There is an internal pressure on the part of Russia, to enlarge the scale of her political doctrines eastward, and to embrace other more eastern states within the limits of her political circle. Nothing short of a certain degree of civilization can however effect this; in consequence all first attempts at civilizing these nations made by the Russians, or even the English and French, have but served to make the Asiatics at first, enemies to free institutions. For in the present order of things, the march of political reform is from the west eastward, and when once the present central-point, the Rhine, is thoroughly impregnated with the political ideas of the western half, and can no longer be called the middle point, which may then perhaps advance as far as the Elbe, Asia will remain to supply any loss sustained on that side of the political battery.

Even the most short-sighted survey of daily events can hardly fail to convince us of the enlargement of the western or more liberal division. Already is the influence of Austria in Italy kept in check by the opposition of France, and Italy is beginning to breathe more freely. When Austria would smother her, France is upon the march to occupy Ancona. In Germany itself, the power of Prussia and Austria is seriously affected from the west by a line of small but active and thriving states under constitutional governments, extending from north to south, and before long the influences shed abroad by them, if continued, will give to the liberal party and to freedom a still firmer foothold on the soil of Germany. Belgium, too, has been wrested from Holland, and another constitutional state is added to the former list; its position, its railroad connections with Germany, and its large commercial intercourse with the Rhine countries, will do much towards

disseminating the ideas of liberty. Antwerp will soon be to Germany what Hamburg formerly was, the great mart of German products, the harbor for German exports. Antwerp and Hamburg — what a wide difference between them! the latter, an aristocratic city, proud of its citizens, dating its origin in the middle ages, with some of the ancient feudal clogs still hanging to it, where no liberal idea tending towards constitutional government can find admittance; and Antwerp, youthful, fresh in strength, just emerged from the waves of the Schelde, abounding in free institutions, not retarded by ancient forms, nor restrained in the expression of thought. What an influence must such a city have upon a German merchant, who visits it on business; surely he takes home with him other ideas and views than he would have brought from Hamburg — and the many thousands of the German nation, who must yearly frequent it as the mart of business, will catch up some of the fire that animates it, and scatter it among their countrymen. This single circumstance, that Antwerp is becoming the seaport of Germany, must shortly secure to the liberal party the preponderance in Prussia, and should Belgium finally consent to become a member of the Zollverein, which the German constitutional states ought to urge her to do, what revolutions might we not expect throughout Germany. Prussia's overbearing territorial influence is already oppressively felt in the Zollverein, in which the accession of Belgium would restore a balance of power; for though unimportant in point of extent of territory, it possesses great manufacturing enterprise and must forever exert a strong influence by its position. Prussia's omnipotence in the Zollverein would cease, and instead of looking to its own interests alone, it would be forced to take into consideration the interests of the whole union. In such an event lies the possibility of a successful reaction in Prussia and in the western portions of Germany; for great and lasting results would ensue from a lively intercourse and exchange of ideas between Belgium and Prussia. Belgium is more nationally German than even Holland is, and by joining the Zollverein would give a visible preponderance in it to the constitutional states. In case of a collision, likewise, which must finally come, the liberal party might safely rely upon the support of Belgium; the whole of the western divisions of Germany would gradually join the liberal states, and the Elbe or the Vistula become the boundary between the parties. This is the course of changes, which the political history of the next fifty years will bring to light.

But these are not all the conquests which liberalism has made in modern times; Spain and Portugal are secure in their constitutional tendency against Russian interference — in Greece, the foster child of Russian guardianship, constitutional liberty has raised her head, and is maintaining her ground against chicanery and intrigue. Similar efforts are made in Italy, to withdraw her from the domination of Austrian influence; but this can hardly be done without bloodshed, and Germany must be free before unfortunate Italy will be allowed to join the liberal party. Peninsular Scandinavia is looking over to England for aid against the intrigues of the Czar, and will hold fast to the liberal principles which its inhabitants are daily imbibing. Poland has perished; but this was inevitable. The Czar did but pursue his policy, and acquired the sole dominion over Poland in order to subject it to the power of his ideas of absolutism. Again, the incorporation of Poland with Russia was a step leading the way to future triumphs of the liberal party. Poland may perish; but its ideas of liberty will thus be disseminated over all Russia; they will in this way, act more widely and efficiently as a leaven than if imprisoned between three absolute monarchies, where Polish influence could not at any rate have led to any happy results. American liberty would not be what it is now, if it had been placed in the situation of Poland in the times of Kosciusko or in 1830; the pure type of a republic as we now have it, could not have sprung up; the results of an ideal state government would have been a dwarfish figure, of no permanency or enduring strength. Better that Poland should die and divide its heritage of life and progress among the three absolute states; and then if it is endowed with the nature of the Phoenix, it will rise again, when its time comes, with a more living freshness.

These are some of the external advances which the liberal party has of late made upon its absolute antithesis. The changes, which have taken place within the absolute states themselves, are also important; all of us know, what agents are at work to disseminate liberal views in spite of restrictions and bars, the censorship or a secret police. Steam in its varied modes of application on railroads, in navigation and machinery every where brings man in contact with man and heart with heart; penetrating through dismal distances it seeks out the patriot, inspires him to labor and to wait for the realization of his yearnings for liberty, and prepares his bosom for the active contest that lies before him. The whole body of the secret police cannot prevent the circulation of printed and written works.

These are forces, which increase in a geometrical ratio and will finally undermine the influence of the merely material power of absolutism. For some time past and even at the present period the absolute principle has seemed to be in the ascendent. The dictatorial authority of Russia over Germany is but too visible; but this cannot last long; for absolute power must after all cooperate with the liberal party as soon as commercial intercourse becomes general and institutions for education are erected; the negative principle is made to feel the presence of the positive principle and the very efforts it puts forth to maintain its ground are so many means of securing the victory to the positive principle; truth is all powerful and ever active and advancing. Of the three absolute states Russia alone is in a position for external enlargement by stretching its arms over the vast plains of Asia, the natural soil for the development of its principle. This is another encouraging indication of the truth of the above maxim. Russia alone can extend its territory, and when Russia and Austria shall have adopted ideas of liberalism, Russia will find ready allies in the semi-barbarous Asiatics, who evidently submit themselves with more willingness to Russian than to English authority. All prospects of external growth are cut off from Prussia and Austria on every side, while they cannot avoid being affected by the current of constitutional ideas coming from the west. These two are so situated as to come in direct and opposite contact with the three liberal states and must finally be drawn within their circle; Russia on the other hand will have to appropriate Egypt on one side, on the other Persia and China in the distant east. Yet onward is the march of liberty; the boundaries of civilization are being constantly pushed further east. If Russia is strengthening herself by accession in the east, the three powers of the western half are not inactive or indifferent to their growth. England and France are contending to spread their influence and gain weight by colonies and thus disseminate liberal ideas all over the world.

The United States also, though young in years, has already begun sending her colonies to different parts of the globe. Of more importance still than these, are the plans for an enlargement of territory by the addition of Oregon and Texas; and surely the progressive spirit of her institutions would deduce therefrom the most eventful results. No one will fear a division with England about this matter, unless he weigh the tendency of modern politics by its former indications and developments, and not by organic principles as unfolded above. England will not commence a war with the United

States nor with France, for all three have become close allies in these our times, though there exists no formal league of offence and defence between them; their internal political tendency is their strongest bond of union, and this relation will continue until civilization play around the eastern promontories of China and the idea of constitutional liberty have possession of all the thrones of the world.

This secret desire for enlarging her territory proves the United States to have awakened, as a nation, to a consciousness of her own life; that her people are prepared and willing to take an active part in the weal and wo of the world. The farewell address of Washington, in which he warns us not to involve ourselves in the chaos of European politics, was full of wisdom and applicable at a time, when no eye could foresee, no understanding even hope for a rightful course of things to issue from the tumult of European affairs, though he himself was one of the men, who, by their mighty works, introduced new order and new light. He warned us, with justice, against entanglement by foreign alliances, but not against the natural development of the liberty, which he had bequeathed to us. Liberty demands new conquests and spreads out her attractions to the whole world, and men will embrace her as they come under her influence. In so far the anxiety for an extension of our boundaries is natural, and so wonderful is the internal structure of the government, that the addition of one hundred other states need not impede the free action, or disturb the institutions of any present member of the confederacy. Washington wrote his address at a time when the French republic had become the prey of a single despot; he knew that the French revolution was partly, called forth by the revolution in America, and he feared that similar misfortunes might fall upon our young republic. Hence the warning. But he looked upon Buonaparte with different eyes from what we do, who have lived to see his fall. He saw in him the mere despot, the direct opponent of the revolution; but we know that he was only the fulfilment of the same. His power and authority are gone; his overthrow and death reconciled many of his enemies, but not liberty; and a second revolution was needed in France, and many future ones will be needed in Germany and Russia to establish liberty on a firm basis in those lands.

Liberty would have gained an easier and speedier victory but for Napoleon, who seems to have studied more attentively the the history of Cæsar, than that of Louis XIV. The dreadful lesson of the year 1793, was lost upon him, where the grandson had to atone, by his death,

for the vices and misgovernment of his ancestor. If Napoleon had respected the free institutions of the country, and used them prudently, his would still be the reigning house in France. But he was not the character to rule with, and through his time; he wanted to rule above and beyond it. He exhibited to his age so much of his own personality, that he could not advance the principle whose servant he was. Born out of the waves of the revolution, towards the close of which he rose up, the dashing storms from within and without forced him to catch a firm foothold, and finding both the parties, the liberal and the absolute, engaged in a deadly contest with each other, he exerted his strength to bring them both under his yoke. In him glowed the spirit of a second Cæsar, and he strove like that chieftain to harness the revolution, when checked and well broken, to the emperor's triumphal car, reeking with the blood of nations. He was the genius of death; he subdued the liberalism of France: where liberty existed, she shunned his imperious look; where she did not exist, there he desired to have her, that he might celebrate more splendid triumphs. This contrariety of principle in the man will explain the variety of his actions, which are ever referable to the coldest egotism as their centre. Carrying with him in his career these peculiar principles, he shot through the world like a meteor, smothering life in France, cheering it in the United States by the sale of Louisiana, (which gave new power to the United States;) purifying it in Germany, loosening the bondage of Russia, stimulating the Scandinavians, to whom he gave a king; he ruled over Italy, but could not succeed in Spain. His misfortunes there and his inability to attack England by land, finally caused his fall, and he sunk like a meteor in the southern ocean. He advanced even into the East as the prophet of future times, as the morning star over the land of the Pharaoh, and already is the morning red of civilization shedding its dawning rays through that far distant clime.

Herewith his destiny was fulfilled. He had moderated by his iron will, the overweening fullness of Gallic liberty, which had degenerated into shameless insolence; his task was done, and the freedom of France was acting again in harmony with its friends in America and England. When this was accomplished, his political views, which were not those of the politics of the world, had attained their object; with them sunk his power and influence, and the polar activity of the politics of the present times resumed its regular course, as we have pointed out above.

There is, however, nothing in this sys-

tem of politics to cause American liberty to take offence, nor can it be expected that the position of the United States, as free states, placed at the head of constitutional governments, will allow them to withdraw entirely from all participation and sympathy in the stirring scenes of political life. The efforts and actions of the United States should be conformable to her destiny, the fulfilment of which, demands a visible and deliberate advancement in the career of freedom; retreat is not admissible; it is dangerous even to stand still, and only when the Democracy of America is rushing forward, unheeding and blindly, is it the duty of conservatism to rear its head and to check the reckless march, for there is nothing to justify conservatism, as a party, except it be the guardian care with which it watches over past acquisitions, and its anxiety to hold fast to the old until it sees the newly created substitute standing before it in full life and proportions.

These two large parties create the two polarities in every constitutional state; where they are absent, absolutism, the reign of matter prevails, and the stronger the fundamental principles of the two parties are marked and arrayed against each other, provided it be without animosity, the more energetic becomes constitutional life, the freer is the state.

REVIEW.

SWEDENBORG'S SCIENTIFIC WRITINGS.

I. *The Animal Kingdom, Considered Anatomically, Physically and Philosophically.* Translated from the Latin by JAMES JOHN GARTH WILKINSON. With Introductory Remarks by the Translator. London: 1843-4. Two Volumes. 8vo. pp. 526, 658 and lxiv.

II. *The Principia; or the First Principles of Natural Things, being New Attempts toward a Philosophical Explanation of the Elemental World.* Translated from the Latin by the Rev. AUGUSTUS CLISSOLD, M. A. Volume I. London: 1845. pp. 380. 8vo.

III. *The Economy of the Animal Kingdom, Considered Anatomically, Physically, and Philosophically.* Translated by the Rev. AUGUSTUS CLISSOLD M. A. With Introductory Remarks by the Editor. London: 1845-6. Two Volumes. 8vo. pp. 574, 526 and xe.

Remarks on Swedenborg's Economy of the Animal Kingdom. By JAMES JOHN GARTH WILKINSON. London: 1846. pp. 86.

We do not notice Mr. Wilkinson's elegant edition of these works of the revered and illustrious Swedenborg with any design of criticising them. For that we frankly confess ourselves not competent. Our acquaintance with them is not yet sufficiently intimate to authorize us to take such a position. At present we desire simply to advertise

our readers that such books can be had, and to commend them to their most serious attention. We say without hesitation, that, with the exception of the writings of Fourier, no publications of the last fifty years, are, in our opinion, to be compared with them in importance. To the student of philosophy, to the savan, and to the votary of social science, they are alike invaluable, almost indispensable. Whether we are enquiring for truth in the abstract, or looking beyond the aimlessness and contradictions of modern experimentalism in search of the guiding light of universal principles, or giving our constant thought to the Laws of Divine Social Order, and the Reintegration of the Collective Man, we can not spare the aid of this loving and beloved sage. His was a grand genius nobly disciplined. In him, a devotion to Truth almost awful was tempered by an equal love of Humanity and a supreme reverence for God. To his mind, the Order of the Universe and the play of its powers were never the objects of idle curiosity or of cold speculation. He entered into the retreats of Nature and the occult abode of the soul, as the minister of Humanity and not as a curious explorer, eager to add to his own store of wonders or to exercise his faculties in those difficult regions. No man had ever such sincerity, such absolute freedom from intellectual selfishness as he. But we will not prolong a train of thought which Mr. Wilkinson has developed with great power and beauty, as we hope presently to show. Before leaving the Master for the Disciple, we will confirm our words with a single jewel out of his vast and varied treasures. It is a brief passage from the second volume of the "Economy."

"I confess however that while I am lingering on this threshold that conducts me almost beyond the bounds of nature, or while I am daring to speak of the union of God with the souls of his creatures, I feel a certain holy tremble stealing over me, and warning me to pause; for the mind thinks it sees what it does not see, and sees where no intuition can penetrate; nor can it tell whether what it thinks enters in the *a priori* or *a posteriori* direction; if by the latter, life appears to be inherent; if by the former, it appears to be not inherent, or not essentially united to us. And what increases this awe is, a love of the truth, which, that it may hold in my mind the supreme place, is the end of my endeavors, and which, whenever I deviate from it, converts itself into a representation of justice and condign punishment, or into that fear which an inferior being is wont to feel towards a superior; so that I would rather resign this subject into the hands of others more competent than myself. This alone I perceive most clearly, that the order of nature exists for the sake of ends, which flow through universal nature to return to the first end; and that the worshippers of nature are insane."

The "Introductory Remarks" attach-

ed to the "Economy of the Animal Kingdom,"—for a copy of which, in pamphlet form, we are indebted to the courtesy of their author,—are in no way inferior to what we have previously seen from the same accomplished pen. Mr. Wilkinson is a worthy pupil of so great a teacher. For philosophic insight, acuteness and breadth of mind, and clearness and felicity of expression, it would not be easy to find his superior among modern writers in the English language. Evidently his whole heart has been in the study and publication of these writings, as well it might be, and much labor, full of profit to himself, he has expended upon them. We have rejoiced from the first, and we are happy now to say so publicly, that such a duty should fall into hands in every way so capable; not only because every thing necessary to bring fitly forth from the obscurity of more than half a century writings so necessary to the present epoch was thus ensured, but because there might be found in the work the best discipline for a mind destined hereafter to render high service to Humanity. We are glad then, to see in these "Remarks" an earnest that greater things are yet to be expected from their writer, while at the same time, we acknowledge the pleasure and instruction we have received from them.

Mr. Wilkinson, in the present instance, undertakes to elucidate the character of Swedenborg, as a man of science, with a success which makes us regret that we cannot quote the whole of his essay. We trust, however, that it may be reprinted entire in this country; it should be in the hands of every intellectual man. He commences with a statement of the relation of Swedenborg to science and philosophy, and draws the parallel between him and Bacon and Aristotle, from which we will make the following extracts:

"The compound relation to the two fields of science and philosophy, is a remarkable feature in these works; and the more so, as Swedenborg is the only writer in whose hands the matter of the sciences, and the way of induction, legitimately engender philosophical ideas. Other writers have proposed the same result, but he alone has attained it. Notwithstanding which, he avoids the error of deriving the higher from the lower, or making the senses govern the mind: for he uses the sciences but for steps to lead to the upper rooms of the intellect, and allows every faculty its distinct exercise at the same time admitting all experience, to whatever faculty it may appeal.—While he gives a scientific foundation to faith, it is by the energy of an enlightened, and for the most part, a new faith disposing the sciences. He moves and works according to the matter supplied by general and universal experience, and revelation is as much this matter in one sphere, as the phenomena of the mind in another, and nature in a third. The

soundest ideas of method are illustrated in his writings; and according to that shrewd saying of the reputed father of induction, that "the art of discovery will increase with discoveries themselves," Swedenborg has taught us, by a legible and grand example, the most perfect manner of eliminating the higher sciences. Yet he differs from Bacon in what he has done and proposed, and also in the proportion that subsists between his intentions and executions. For he has substantially connected the organic sciences with philosophy and morality: so that body and soul are no longer two, but one in their harmonies.

"Only a small part of his works is devoted to explaining his method, but its successful application is seen every where, and the results elicited shew what it is, and how well it has been used. He is therefore small in pretension, and great in performance: his works not being an organon for generating knowledge, but natural knowledge itself in its own organic form.

"The paramount success of Swedenborg with his simple apparatus, should tend to discourage exclusive attention to the means of knowledge; though indeed we may also gather the same lesson from the history of failures. It is certain that the Organon of Aristotle,—the framework of syllogistic logic,—has distraught the intellect from the nature of things, rather than helped their comprehension; for it is a gymnasium at the entrance to which we are required to know less by art than the mind itself knows at once by experience, by virtue of its own construction. The Organon of Bacon is liable to the same reproof: although it is of seemingly opposite tendency: for it is as inefficient in physics as that of Aristotle in metaphysics, and is in fact but a new incumbrance to the mind."

Mr. Wilkinson goes on to show that Anatomy, like Chemistry, is a science distinct from medicine, and that it may be made subservient to the highest philosophical and human uses.

"As chemistry once dwelt with medicine, so does anatomy now. But chemistry has long since flown over the whole globe of the arts, and introduced herself to each: and in process of time anatomy will do the same; nor minister only to the arts, but to the deepest ideas and purposes of the mind; to the ordination of civil life, to philosophy and theology."

Next follows an admirable statement of the position which Swedenborg holds towards the special sciences of the present day, which, however, will hardly admit of any partial quotation.

The nature of the human form is subsequently thus explained.

"For time and space are essentially limited, but the human form in itself is infinite: hence it is that which gives limits to nature, which contains it at either end, in the bosom of which the universe moves, breathes, and is. Thus creation relatively to humanity is not less but more than the world of nature. This is the reason why philosophy consists in the apprehension of human uses in all things, and why everything suggests humanity to the philosophical spirit. For when we look upon science with this regard, we extract its determined and real essence,

and in recognizing that which is greatest for us, we recognize that which is the express and sole image of the absolutely greatest.

"Strictly connected with the human ends of philosophy, is the reason why Swedenborg chose the human body for special examination, and regarded it as "the animal kingdom," disallowing that title by implication to the lower subjects of the animate world. For the human body is the most exquisitely limited or determinate exhibition of the creative power, where infinite uses are portrayed with the greatest amount of realization. It is an atom or unit in which nature is seen more easily than in the general universe, or in any inferior organic subject; its uses are plainer than any other, because it is the ultimate use of creation. Although a microcosm, yet it leads to no partial views of the macrocosm, but to total views, which however are sufficiently concentrated to be gathered up within the book and volume of the brain. Moreover it is the declared image of God both in the sensible and rational spheres.

"Nor will the study of it land us in anthropomorphism, as some scrupulous persons dread, for it ends by regarding man from his perfections alone, in which philosophy can recognize no difference between human and divine.

"In the persistency with which Swedenborg studied the human organization, there is a radical distinction between his method and that of those physiologists who attempt to compass the whole of nature, and to present it in the form of a systematized theory, without having first mastered its cardinal object: who as it were learn their architecture from the cottage and hovel, and would build their cities into equal "homological" streets according to that lowly pattern. For Swedenborg works by leading instances; the system makers by inferior facts. They diffuse the small amount of known truth over a wilderness of phenomena: Swedenborg seizes upon the central form which that truth inhabits, and increases our perceptions of it a hundred fold, and in the same proportion sets up a light by which inferior natures may be comprehended. His course is more humble, practical and fruitful than theirs. It also displays more mind and energy. For why are we occupied with so large a surface of things? Why is space the great presence in our accumulations, and time the great requisite for mastering them? Because we neglect representative facts, and fly to insignificant ones, or allow little difference between the one and the other; in short, because we are unable to interpret the really oracular portions of experience. The size of our dominions is the measure of our weakness. Like earth-born giants we have fallen flat upon the realms of nature, and "lie weltering many a rood," occupying vast extensions indeed compared with what is required when man is in the erect position, and his foot alone touches the ground. Our "eyes are in the ends of the earth," gazing into that infinity of which Seneca says: "Ubi aliquid animus diu protulit, et, magnitudinem ejus sequendo, lassatus est, infinitum cæpit vocari." We cannot solve the human form, where the end of creation is distinctly announced, and so we hurry to other shapes, where the end is but dimly visible. Thus we are accu-

mulating the debt of theory which facts owe to truth, and leaving it for posterity to pay. And if posterity also be of the same mind, truth will for ever be cheated of its rights in the countries of science."

The order in which the sciences should be studied, and the difference between the method of Swedenborg in this regard, and that generally pursued since the time of Bacon, is discussed at some length. We select a few leading sentences. Every student of Fourier will recognize the thoughts they express.

"It is doubtful whether the moderns, after Bacon, do not misapprehend the nature of the *a posteriori* method, particularly as applied to the sciences of organization; and whether they have not come to think, that the lower objects of these sciences should be investigated before the higher. At any rate they would develop human after comparative physiology: if for no better reason than that they cannot penetrate the human frame, and are tired of sitting down before it. Yet the *a posteriori* method does not thus regard the order of facts among themselves, but the order of facts relatively to causes: the relation of experience to reasoning, or the proper weight which the senses should have in determining the mind. For in the *a posteriori* method there is an image of the method *a priori*, inasmuch as leading facts are the first that can be used, and other facts are considered afterwards. Principal facts are the first materials of the *a posteriori* method, as principles of facts are, of the *a priori*.

"For the same reason that the ancients were unacquainted with the systemic and pulmonic circulations, the moderns are ignorant of the proper cardiac circulation. They exhaust the uses of the heart in propelling the blood through the body, passing lightly over the question, how the circulation of the heart itself is maintained.

"But without pursuing this subject, we are content to indicate that Swedenborg's course is consistently opposite to that just described. Thus he declares that the cineritious substance is our point of departure if we purpose to understand the brain; that the spirituous fluid must be explored, if we would explore aught else in the body; that the doctrine of the blood is the first to be stated, although the last that can be completed; that the organs of generation are incomprehensible, unless the soul, which is the principle cause, whereof those organs are the instrumental causes be revealed and recognized; that it is vain to toil in the exploration of the solids by chemistry, unless the elemental world be known to us from principles and *a priori*; that the maze of nature is inextricable, and offers no escape, unless we can master its leading intersections. The same idea, duly carried out, will tend to show, that the highest branch of natural knowledge, or the doctrine of society, is the key to the other sciences. On the above head Lord Bacon remarks, that "as no perfect view of a country can be taken upon a flat; so it is impossible to discover the remote and deep parts of any science, by standing upon the level of the same science; or without ascending to a higher." From which it would appear that the evolution of the highest science is requisite *a priori*,

to give life and validity to the whole remainder of knowledge."

Swedenborg's mode of study is thus spoken of.

"His means of induction comprise several doctrines, which, 'with the most intense application and study,' and the use of whatever was previously known of methods, he elaborated from the various sciences, and they are 'the doctrines of forms, of order and degrees, of series and society, of communication and influx, of correspondence and representation, and of modification.' These are the mathematics of the universal physics, corresponding to the vulgar mathematics, which are those of the generals of the same."

In treating of the various sources from which Swedenborg derived suggestions, this interesting passage occurs:

"We will not aver that he interrogated language as a means to truths; yet it is remarkable how his results are borne out by the common speech of mankind. There is scarcely an important position in these works but summons out of the verbal memory a number of willing corroborations. Take, for example, the doctrine of the spiral, which is the mainspring of nature, the very form of motion and evolution. When its physical import is seen, how striking the analogy becomes between *spiral* and *spiritual*, and how suggestive the use of many derivatives from these words, as *respire*, *inspire*, *conspire*, *transpire*, with a host of others, which notwithstanding their plain relationship to the spire, no lexicographer hitherto ventures to connect with it. But may we not infer, that if the spiral form and force be the highest in nature, it would almost necessarily supply the analogical term for that which is beyond nature: namely, for spiritual existence. And further, that if the principle of movement throughout the universe, and specifically in its most mobile parts, the atmospheres, be spiral, the functions of the air-organs would receive their designation from that form, whereby the words above mentioned might naturally be produced. And is not *world* itself a vortical theory compressed into a monosyllable? However, we do not seek to establish that the framers of these terms possessed either scientific knowledge or rational philosophy: although they had such analogies of both as their day required: much as the infant earth had none of the present species of animals, and yet it had answerable creatures suited to its early time."

Here we have a statement of one ground on which the advocates of the Science of Society are accustomed to take their stand.

"But more than this, we find in Swedenborg nearly all the doctrines of the schools; whether physical, mathematical, metaphysical, moral, logical or scientific; as though he explored antiquity with an unmeasured appreciation of its various jewels. 'For one test of the truth,' says he, 'lies in the fact, that it enables many hypotheses to coincide, or to show a particular mode of contact or approximation.' And assuredly his doctrine is at amity with widely different opinions, and reconciles the philosophers with each other, and modern modes of thought with ancient, and *vice versa*."

Mr. Wilkinson afterward explains the

peculiar sense in which Swedenborg uses some ordinary terms, lays out the ground plan of his scientific works, and then proceeds to more general considerations. Here again we are reminded of Fourier, notwithstanding the great difference between them.

"Swedenborg's doctrines are intimately scientific as opposed to metaphysical, and physical as distinguished from mathematical; he never wanders from the concrete. This has occasioned the learned to consider him a materialist. We, on the other hand, claim him as a student of existence; and are bold to say, under whatever designation he may come, that he steers clear at all events both of sensualism and idealism; though not by an effort, or negative process, but with child-like simplicity, as it were by inbred unison with the nature of things. 'Many,' says he, 'stubbornly refuse to stir a single step beyond visible phenomena for the sake of the truth; and others prefer to drown their ideas in the occult at the very outset. To these two classes our demonstration may not be acceptable. For, in regard to the former, it asserts that the truth is to be sought far beyond the range of the eye; and, in regard to the latter, that in all the nature of things there is no such thing as an occult quality; that there is nothing but is either already the subject of demonstration, or capable of becoming so.

"His doctrine is too robust, and too descriptive of creation, to inculcate a fear of matter, to which all things gravitate, and into which they subside at last. For matter is the ultimate term of a graduated series of forms: a necessity physical and philosophical; a closing fact, without which creation would have no existence; an ultimate passive, without which all the passives and actives in the universe must perish.

"Great confusion has undoubtedly been introduced by regarding body as the same with matter. For body is the necessary ultimatum of each plane of creation, and thus there is a spiritual body as well as a natural body, and by parity of fact there is a spiritual world as well as a natural world: but matter is limited to the lowest plane, where alone it is identical with body. There is no matter in the spiritual world, but there is body notwithstanding, or an ultimate form which is less living than the interior forms.

"It is wrong therefore to attempt to transcend the fact of embodiment; the hope is mistaken that would lead us to endeavor thus after pure spirituality. The way to the pure spiritual is the moral, and the moral delights to exhibit itself in actions, and body is the theatre of actions, and by consequence the mirror and content of the spiritual: in which manner we may understand that large saying of Swedenborg, that 'the real body is in fact the universal soul.'

"And thus we perceive that the universe is constructed for promoting the ends of Divine Providence; so that the *bona fide necessities of man, spiritual and natural, could they be ascertained, would be an unfailing organon of knowledge respecting what nature can yield, and what in due time she will yield.*

"We have said that Swedenborg was a realist, but we do not mean that he belonged to the metaphysical school of realism, but rather that he was a plain man,

who might have existed, for aught that appears to the contrary, before philosophy was thought of; or before creation, existence and perception had been either sceptically affirmed or denied. To the end of his life he was as free from the obsession of metaphysical questions as a delighted child: too thankful for all things, and too intelligent of them, to entertain one thought of injuring them by the treacherous undermining of a baffled intellect. The authors from whom he cites, are in evidence that fact was his quest; or if he uses Aristotle, Locke, or Wolff, it is that they confirm his induction, and not that he allows them to generate it. He loved to see the truth: to be in *his senses* at all times: not for the purpose of degrading the mind, but of allowing it to descend (as the soul descends) by degrees (per gradus) into matter, that matter might be raised to the sphere of intelligence, and there reconciled with spirit; so that from these two, reason might be born."

The distinction between imagination and reason is very fine, and the defence of Swedenborg against the charge of being imaginative, most satisfactory, but we have no space for it.

With regard to the connection between philosophy and theology, and between ethics and physics, Mr. Wilkinson has the following, part of which, at least, is not applicable to Swedenborg alone.

"It is then futile to assert that philosophy is not connected with theology; since the contrary is demonstrated by Swedenborg as fairly as any law of matter is demonstrated by Newton. For Swedenborg took facts representing integral nature, and investigated them, and the order and mechanism of structure, and the pervading use or function, was found to be such as in every case to furnish truths relating to the moral or social existence of man. This was the issue of a scientific process from which imagination was rigorously excluded. What inference is possible but that the inner parts of nature represent humanity; such representation being the consecutive law of things? It was not Swedenborg that made the answerableness in the two coordinates; he merely discovered what existed already. Bacon's hypothesis that final causes have no place in the doctrine of nature, was overthrown by this result; for the mechanism of those causes was explained, and the connexion between spirit and nature stood intuitively demonstrated therein. Neither did the doctrine of final causes turn out to be barren, as Bacon imagined; for the end of creation being no longer a bodiless figment, but consisting of the noblest organic creatures, it furnished the most powerful of analytic organs for arming the mental sight, and enabling it to discover the more in the less, and the great in the small; in short it authorized man to look upon nature from definite principles, and thus to become the image and vicegerent of God in the scientific sphere. Those who had a rule of impossibility were again shewn to be at fault here, as indeed they have been from the beginning.

"And here we cannot but acknowledge the operation of Providence in preparing the way for that manifestation of religious and philosophical truth which was to be made through Swedenborg. For as his doctrines rest upon the lead-

ing facts of nature, so for some time previous to his appearance, those facts came to light one by one, and took their appointed places in the firmament of science. But for this, the mission of Swedenborg could scarcely have been accomplished. Thus the Copernican astronomy, which proved the sun to be the centre of the system, so changed the face of the heavens for man, that the revelation of the Divine sun as the centre of the spiritual world, of Divine Love as the centre of creation, and of love, or the will as the central power in the mind, became attested by a physical truth, and rested upon the widest basis of natural probability or analogy: whereas otherwise man would have had no welcome for it in his own sphere, but on the contrary, a falsity diametrically opposed to it. So again the Newtonian doctrine of gravitation or attraction became the ground for a doctrine of spiritual attraction, in which the omnipresence of the Divine Love, as in the former case its centrality was manifested; or rather, in which, its diffused was added to its concentrated centrality; and correspondingly the same was exhibited of love as a pervading essence in man, and of man as the subject of his own love or affections, and thereby gravitating to a rest, as the planet seeks its orbit, or as the stone falls to the earth, and there reposes. Lastly, the Harveian doctrine of the circulation of the blood, was a pillar in the natural mind to other spiritual truths combining the former, and primarily regarding the circulation of ends, or the orderly procession of love in all things; for 'all things flow from an end, through ends, to an end.'"

Mr. Wilkinson, in concluding, pays an eloquent tribute to the personal character of his subject, as true as it is beautiful, of which, though against our will, we are compelled to omit the greater part.

"His life," says Sandel, "was one of the happiest that ever fell to the lot of man; and a prolonged observation of his writings enables us thoroughly to believe it. Because he esteemed opinion and fame at only their proper value, and truth as an object far more real, so when the need came, he gladly renounced his great possessions as a man of learning, and never once looking back, yielded himself to the service of the new cause to which his remaining life was to be devoted. It is therefore not unaccountable, though certainly without parallel, that one who had solved the problems of centuries and pushed the knowledge of causes into regions whose existence no other philosopher suspected, should at length abandon the field of science, without afterwards alluding so much as once to the mighty task he had surmounted. This was in accordance with his mind even in his scientific days: the presence of truth was what pleased him; its absence was what pained him; and he always joyfully exchanged his light for a greater and purer, even though cherished thoughts had to die daily, as the condition of passing into the higher illumination."

And now we will take leave of Mr. Wilkinson, though we trust for no long period. We are too largely his debtor not to desire a renewal of such profitable intercourse. We hope too that our words may induce a careful and general

study of the books we have spoken of. Such a study, if carried on in the spirit of true freedom, with a resolute abnegation of all prejudices, — without which it can be of little value — must lead to a faith in a New Social Order. Ought not the supreme laws of Universal Harmony, which the whole of Swedenborg's science is an endeavor to unfold, to prevail in the organism of the Social Man, as well as in that of the individual?

A Sermon of War, Preached at the Melodeon, on Sunday, June 7, 1846. By THEODORE PARKER. Published by Request. Boston: Little and Brown. 1846. pp. 43.

This sermon occasioned some excitement when first delivered in Boston; it has since been repeated before a large audience, and is now printed in order that it may reach the whole public. It contains many things which ought to do so and never again be forgotten; things relating to war, and particularly to that by which this nation is now disgraced.

Mr. Parker considers war in many aspects beginning with the pecuniary, reckoning that most intelligible to a city whose most popular idol is Mammon, whose God is Gold, and whose Trinity is the Trinity of Coin. Here are some startling facts in that connection.

"Your fleets, forts, dock-yards, arsenals, cannons, muskets, swords, and the like, are provided at great cost, and yet are unprofitable. They don't pay. They weave no cloth; they bake no bread; they produce nothing. Yet from 1791 to 1832, in 42 years, we expended in these things, \$303,242,576, namely, for the navy, &c., \$112,703,933, for the army, &c., \$190,538,643. For the same time, all other expenses of the nation came to but \$37,158,047. More than eight-ninths of the whole revenue of the nation was spent for the purposes of war. In four years, from 1812 to 1815, we paid in this way, \$92,350,519.37. In six years, from 1835 to 1840, we paid annually on the average \$21,328,903, in all \$127,973,418. Our Congress has just voted \$17,000,000 as a special grant for the army alone. The 175,118 muskets at Springfield are valued at 3,000,000. We pay annually \$200,000 to support that arsenal. The navy yard at Charlestown, with its stores, &c., has cost, \$4,741,000. Now for all profitable returns, this money might as well be sunk in the bottom of the sea.

"If the President gets his fifty thousand volunteers, — a thing likely to happen, for though Irish lumpers and hodmen want a dollar and a dollar and a half a day, your free American of Boston will list for twenty-seven cents, only having his livery, his feathers, and his 'glory' thrown in — then at \$8 a month, their wages amount to \$400,000. Suppose the present government shall actually make advantageous contracts, and the subsistence of the soldier cost no more than in England, or \$17 a month, this amounts to \$850,000. Here are \$1,250,000 to begin with. Then if each man would be worth a dollar a day at any productive work, and there are 26 work days in the month, here at \$1,300,000 more to be

added, making \$2,550,000 a month for the new army of occupation.

"In the Florida war we spent between \$30,000,000 and \$40,000,000, as an eminent statesman once said, in fighting five hundred invisible Indians! It is estimated that the fortifications of the city of Paris, when completely furnished, will cost more than the whole taxable property of Massachusetts, with her 800,000 souls. Why, this year our own grant for the army is \$17,000,000. The estimate for the navy is \$6,000,000 more; in all \$23,000,000. Suppose, which is most unlikely, that we should pay no more, — why that sum alone would support public schools, as good and as costly as those of Massachusetts, all over the United States, offering each boy and girl — bond or free — as good a culture as they get here in Boston, and then leave a balance of \$3,000,000 in our hands! We pay more for ignorance than we need for education!

"For several years we spent directly more than \$21,000,000 for war purposes, though in time of peace. If a railroad cost \$30,000 a mile, then we might build 700 miles a year for that sum, and in five years could build a railroad therewith from Boston to the farther side of Oregon. For the war money we paid in 42 years, we could have had more than 10,000 miles of railroad, and with dividends at 4 per cent. — a yearly income of \$21,210,000. For military and naval affairs, in eight years, from 1835 to 1843, we paid \$163,336,717. This alone would have made 5,444 miles of railroad, and would produce at 7 per cent. an annual income of \$11,433,578.19.

"The navy yard at Charlestown, with its ordnance, stores, &c., cost \$4,741,000. The cost of the 78 churches in Boston is \$3,246,350; the whole property of Harvard University is \$703,175; the 155 school-houses of Boston are worth \$703,208; in all \$4,652,883. Thus the navy yard at Charlestown has cost \$99,117 more than the 78 churches and the 155 school-houses of Boston, with Harvard College, its halls, libraries, and all its wealth thrown in. Yet what does it teach!

"Now all these sums are to be paid by the people, 'the dear people,' whom our republican demagogues love so well, and for whom they spend their lives, rising early, toiling late, those self-denying heroes, those sainted martyrs of the republic, eating the bread of carefulness for them alone! But how are they to be paid? By a direct tax levied on all the property of the nation, so that the poor man pays according to his little, and the rich man in proportion to his much, each knowing when he pays and what he pays for! No such thing; nothing like it. The people must pay and not know it, must be deceived a little or they would not pay after this fashion! You pay for it in every pound of sugar, copper, coal, in every yard of cloth; and if the counsel of some lovers of the people be followed, you will soon pay for it in each pound of coffee and tea. In this way the rich man always pays relatively less than the poor; often a positively smaller sum. Even here I think that three-fourths of all the property is owned by one-fourth of the people, yet that one-fourth by no means pays a third of the national revenue. The tax is laid on things men cannot do without, — sugar, cloth, and the like. The consumption of

these articles is not in proportion to wealth but persons. Now the poor man, as a general rule, has more children than the rich, and the tax being more in proportion to persons than property, the poor man pays more than the rich. So a tax is really laid on the poor man's children to pay for the war which makes him poor and keeps him poor. I think your captains and colonels, those sons of thunder and heirs of glory, will not tell you so. They tell you so! they know it! Poor brothers, how could they? I think your party newspapers — penny or pound — will not tell you so; nor the demagogues, all covered with glory and all forlorn, who tell the people when to hurrah and for what! But if you cypher the matter out for yourself you will find it so, and not otherwise. Tell the demagogues — whig or democratic — that. It was an old Roman maxim, 'The people wish to be deceived; let them.' Now it is only practiced on; not repeated — in public."

Mr. Parker proceeds to dwell upon the moral evils of war in a manner hardly less forcible than these indisputable figures, and then to speak of the war with Mexico, in such terms as the following.

"We are waging a most iniquitous war — so it seems to me. I know I may be wrong. But I am no partizan, and if I err, it is not wilfully, not rashly. I know the Mexicans are a wretched people — wretched in their origin, history and character. I know but two good things of them as a people — they abolished negro slavery not long ago; they do not covet the lands of their neighbors. True, they have not paid all their debts, but it is scarcely decent in a nation with any repudiating States, to throw the first stone at her for that!

"I know the Mexicans cannot stand before this terrible Anglo-Saxon race, the most formidable and powerful the world ever saw; a race which has never turned back; which, though it number less than forty millions, yet holds the Indies, almost the whole of North America; which rules the commerce of the world; clutches at New Holland, China, New Zealand, Borneo, and seizes island after island in the farthest seas; — the race which invented steam as its awful type. The poor, wretched Mexicans can never stand before us. How they perished in battle! They must melt away as the Indians before the white man. Considering how we acquired Louisiana, Florida, Oregon, I cannot forbear thinking that this people will possess the whole of this continent before many years; perhaps before the century ends. But this may be had fairly; with no injustice to any one; by the steady advance of a superior race, with superior ideas and a better civilization; by commerce, trade, arts, by being better than Mexico, wiser, humaner, more free and manly. Is it not better to acquire it by the school-master than the cannon; by peddling cloth, tin, anything rather than bullets? It may not all belong to this Government — and yet to this race. It would be a gain to mankind if we could spread over that country the Ideas of America — that all men are born free and equal in rights, and establish there political, social, and individual freedom. But to do that we must first make real these ideas at home."

But to pass from this war to a thought

in this last sentence of Mr. Parker's. How are the ideas of political, social and individual freedom to become real here or elsewhere? Has any considerable approach to that been made even in the most enlightened and Christian community? And yet these are questions of some importance, or rather of most pressing and inevitable importance. Those are noble words surely; they stir the hearts of those who hear them and of those who speak; they ought to be made true, but How? Can Mr. Parker or any man who knows that social and individual freedom are things to which God has entitled every human being, answer that question? Nay, are there not many men who believe in those ideas, who speak of them with zeal and sincerity but who never so much as think of the path which leads from the conception to the fact, who have never enquired "What is this freedom whereof we talk, and what are its conditions?" "Social and individual freedom!" Has such freedom any practical meaning to the drudges in the kitchens of our democratic, republican, Christian Americans? Let the reason and conscience of each honest man press that question home; we will not enlarge upon it.

And war too; that is an infernal evil as Mr. Parker has shown, but will those who condemn war overlook the war which never ceases to go on in their own streets, to which they themselves may be parties, and of which their own neighbors are the victims? Shall we cry out with indignation at a war with Mexico but hold our peace over the warfare of Competitive Labor? Alas! Hardly any eloquent clergyman has wakened the hearts of men to that; hardly any either has seen the fact that the war with Mexico is only one branch of an all-embracing system of wrong, and that the principles that condemn one evil condemn the whole, and, much more than all, the system from which they spring. Logic has one sure road, but it cuts off many places, many comfortable abodes, and needs strong eyes and unflinching steps to follow it. "The energies of the mass of mankind" says a modern writer, "are expended in examining the interior relations of the systems within which they are born and in perfecting their parts." But this cannot long be the reproach of philanthropists and reformers in these times; at least we trust so.

With another word we leave the subject for the present. What is the first, the indispensable condition of social and individual freedom? We answer "Attractive Industry;" without this there is no freedom. Have our friends ever thought of that? If they have not we commend it to their reflection. It is an idea not easy to be exhausted.

MUSICAL REVIEW.

NEW PUBLICATIONS.

Oliver Ditson, 115 Washington St. Boston, has published:

1. *Tarantelle*, for the Piano Forte, by F. CHOPIN. pp. 9.
2. *Beauties of Rossini's Opera "Semiramide,"* arranged for the Piano Forte, by WILLIAM H. CALLCOTT. Numbers I, II, III. pp. 45.
3. *One Hundred and One Preparatory Lessons &c. &c.* for the Piano. By CHARLES CZERNY. To be completed in Three Books. No. 1. pp. 17.
4. *Le Pianiste Moderne. The Temperaments, or Seven Characteristic Pieces* for the Piano Forte, by FELIX MENDELSSOHN BARTHOLODY. pp. 21.
5. *The Death of Osceola, a Song* by J. PHILIP KNIGHT. pp. 5.
6. *Son Vergin Vezzosa, ("Arrayed for the Bridal,")* Polacca from *I Puritani*, by BELLINI. pp. 9.

Many times may you turn over the fresh piles of attractive looking sheets upon a music-seller's counter, before singling out so much solid metal as we find here. For the most part these "new issues" are like spurious coin; they shine well to the eye, but do not ring well to the ear. As engravings they are very well; as music they are certainly popular with boarding-school misses and young gentlemen whose souls are in an engine company or a military parade. Both classes, we suppose, must be supported, especially if the dealer would make money.

"Non ragionam di lor, ma guarda e passa."

Let them alone, we say, for "here is more attractive metal." Here is a goodly list of names; two among the greatest, Mendelssohn and Chopin; and then Rossini, who shall always have his due from us, if his sphere be not so lofty, nor the sources of his melody so deep; gentle Bellini, in a song of modest virgin playfulness; laborious Czerny with another hundred exercises for the thousands and tens of thousands, and myriads of—*fingers*, whereof he has so long been generalissimo; and J. P. Knight, not wholly lost to fame, so long as a rare musical organization can give back what his over-generous propensities are reported to have stolen from society. Alas! the moral dangers of genius placed in a false position by a selfish, utilitarian society,—unless that genius be something more than a thing of temperament, something akin to the godlike in great patient strength and balance! But to our review.

1. The first is by Chopin, the most delicate and finely organized of the new pianists; who shuns great companies and craves selectest audience to make a sphere still and deep enough for his most spiritual communings with his instrument; feeble and small in frame, and tremulous

as a leaf to every influence, and therefore greater as a composer and true priest to nature; Chopin, the generous and inspired young Pole, the worshipper of freedom, as well as of the law of beauty; the friend of Madame George Sand; whose music floats around you and subdues your senses like clouds of incense, a mingling of most exquisite aromas. Of course there are parties on the question of his merit, as there are about every one who is uniformly peculiar. With many, (and his great brother artist, Liszt, is among the number), he enjoys a truly aristocratic fame; he is only called forth when something rare and absolutely genuine is demanded. Others object to the sameness of his style. We should as soon charge the odor of the heliotrope or mignonette, or wild grape's blossom with sameness. The amount of it is, he is always himself and "nothing else," as the saying is. He has, no doubt, his special sphere assigned him; but within that his range is limitless. For our own part, we never weary of the dreamy, ever-shifting reveries into which he can so easily put us; although their spirit, their individuality is one, yet there is no tame repetition, no lifeless manufacture of mere forms of beauty, no ringing of changes on a theme worn out, no want of life and quick suggestion ever. His innumerable Mazourkas and Notturmes are, as Liszt well says, like sonnets, each expressing the very inmost essence and pure aroma of some emotion worth embalming. Music of such dainty delicacy, which knows only the heart's most precious times, which is all compounded of the ripest juices of the fruit, the finest fragrance of the flower, the most perfected bloom upon the cheek of beauty, and which seems of all things to love retirement, and prefer sad moonlight and deep bowers to the broad light of day,—such music is in danger, it is true, of becoming sickly by its very refinement. Some already note this in Chopin; but to us his gentleness seems no weakness, his sadness is most sweet to the soul. A feminine spirit his is and pleasant as a woman's spiritual smile.

The *Tarantelle* is a sort of musical conceit, quite common with the new composers, suggested by the delirious dance of persons bitten by the Tarantula. It must be most exquisite and enviable agony, judging from the music without the bite. It is a rapid movement in 6-8 measure, as we believe most or all the compositions of this name are. Key A flat, but modulating perpetually by almost insensible chromatic changes, as is the way with Chopin always, who seems groping after the intervals of a more finely graduated scale. Wild, delirious, intense as it is, continually starting off with a new access

of fever, and growing louder and more rapid, yet there is something sweet and gentle in its mood; delicious torture, of thoughts most beautiful in themselves, but unescapable and uncontrollable. The nervous impatience of this state is better represented by the violin, as we had opportunity to witness in Ole Bull's treatment of the same subject. For the rest, the piece is not extremely difficult of execution when one is once familiar with its passages, and begins to feel the spirit of it; though it is no plaything for beginners.

2. Here is something more like recreation. Brilliant, beautiful, and even deep, for Rossini, are many of these melodies. Indeed the *Semiramis* is a master-piece of opera. It belongs to Rossini's later style, when his genius had become impregnated somewhat with the atmosphere of Germany. Here, in these three numbers, are the principal themes, faithfully arranged for the young pianist, and affording a very graceful recreation to any one, however versed in Symphony or Fugue. Rossini's is the music of the senses; the sparkle on the top of life; healthy, vigorous, and forever bright. He is decidedly the master spirit of all who belong to the school of *effect*, the least overstrained, most purely natural, and most inexhaustible in resources, of those who conquer applause by their brilliancy. His music is the main stay of all the virtuosos. These pieces will be popular.

3. Of Czerny's exercises nothing need be said, except to state that this particular set is designed for pupils in a very early stage of piano forte playing, and besides being carefully fingered, is accompanied by minute rules of fingering certain kinds of passages.

4. Here is no trifling, but the strong hand-grasp of a true priest of art, offered to those who seek to pass beyond the threshold of that sacred temple. Mendelssohn stands preëminently the Master now. What he writes is not for mere effect, not to bestow an idle moment's gratification. Neither are his works the dry result of science. Study and science in him have only served to exalt the throne of true feeling and poesy. What is there in all modern music more expressive than his "Songs without Words," for the piano! What more religiously grand than his oratorio of "St. Paul!" But in him, feeling and imagination are tempered and refined by the profoundest study of the principles of his art, and of the noblest forms of composition. Especially does he delight in the Fugue. More or less of this runs through these Seven Studies called the "Temperaments." They are not exceedingly difficult; but their style is well worth years of study; practice them, and, however

dull at first, the beauty will grow upon you, like that of an old picture, never to be exhausted. Four only of the seven are given in this set; we trust the rest will follow; and that they will do, doubtless, if these first ones *sell*.

5. This is in the usual style of Mr. Knight's songs, which we think is considerably better than that of Russell or Dempster. There is a good deal of originality and variety in the several movements of this song, which are all in good keeping with the subject, the first reminding us somewhat of Kalliwoda's "Grave-digger."

6. *Son vergin vezzosa* requires a flexible and brilliant voice, with a freshness and purity of feeling, too, which is even more rare. But its popularity will make many try it. Both Italian and English words are given; only in the original it is the *vergin vezzosa* herself who sings her emotions as she stands there arrayed for the bridal; while in the English it is a description of her by another person. The sentiment, we apprehend, must be different in the two cases; as different as the flutter of a maiden heart, all love, all joy, just passing into womanhood, from a spectator's admiration of that maiden's beauty; and these two sentiments would prompt two different melodies. The song is quaint and arch and innocent and loving, with more of brightness than is common with Bellini. Those who heard Caradori sing it, during her visit to this country, must love it also for *her* sake.

THE HARBINGER.

SATURDAY, JULY 11, 1846.

Of modern civilization, the natural fruits are, contempt for others' rights, fraud, oppression, a gambling spirit in trade, reckless adventure, and commercial convulsions all tending to impoverish the laborer and to render every condition insecure. Relief is to come, and can only come from the new application of Christian principles, of Universal justice and Universal love, to social institutions, to commerce, to business, to active life.

DR. CHANNING.

OBJECTIONS TO ASSOCIATION.—NO. I.

The Oberlin Review for November, 1845, has just been sent to us, with a request that we should reply to its statement of objections to the SYSTEM OF ASSOCIATION. This we will cheerfully do, although the article has been so long in reaching us, that it must, we fear, have lost its freshness in its reader's minds. And we take this occasion to repeat, that we shall be most happy to receive all notices of Association, whether from opponents or from friends, and shall treat with like respect candid criticism and hearty approval. We welcome criticism indeed, and of the strictest kind; for the sublime doctrine, of which we have the honor and privilege to be the advocates, is of such immediate interest

and solemn import to existing society, that we rejoice in every opportunity of attracting the attention of the wise and worthy to its claims. If it is false, in God's name, in the name of Humanity, let its delusive promises be exposed; if errors are intermingled with its truths, let the tares be weeded from the wheat; but if the cause of Universal Unity is as we believe, Providential, Divine and full of hope for Humanity, then let its glad tidings be broadly proclaimed. To friends and opponents alike we say, "Take heed how ye hear;" and again we say, be not—in relation to so monstrous a heresy, or so holy a reform, as this of Association—*lukewarm*. Indifference in regard to it is intolerable; but the most searching scrutiny of its principles and tendencies is right.

In relation to the article now under consideration,—while we cordially admit that the writer manifests a desire to be candid,—we cannot but express regret, that he had not made himself more thoroughly acquainted with his subject; for with all courtesy it must be said, that his treatment of it is quite too superficial. A system like Association,—so comprehensive and profound, so precise in its central principles, so exact in its minute applications, originating from perfect faith in Divine Laws of Order, and proposing as its end the Universal Reform of all human relations and interests,—deserves a criticism most keen in its analysis, and far-reaching in its scope. But the Oberlin article contains no suggestions, which can claim to be of a higher character than the pre-judgments of individual sagacity. Still, these objections are worthy of respectful consideration. They are thus briefly summed up.

"If the views presented are in general correct we shall have in association a vast amount of unproductive labor, because in every complicated laboring establishment there must be many managers and superintendants. The productive labor will be comparatively inefficient, because it will be secured by day wages, without the incentives of individual interest and responsibility. Labor will be converted into drudgery; for in the effort to render it attractive, the only real attractions are removed.

Family relations will be endangered, if not annihilated; for members of the same family will be little more intimately associated than members of different families; and to believe that the social feelings can be so generalized that three hundred families shall be blended into one in sympathy and affection and mutual influence, requires Fourier's faith in humanity—a faith of which ignorance is the mother.

"The situation will be unfavorable to the development of individual mind, because personal responsibility will be removed, and a rigid despotism which extends to all the interests of life will take the place of freedom."

"The interests of religion will be sustained with difficulty for want of union;

or if union exist it will oftener be a union in error than in truth; and an association built upon error will perpetuate error while it exists."

"The prospect of general union and all that is agreeable in social life is dark amid the conflicting interests of selfishness and conscientiousness, of pay-days and labor days, of extravagance and retrenchment, of expenditure and investment, and the ten thousand notions and feelings that exist among the best eighteen hundred that the world can furnish."

These objections, it will be seen, arrange themselves under the five heads of Labor, Family Relations, Government, Religion, Union, which we will consider in order.

I. Labor.

1. The objector thinks, that there will be "a vast amount of unproductive labor" in Association, because so many persons will be occupied for so long a time, in determining what is to be done and in giving orders. In small, fragmentary, ill-arranged attempts at combination, undoubtedly such an evil might exist. Incoherence and empty discussion always and every where fritter away the energies and hours of injudicious and undecided persons. Most obviously, however, this is *no more* true of Association, than it is of all modes of coöperation. All badly arranged schemes necessarily distract the minds of those engaged in them. But we say further, that it is not nearly *so* true of even hasty attempts at Association, as it is of most social enterprises, because idle debate is at once seen to be too expensive a luxury for those united in an undertaking whose whole spirit and aim are practical. *Order* or *Ruin* is their alternative; and the moment order is produced, the waste of time and thought is ended.

Does the objector see how far his suggestion reaches? If founded in truth, it would tend to destroy all united efforts, and to throw man back upon the individualism of the savage state. But it is not founded in truth. Universal experience is every where proving, on the contrary, that just in proportion to the completeness of social enterprises, is the economy of time, thought, feeling, energy. Take the post-office, the broker's exchange, the newspaper establishment, the factory, the railroad, as obvious illustrations. More and more, the soundest business judgment of the age is turning into this direction of concentrated effort. Now Association is a universal application of this principle of Order,—in its most strict and perfect form,—to every branch of productive industry. And one of the most conclusive arguments, in favor of the system is the economy of head-work and will-work insured by its systematic arrangements. Association tolerates no confusion, loose ends, perplexity,

but demands the promptness, precision, exact order of an army; while at the same time, it substitutes for the sternness of military discipline, the joyous freedom of harmony. This objection then is utterly out of place. Association must produce the most beautiful economy in just the particulars, in which the writer foresees waste. Some brawling caucus, some noisy club was in his fancy, and not an organized Association, with all departments duly arranged, and coördinate groups of industry discharging their several functions, like members of a living body.

But though we have thus completely answered the objection, by showing, that Association provides for the exactest method and most efficient action in all branches of industry, and ensures a rapidity, ease, and completeness in all social operations as much superior to existing isolated modes of employment, as the machinery of a factory is to a distaff and handloom, or as a railroad is to a wheelbarrow,—we have yet purposely held in reserve the chief arguments in favor of the superior economies of Associated Labor. "Unproductive labor!" Indeed! Is our critic indulging a facetious humor and speaking ironically? Does he not know, that the charge of unproductiveness which Associationists bring against existing society is confessedly unanswerable! The most hasty observation shows, that as affairs are at present conducted in all civilized countries, the productive classes pay an enormous and perpetually renewed tax for the support of hosts of idlers, spendthrifts, destroyers. To such a degree is this the case indeed, that it seems wonderful, how with so many unproductives as civilization tolerates and breeds, the world has been saved from sinking into universal pauperism. Standing armies, smugglers, robbers, prostitutes, beggars, dramsellers, gamblers, constables, jailers, almshouse keepers, juries, lawyers,—custom house officers, weighers, gaugers, uselessly numerous,—financiers, bankers, large holders of land and real estate, wholesale and retail dealers, with their clerks, runners, porters, at least ten times as many as there should be,—politicians, demagogues, sophists, sectarists, partisans of many grades,—and finally, whole classes of rich and fashionable drones, now live upon the profits of the laborers in all communities. And yet Association is to multiply these non-producers! Let us see how.

Association will disband armies, close up the sinks of vice, leave prisons tenantless, disperse policemen and litigants, contrabandists and trade protectors, reduce in tenfold ratio the number of intermediates between producers and consu-

mers, who now by all manner of shifts wring out from both classes maintenance and riches, banish office seekers, sinecurists, quacks, and loafers of all varieties, make idleness disgraceful, and in a word, set free, and prompt all these now useless or noxious persons to increase the common wealth by actual productive labor. In Association, honors will be given only in just recompense for substantial benefits; the great men there will be those who are most the ministers to their fellows; and unproductive persons will be no more tolerated than rust, moths, weevil and vermin.

Many other considerations at once critical and positive, might be also offered to show yet further, that Association must ensure immense economies of time, talent and energy, two only of which can now be briefly mentioned. First, it will diminish incalculably the number of those actually needed in really useful employments, such as domestic labors, transportation, storage, and so forth, by introducing concentration and large operations in place of scattered and petty ones. Secondly, it will substitute convergence for divergence of interests, and coöperation for conflict. In the present state of business competition, one half the world, class by class, and person by person, is occupied in thwarting, misleading, cheating, injuring the other half; and thus human energies are not only rendered unproductive but absolutely mischievous. But in room of these perversions, Association will introduce universally, the desire, opportunity and habit of mutual assistance. Such obvious and conclusive arguments need only to be hinted. And we cannot but think that even our objector will by this time be ready to exile his charge of "unproductive labor in Association" to the limbo of forgotten prejudices.

2. But the Oberlin reviewer thinks, that even such productive labor as there is in Association, will be "comparatively inefficient, because the incentives to it will be weakened." This deserves consideration. The question is, then, will motives to usefulness be increased or diminished, lessened or multiplied in Association?

The reviewer's notion is,—that as a minimum of support is secured for all,—no one will be goaded to constant exertion, as now, by *anxiety* for himself and for his dependants; and again, that as the *personal* sense of loss or gain by changes in the condition of general affairs will be slight, all will become careless and negligent. We state his view briefly, but in its full strength we believe.

Now it is quite evident, that the writer, in making this objection, must have been thinking of a Community, where

property is held in common, rather than of an Association, where each member is a property holder: and it would be easy also to show, that he has fallen into very glaring contradictions in his mode of stating his opinions; but we prefer to leave all minute criticism, and to come directly to the central question, as to the *number* and *quality* of motives to labor in Association.

Our objector sees that the dread of want is one omnipresent incentive to exertion now, and thence infers, that if this is removed indolence will ensue. So the slaveholder reasons, in saying, the lash is the right impulse to the negro, and if you give up overseers, the cotton field will not be hoed, nor the sugar cane pressed in due season. Doubtless, it is to a limited extent true, that men, who have been accustomed to one system of labor, always and every where need time and right influences to change their *habits*, when they pass under another system; and therefore we will grant, that an operative who has been dogged by the frown and stern command of the driving "Boss," may somewhat relax his efforts when he is first thrown upon his own responsibility; and further, that the man who has been whipped up to his daily treadmill of exhausting toil by Fear, may be inclined to sport like a boy, or to stretch himself in ease, when Hope has opened his prison door and set him free.

But after having thus made the most extreme admission which candor demands, we turn to our objector and ask him, first, whether he does not see that mere animal necessity is only *one* and that the *lowest* of incentives which prompt men to work in existing society; and secondly, whether all history does not prove, that this form of necessity alone has never been a sufficient motive to raise man above the condition of the brute? Why does the savage remain a savage? Because he is content with the bare satisfaction of his lowest animal desires. His chance supplies provide for his chance needs; and men, actuated merely by a regard for their common and coarse appetites, always tend downward to the savage state. It is by inventions and discoveries, which produce abundance, refine tastes, and thus create new and higher wants, that man ascends in the scale of being. The luxuries of one age become the necessities of the next; and a person's motives to labor are just in proportion to the elevation, delicacy, elegance of his habits. Does our objector foresee then our answer to his statement, that "incentives to labor are weakened in Association;" can he evade its force? This answer is, that even the incentive of the lowest kind, which he refers to, is indefinitely augmented and not lessened

in Association, because the whole system is exactly calculated to refine the tastes, and thus increase the wants of all. A poor, laboring man in present society, who is forced to shelter himself and family in a garret, to wear the coarsest clothes, ragged and patched, and to feed on sour bread, stale vegetables, and half putrid meat, is stimulated in the most awful degree by necessity; but the torpor of despair, growing insensibility, hard usage gradually deteriorate his and his children's tastes, until,—if pauperism is prolonged in an intense form,—they become more brutalized than the rudest Esquimaux or Hottentot. Would that this was a dream, and not a vision of reality. But this horrible fate is not an uncommon one even now, throughout Christendom; alas! it will become the common one for whole classes within a generation, unless a radical reform reorganizes, root and branch, our present order of society. Now, in contrast with this hideous perversion of humanity which exists and is increasing all around us, what will be the result of the system of Association? With domains, unitary dwellings, tables, baths, halls, libraries, gardens, &c., all beautiful, rich and bright with means of refining enjoyment, thrown open to all, is it not perfectly apparent that the inevitable tendency must be to unfold a universal taste for elegance, which will present ever fresh motives to unflagging exertion? There is actually no conceivable limit to the growing power of such motives; for success and indulgence will only give them intensity. Even now we see that the love of using wealth becomes an insatiable passion in the few. What will it be, when general gratification develops it in all the members of society!

We should not be surprised now, if the objector should turn entirely about, and in place of his notion of the feebleness of the incentive of necessity, should charge Association with producing an extravagant thirst for wealth. We candidly think, he would be wise in thus changing his position. This is a much more common, and for that matter a much better grounded complaint against the system of United Interests, than the one we have been considering, which we must regard as utterly futile. In truth, there would be really danger from the eager energies and luxurious tastes engendered by Association, if this lowest incentive were not so beautifully balanced, purified and exalted by the numerous other motives which are also brought into play. And here in passing, we may see one of the great advantages of Association, that,—whereas, the passion for wealth in existing society tends to degrade and narrow the heart and mind by the selfish cares, emotions and anxieties

interwoven with the whole process of its acquisition and expenditure, and so by reaction becomes an overflowing source of strife, malice and jealousy,—in truly organized society on the contrary, this same passion will produce a constant expansion of affection and judgment, by the pervading power of the generous and magnanimous emotions with which its exercise will be accompanied. But this will more clearly appear, as we pass in review the other incentives to labor afforded by Association.

We are prepared now, to consider the statement of the objector, that "the great inducement to labor in Association must be the *day wages*, and when we consider that the *interest in property* will be almost entirely wanting, we are not far from the conclusion, that labor will be far less efficient than it is at present." "*Day wages*" and "*interest in property*!" what does our critic mean by these phrases? what latent signification was in his mind? Do men even now in existing society, value "*wages*," that is, the wealth they earn, for no other end than the selfish gratification of their own and their families' most common desires? Do minds, the most cramped under the pressure of the mercenary motives now every where ruling, take "*interest in property*" only because it supplies the means of their own and their families' ostentation and worldly pride? The most bitter cynic could not seriously make such a sweeping charge. Generous hopes and noble purposes intermingle amid the ambitious dreams of the most hardened worshippers of Mammon even now,—thoughts of dignities and privileges bountifully used, of hospitalities freely exercised, of high toned, cultivated, intelligent assemblages gathered to share and heighten their pleasures, of libraries and galleries of art and musical concerts quickening and sweetening not only their spirits, but those of wide circles of friends,—and yet more, thoughts of hidden private charities, of delicate kindnesses to the humble and unassuming, of surprises by gifts to the less privileged, of aid to the aspiring, of encouragement lent to virtue and talent—and finally, thoughts of public munificence, of liberal endowments, and works of permanent worth to society at large and to future times. Is not this so, even in our present communities, based as they are on the principle of self-interest? And now will our objector tell us what one of these considerations, which already give value to wealth, will not gain new strength in Association? Remove the yoke of iron care, which keeps man's heart as prone to the narrow road of his own drudging duties, as the eyes of draught cattle are to the dust of the highway, and with what buoyant affec-

tion will he rise to take in at one glance the interests of each being within the horizon of Humanity, and the debt of gratitude to all embracing Heaven.

It may require an effort of mind to conceive adequately of the manly, hopeful, benignant, courteous, gentle spirit, which will form the common atmosphere of Societies organized in Unity of Interests; but still it must be evident, that just in the degree in which the Law of Love is the pervading principle of a township, a nation, the race, — and the end of Association is to make this law universally and perfectly Sovereign, — will meanness, apathy, sloth, indifference vanish, like night before the sun or frosts beneath spring breezes. "Interest in property!" Why, we cannot, in the very nature of things, even begin to feel the true interest in ample means, — owned by ourselves, and trusted to our responsibility, — till we become members of a society, whose principle and practice are mutual benefaction. God rejoices that the universe is his own, and his "interest in his property" is infinite; but the whole series of his creations are ever new and inexhaustible gifts, — his whole action is endless distribution of his own joy, — and the very bounty of all his bounties is the bestowment of his essential spirit of Perfect Love.

NOTE. We had intended to finish this first head *Labor*, in the present article, but time and space forbid. We shall resume the subject in our next number, and continue on until each class of objection is removed.

THE CAMPAIGN BEGUN!

LECTURES IN LOWELL AND WORCESTER. On Sunday evening, June 29th, Mr DANA addressed the citizens of Lowell by request, on the subject of a New Social Order. The fundamental principles of Association were taken up and discussed in order, and contrasted with the corresponding features of society as it is now organized or rather conglomerated. The tenure of property, the organization of labor, the distribution of wealth, the arrangements of the household, the true ground of social honors, the principle of Mutual Insurance, the Right to Education, were all explained to an intelligent and interested audience. After Mr. DANA had concluded, Mr. BRISBANE who was present, took the stand and spoke in an eloquent and impressive manner, on the necessity of an Organization of Labor by the People for the benefit of the People, instead of leaving it to be done by capitalists and speculators for their own benefit, oppressing and wronging the operatives, and heaping up wealth out of the fruit of their toil. Mr. BRISBANE'S remarks were received by the audience with applause. No unprejudiced man who

heard them could resist the conviction that the Idea of America, the Idea of Liberty, must now be carried into Industry; that as our forefathers threw off the old political establishment and achieved Political Freedom, it is for Americans at this day, to carry the same work into another sphere, and to achieve Industrial Freedom for themselves and their posterity.

At Worcester Messrs. CHANNING, BRISBANE and DANA held meetings on Wednesday and Thursday evening of last week. They were attended by many of the first citizens of that thriving town, who listened with profound interest to the exposition of the evils inherent in the structure of society, of the absolute need of basing all human relations upon Universal Justice, thus rendering the Christian Law of Love the ruling law of society, and of the Destiny which God has provided here on earth for this Race of His children. We have not space to attempt any minute report of the speeches of these gentlemen. Enough to say, they were full of an earnest faith, and an enthusiasm in the Cause of Humanity of which hardly a hearer but carried away its glow in his soul. The great work of Apostleship could not have had a more auspicious beginning. The Sowers are in the field; the Heavens bless their labors; the Truth will have its increase, and rejoicing multitudes will bear home the harvest.

We must not forget to add that "Affiliated Societies" will be immediately formed in Lowell and Worcester.

☞ TO OUR EXCHANGES. We suffer some inconvenience occasionally from our exchange papers being directed to Roxbury. Our address is Brook Farm West Roxbury. Our friends will oblige us by attending to this matter.

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TERMS. Two Dollars a year, or One Dollar for six months, payable invariably in advance. Ten copies for Fifteen Dollars.

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GEORGE DEXTER,
30 ANN ST., NEW YORK.

JOHN B. RUSSELL, CINCINNATI,
GAZETTE OFFICE.

PRINTED AT THE BROOK FARM PRESS.