

The Deunbar's Denunciation of his Enemy.

FATHER MATHEW: AN IRISH SONG: By Colonel Bunker.

Away with Father Mathew, away with sober thought, Away with silly notions of duty as we ought...

For The Tribune.

Review of Mr. Bancroft's Lecture.

The Spirit of the Age.

There is not perhaps in the intellectual history of man, a period more interesting than that which exhibited Socrates contending with the Sophists of Greece.

Every scholar knows how numerous was that host of quackish pretenders, each in his own way professing to have discovered some new scheme of education, or some notable moral or philosophical reform.

Some contended that virtue, to use their own language, was didactic, and professed themselves able not only to teach its principles, but actually to render their pupils virtuous, by mere force of moral suasion.

Others, as we learn from Aristotle, proposed the most sweeping reforms in the State on the ground of introducing a perfect equality.

There were the Skidmors and Fouriers of that age as well as of our own. Some professed to wield with invincible skill, the then newly-discovered art of logic; and others, on a reasonable compensation paid for their lectures, to initiate their pupils into all the mysteries of the philosophy of mind and matter.

light from above." This certainly has quite a pious sound. There is something here of the language of the Bible, and something of the cant of an irreligious philosophy—a little of the speech of the Jews, and rather more of the dialect of Ashdod (Nehem. 13, 24).

We might be imposed upon by this, did not the lecturer soon adopt more upon the subject of Heautimachus. This angel that came down from above is (as a God) but the dark, through fear of being thought to utter truths, which, though valuable, might seem trite or common-place.

The lecturer asks another question still more mysterious. "But if (inquires he) the Spirits of the ages shall never perish, (he had come to the conclusion that after having performed their missions, they all lived together in some old Paradise or Hades of their own), can there be a property in them by moral right?"

Listen, ye sages of the law—here is a case for you. Examine well your precedents—consult your best authorities on the law municipal, the law national, the laws of nature, and the statutes of Swedenborg's transcendental world.

Here is indeed a case that will try your powers. Have the spirits of the ages a just copyright claim in their productions? Really, Mr. Bancroft, this question of law cannot be decided on sound and established precedents, because none of these undefined beings have ever appeared as parties in any of our courts; and besides, until you, as their historian, have better determined the laws of transmission and descent by which they are governed, it is altogether useless to ask any legal opinion on the subject.

We find, however, on re-examination, that the lecturer himself decides against this transcendental claim of copyright. He resorts to the argumentum ad absurdum, and traces the evil consequences or confusion of titles which would result from granting exclusive privileges in these cases.

The lecturer carries his democratic hatred of monopolies—although monopolies of genius—even into the transcendental world of his own fancy. "Our spirit (says he) the consequences of this moral right cannot be appropriated. Every ray of light, in that case, must be taxed, and thought would stand like a toll-gatherer at all the gates men may build on the world's highway.

Soon we might find some one start up in the Ionian Isles and claim damages from those who have been refreshed from the song of Homer, and the wandering Jew would put in a claim on our courts to some of the lofty butchers of the Prophet Isaiah.

There are however melancholy thoughts, to which the perusal of this lecture has given rise. Here is a school, which rejects all mysteries in religion, rails at those who ask belief in doctrines above reason, though clear and definite as facts, and yet in their avoidance of theological mystery, we find them running into the most cloudy mysticism in philosophy.

What can more clearly exhibit the perversity of human nature in its irrational claims to have every thing submitted to our weak and blinded understandings? Surely we have a right to expect clearness and precision of logic from these clamorous advocates of reason, above all other men.

We learn however from it some salutary lessons. In these displays, human nature is presented in some striking lights. It cannot rest in total, absolute, and unqualified atheism. It may reject the God of the Bible, and the stern old doctrine of his absolute sovereignty in the affairs of this world; yet it must after they make to itself gods of its own creation.

They make to itself gods of its own creation, and are no longer material idols of silver and gold, but are found in the Spirits of the ages. Idolatry is still the same. It wishes to manufacture some Eidoles or spectre Gods which it need not fear, some spirits of its own raising, and its last result is found in the blasphemous cant about the god within us.

We would say to our young men, for whom we write, there is an old system of theology and philosophy which is just the reverse of all this. We would direct your attention to it, (if you can regard it in no higher light,) as an old philosophical curiosity not yet quite exploded. It commences, it is true, in mystery, and has many "hard sayings," yet ends in light which sheds its bright beams on every other department of knowledge.

Examine the system and contrast it with that which so insultingly at times seems to triumph over it. Let us for this purpose select a single one of its doctrines. It teaches that there is a plurality in the Divine Unity; that one of the persons of this transcendently mysterious existence, being no personification, no mere figure of speech, no mere influence, but a real self-existing hypostasis, is the author of all the physical and moral harmony of the Universe; that He moved in the beginning upon the chaos of the natural world, and light and life spread throughout all the dead realms of nature; that in the moral world he is the source of every good influence, and of all true progress; and that this "Spirit bloweth where it listeth;" and when, in his mysterious sovereignty, he withdraws from man, his proudest efforts are insufficient to stay his native downward tendency to the savage state; that he forms no link in the chain of natural causes, but although using and presiding over them, yet still maintains his proper seat, far above in the region of the Supernatural; that he gives man "no account of his ways," unless he will read and study them in the sacred volume, which he dictated for human guidance; that when it is intended that mankind shall make a real advance in the upward path, he inspires some Paul, or raises up, as his chosen instrument, some Luther, to call up the thoughts of men to the high duties of religion—through this communicating a new supply of life to all the languishing departments of science and philosophy; and that when in his own mysterious sovereignty, and in punishment of human boasting, he intends to leave mankind for a season to themselves, that then they are suffered to vaunt of the powers of human reason, and to babble about the Spirits of the ages, while the Prince of the powers of the air is permitted to revel in wild triumph over human imbecility.

Yes, (to accommodate to a very different purpose a single sentence from the lecture,) "how humble do we appear when separate from this Spirit!" When he withdraws, how religion declines—how faith dies outright or evaporates in a frothy sentimentalism, how, as a necessary consequence, philosophy grows cold and dry and windy—how profane science soon loses its interest, and all becomes empty and superficial while yet there is an utter ignorance of the disease, and poor humanity fancies itself "rich and increased in goods, not knowing that it is poor and wretched, and blind and naked and in want of all things" connected with the highest good of the soul.

Such is a sketch of a doctrine held by the great body of the Catholic Church from the beginning to the present time. It is perfect and soul-satisfying. It is a mystery which when believed explains all other mysteries. Although transcending reason in its nature, as a fact it is clear, and the cause of clearness of thought in all who embrace it. It judiciously leaves in blindness the proud Spirits who reject it, while it sheds light and peace and "joy unspeakable" into the hearts of all who humbly embrace it. Now for what is this doctrine so clear, so simple, yet so sublime and mysterious, for what, we ask, is it rejected? With what would many supply its place? Will the Spirit of the Age, the Spirit of Democracy, the Spirit of the Nineteenth Century. Well might the Apostle say "beloved try the Spirits." Well might the Saviour characterize men as "loving darkness more than light." There is a natural repugnance to the stern old doctrine of absolute Divine Sovereignty, which shows itself in a thousand forms, but no where is it so clearly manifested as in what has been lately styled the Philosophy of History. Every other cause is studiously sought but this, and when introduced with some show of respect, as by Guizot and others, it is ever as a part of the machinery—as an influence pervading, rather than arbitrarily controlling nature according to the secret "counsel of his own will."

Every profane historian might inform us as to the "wheels" of the printing press, and the mariner's compass, and the telescope, discovered many centuries sooner than they were? Ah! says our cause-hunting sophist—The Spirit of the Age was not matured; the young genius of humanity was yet in its minority. As though this would explain the mysterious facts, that certain truths may lie for ages on the very surface of human knowledge—that they may escape the notice of the most acute and intellectual race the world ever saw, to be revealed in a semi-barbarous age, and to be afterward confounded with the effects of that light which their discovery itself had caused.

From the time of Moses down, the art of engraving on seals, and taking impressions from them, had been familiar to the Jew, and subsequently to the Greek and Roman. The art of printing had been constantly before their very eyes. Hard drudging copyists had been daily and nightly toiling over their tasks, and wishing for some expedient by which their labors might be diminished, and yet the simple discovery was not made. Why was it that they did not find out so simple a truth, while their minds were familiar with others far more recondite, and requiring far more exertion of intellect? Our philosophy and our theology alone assign the reason. The time, in the Divine Sovereignty ordained for the discovery and its consequences, had not arrived, and therefore "their eyes were holden that they could not see." Why was not the telescope sooner known to the world? The magnifying dioptrics of lenses were seen in every day-drop and in every curved transparency. Why did not the truth flash upon the mind of Archimedes from one of those burning mirrors, with which he fired the fleet of Marcellus? Will any one, who knows aught of either, for a moment compare, in respect to mathematical acuteness or inventive genius, the Italian Galileo with the defender of Syracuse? But the time had not arrived, and when it did come, what was hidden from the powerful mind of the one, was revealed to the far inferior intellect of the other. And thus, to one who studies it by the lamp of the Bible, history is ever disclosing facts of a similar kind, all pointing to the direct and sovereign agency of Him "who doeth his will in the skies of Heaven above and among the inhabitants of the Earth beneath."

This lecture, abounding from beginning to end in sentiments thus directly tending to atheism— which no young man could hear and rise up with as firm a faith in the Bible as he had before—was addressed to one of the most respectable institutions of this city. Many of its patrons are religious men, and believers in the old school of theology to which we have alluded. If in no other way I could gain their ear, I would speak to them as a sectarian, and ask them what value they set upon their creed, that they can thus consent to have it undermined in the hearts of their children.

Know ye not that the Apostle Paul uses this very term, "the Spirit of the age" (all things thus, or in their translation) to represent that influence which is ever opposed to the "Spirit of grace"—as though he meant to convey a prophetic intimation of the blasphemous use to which it would subsequently be applied? Why so much indifference manifested by those who have one? Why is it that so much of the influence exerted in these institutions is from a certain quarter? There is a mystery about this matter, which certainly deserves the most careful consideration of all who wish the true advancement of our youthful population, not only in a religious but also in an intellectual point of view.

AN OLD SCHOOL TRANSCENDENTALIST.

IN PURSUANCE of an order of the Surrogate of the County of New-York, Notice is hereby given to all persons having claims against SARAH HOLLENBERG, late of the City of New-York, deceased, to present the same with the vouchers thereof to the subscriber, at his residence, No. 72 Crosby Street, in the City of New-York, on or before the nineteenth day of December next. Dated New-York, the 12th day of December, 1842. DAVID SHERWOOD, Administrator.

IN PURSUANCE of an order of the Surrogate of the County of New-York, Notice is hereby given to all persons having claims against CORNELIUS VAN RAUST, late of the City of New-York, gentleman, deceased, to present the same with the vouchers thereof to the subscriber, at his residence, No. 72 Crosby Street, in the City of New-York, on or before the nineteenth day of December next. Dated New-York, the 12th day of December, 1842. DAVID SHERWOOD, Administrator.

IN PURSUANCE of an order of the Surrogate of the County of New-York, Notice is hereby given to all persons having claims against LEWIS FOOKE, late of the City of New-York, gentleman, deceased, to present the same with the vouchers thereof to the subscriber, at his residence, No. 134 Nassau Street, in the City of New-York, on or before the eighth day of January next. Dated New-York, the 25th day of July, 1842. JOHN S. TUCKER, Administrator.

IN PURSUANCE of an order of the Surrogate of the County of New-York, Notice is hereby given to all persons having claims against ISAAC B. MERRITT, late of the City of New-York, gentleman, deceased, to present the same with the vouchers thereof to the subscriber, at his residence, No. 127 Mulberry Street, in the City of New-York, on or before the 25th day of July, 1842. Dated New-York, the 25th day of July, 1842. MARY MERRITT, Administrator.

IN PURSUANCE of an order of the Surrogate of the County of New-York, Notice is hereby given to all persons having claims against ANNA J. JONES, late of the City of New-York, deceased, to present the same with the vouchers thereof to the subscriber, at his residence, No. 134 Nassau Street, in the City of New-York, on or before the 25th day of July, 1842. Dated New-York, the 25th day of July, 1842. SARAH A. RIDGWAY, Administrator.

IN PURSUANCE of an order of the Surrogate of the County of New-York, Notice is hereby given to all persons having claims against JOSEPH RIDGWAY, late of the City of New-York, gentleman, deceased, to present the same with the vouchers thereof to the subscriber, at his residence, No. 134 Nassau Street, in the City of New-York, on or before the 25th day of July, 1842. Dated New-York, the 25th day of July, 1842. SARAH A. RIDGWAY, Administrator.

IN PURSUANCE of an order of the Surrogate of the County of New-York, Notice is hereby given to all persons having claims against WILLIAM McANALLY, late of the City of New-York, Tailor, deceased, to present the same with the vouchers thereof to the subscriber, at his residence, No. 7 Nassau Street, in the City of New-York, on or before the 25th day of July, 1842. Dated New-York, the 25th day of July, 1842. JOHN McANALLY, Administrator.

IN PURSUANCE of an order of the Surrogate of the County of New-York, Notice is hereby given to all persons having claims against SAMUEL GOODRICH, late of the City of New-York, merchant, deceased, to present the same with the vouchers thereof to the subscriber, at his residence, No. 45 Liberty Street, in the City of New-York, on or before the 25th day of July, 1842. Dated New-York, the 25th day of July, 1842. EDW. C. HALLIDAY, Administrator.

IN PURSUANCE of an order of the Surrogate of the County of New-York, Notice is hereby given to all persons having claims against CHARLES G. GILBERT, late of the City of New-York, merchant, deceased, to present the same with the vouchers thereof to the subscriber, at his residence, No. 66 Division Street, in the City of New-York, on or before the 25th day of July, 1842. Dated New-York, the 25th day of July, 1842. ELIZABETH TAYLOR, Administrator.

IN PURSUANCE of an order of the Surrogate of the County of New-York, Notice is hereby given to all persons having claims against JOHN HOCKETT, late of the City of New-York, merchant, deceased, to present the same with the vouchers thereof to the subscriber, at his residence, No. 15 Centre Street, in the City of New-York, on or before the 25th day of July, 1842. Dated New-York, the 25th day of July, 1842. JAMES E. BEES, Administrator.

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